NEW COLLEGE COMPOSITION

B.A.

SKM

1978-1980

NEW
COLLEGE COMPOSITION

by

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PREFACE TO THE FOURTH EDITION

The Fourth Edition of *New College Composition*, as a glance at the contents will show, has been not only revised and enlarged, but also improved. Every chapter, nay every page, has undergone thorough revision; hackneyed, and out of date matter has been taken out, and new, fresh, interesting matter added to make the book practical and useful for both Intermediate and B. A. students.

A careful study of the book will show that fresh matter covering over 500 pages has been introduced into the body of the book. But the insertion of new material has been so woven into the text that a casual observer may fail to notice it, since in bulk the book shows an increase of 310 pages only. All the chapters have been considerably strengthened and made uptodate. The chapters on *Letter-Writing* and *Essay-Writing* deserve special mention, for these two chapters have been completely revised and improved. All the old essays have been carefully pruned, and fresh matter has been added according to the new requirements. Besides these changes, about 60 new essays have been written on social, political, scientific and other topics of current interest, thus bringing the number of essays from 100 to 152.

The old order has been altered to bring about a better arrangement of our material. The following eight chapters have been introduced in the present edition :—

1. Filling in Blanks.
2. Some Common Pitfalls.
3. Reproduction of a Story Poem.
4. Narrative and Reflective Essays.
5. Expository, Argumentative and Imaginative Essays.
6. Essays on Some Important Modern Topics.
7. Essays with Outlines.
8. The Use of Quotations.

As a result of all these changes, alterations, additions, and improvements the thirty-six chapters of the last edition have developed into *forty-four* chapters grouped under *five* divisions—(1) Language and Grammar, (2) The Study of Words, (3) Written Composition, (4) Style and Literary Appreciation, and (5) The Study of Literature and Things of General Interest, an arrangement which makes the book, in its present form, a valuable guide to the study, writing and appreciation of English Language and Literature.

We feel confident that with these changes, additions and improvements the book will be better appreciated by those for whom it is intended, and trust that it will continue to receive a liberal reception from both pupils and teachers.

Here we take the opportunity to offer our sincere thanks to those college professors who have used the previous edition of this book and have favoured us with their valuable suggestions which have guided us in the preparation of this revised and enlarged edition.

The slight increase in price is *less* than the *actual* increase in the cost of production The present edition has 310 more pages than the previous one and there has been very heavy rise in the price of paper and other printing materials owing to the war.

AUTHORS

FOREWORD

It gives me much pleasure to be able to write a foreword to *New College Composition* which is the fruit of the labour of such well-known teachers of English as Professor I. M. Verma, B.A., (Cantab) of the D.A.-V. College, Lahore, M. J. Dave, M.A., Ph. D., D. Litt., of the Hindu College, Delhi, and Prof. Nand Kishore Aggarwala, M.A., of the Ramsukh Das College, Ferozepore City. It is really gratifying to see that they have put so much of their knowledge and practical experience in the book and made it an indispensable guide, not only for those who are learning English, but also for those whose duty it is to teach this foreign language to young students.

None who goes through this book even casually can question its utility to students. Every chapter of it has been carefully planned and ably written, and the marvel is that though it covers many pages there is not a line that can be thought to be superfluous or unnecessary. In fact the authors have been eminently practical in their aim and have carried out their plan in the most methodical manner. Starting with a lesson on the correct use of words they have come to more ambitious forms of composition which form a necessary part of the training of students in the art of writing. In the writing of all these chapters they have borne in mind the every day needs of the students of Indian Universities, and have aimed at a very straightforward, clear and cogent exposition of the subject. In this respect they differ from other writers of similar books. In no place have they tried to show off their knowledge, or to make the students victims of new-fangled notions. In all circumstances they have resisted the temptation to be laboured and learned, to be involved and pedantic. By doing so they have earned the gratitude of all students of this very difficult language.

The aim of this book, if I understand it aright, is two-fold. In the first part of the book the authors wish to provide the

reader with standard of correct English. They want him to be able to discriminate between what is good English and what is wrong English. They also point out to him the pitfalls to which many years of wrong usage have rendered him blind. The chapter on *Common Errors* is especially valuable because it draws the attention of the reader to those mistakes which the authors have frequently come across while correcting the scripts of the examinees in the various Universities of India, for which they have been acting as examiners.

If the first part of the book furnishes the student with standard of correct usage, the second part gives him ample practice in the art of writing various types of composition. Even in the writing of this part the authors have not followed the beaten track, but have supplied valuable guidance on one or two matters of vital interest which have been generally neglected by other writers of similar books. For instance, the chapter on *College Magazines* will furnish the budding writer with useful hints which, if carried into practice, will enable him to fulfil his long-cherished ambition of seeing himself in print.

On the whole the book is a valuable compendium of useful information. A student who goes through this book conscientiously need not despair of his success in English in any University or Competitive Examination. Incidentally the publication of this book will afford much welcome relief to the teachers of English in this country. I know, for one, how difficult it is to suggest to the students a single book which will meet all their demands, and give them all they want. The publication of this book solves the problem of the teacher, for he can point to this book without any hesitation as the one that contains all that is necessary and relevant for their purpose.

D. C. Sharma

Abrar H. Sayed. B.A.

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NEW COLLEGE COMPOSITION

PART I

LANGUAGE AND GRAMMAR

CHAPTER I

INTRODUCTORY

The noblest literary gift of a well-educated man is the power of wielding language well."—*Thrig.*

1. What is Good English? *Good* English is the language spoken by the majority of educated English people and written by their best writers; and good *current* English is that which is spoken and written by the educated people of our own time. Change is the law of nature and current English keeps abreast of these changes which are taking place every day.

2. How to write Good English. How to write good English is a problem with which the beginner who starts learning English is faced. In this connection it is necessary to remember the following *four* important things:—

1. Study the main rules of Grammar and Composition.
2. Read good literature.
3. Write something every day.
4. Think for yourself.

The Indian student is in a particularly unfortunate position because English is a foreign language—foreign to him in spirit, in origin, in traditions, and in genius. He cannot be blamed if he finds it difficult to master the intricacies of English grammar and idiom.

The errors which an Indian student generally commits fall into *three* main classes:—

A. ERRORS OF GRAMMAR.

1. Misuse of the Article.
2. Wrong Tense-sequences, and other difficulties with the Verb.

3. Misuse of Prepositions, Adverbs, Adjectives, Nouns, Pronouns, and Conjunctions.

B. ERRORS OF LANGUAGE.

1. Use of Indianisms or Indian English.
2. Incorrect use of words.
3. Wrong construction of sentences.
4. Faulty division into paragraphs.
5. Bad style.
6. Wrong idiom.
7. Use of slang.
8. Bad punctuation.

C. ERRORS OF THOUGHT.

1. Repetition of ideas.
2. Irrelevant ideas.
3. Omission of important facts.
4. Introduction of wrong facts.
5. Failure to grasp ideas.
6. Misunderstanding.

If errors of this type are removed, there will be a good deal of improvement in the style of the student. But it must be emphasised that command of English can be obtained only by *wide reading and extensive practice in the art of writing. First*, the mind of a student must be stocked with information and with ideas, and, secondly, he must acquire the art of expressing these in the most adequate way. The more he practises this, the greater will be his acquaintance with the niceties of the language.

3. Grammar. "Will a knowledge of the main rules of grammar help us in writing *good* English ?" you question with a wry face. Well, to be quite frank, it will not. But it will help you in many other ways. 'For grammar is a record of the way in which most educated people speak and write, and the rules of grammar will consequently enable you to gain a clear idea about language, and to check the accuracy of what you have written if you wish to do so.'

Not only this. It will also help you very considerably when you come to learn a foreign tongue, and,—even more important than all this, it will help you to understand the exact meaning of the great English writers, and thus more fully to appreciate their work.

But remember that the study of grammar is a means to an end. A writer says: "To derive any real benefit from the study of the main rules of Grammar and Composition you must remember that the study of these rules is only a means to an end. Yet many young people seem to forget this simple fact. In other words, they are apt to regard each division of the work as an end in itself. They may, for example, be able to punctuate with scrupulous accuracy a piece of prose given them as a punctuation test, but completely fail to make use of their knowledge of punctuation in their ordinary written work. They may be able to detect the most subtle grammatical errors in 'sentences for correction,' and yet unwittingly introduce those identical errors into the very next essay they write."

Such undigested knowledge of grammar is of little use. You must not only possess the knowledge, but know when and how to apply it. In this way only you will learn to write good English.

Syntax and Analysis will help you to write a well-constructed sentence; Punctuation, to make your meaning clear; Précis, to sift the essential from the unessential; Synthesis, to condense your thoughts; and so forth.

4. Read Good Literature. We have already pointed out that good English is that which is spoken by the majority of educated people and written by the best writers of the day. Hence the reading of good English must play an important part in the writing of good English. Indeed many eminent authorities insist that this is the only satisfactory way in which you can learn to write good English and that the study of grammar does little or nothing to improve the speaking and writing of good English. They advise that you should model your work upon the writings of the great masters of English language.

Whether we agree with this advice in its entirety or not, there can be no doubt as to the supreme value of the study of literature as a valuable aid to the writing of good English. A well-known writer says: "If you wish to write and to appreciate good English you must read and study the books where good English is to be found. There—in the great books of the present and the past—you will find the best possible models: words used as only great craftsmen know how to use them, thoughts expressed in clear and beautiful

English, and stories of sublime achievements and heroic deeds that hold children from play and old men from the chimney corner. All this will fire your imagination and stir your enthusiasm for great literature; and once that has happened your difficulties will almost have ceased."

5. **Write Something Every Day.** If you wish to write good English as well as to appreciate it, reading is not enough; you must practise—incessantly practise. Hence write something every day, even if it is only half a page. But write as well as you can, taking pains to improve upon what only yesterday you regarded as your best. Model your work on passages from some of the great books you have read. Study their effects—imitate their style, if you like, just for the time being; mark the construction of their sentences and the development of their thoughts; you will soon find that you have unconsciously acquired a style of your own. Do not be deceived into thinking that a marvellous ease marks the writings of others. Who knows they might have taken a day to write a single paragraph which has thrilled you so much?

6. **Think for Yourself.** Lastly, think for yourself. How many young people think for themselves?—very few indeed. Why should they think when they find it much easier to take their opinions at second hand? To follow blindly what others have said makes you dull. Therefore, we repeat, *think for yourself.* Do not think even for a while that it is a crime to stand against "authority." There is no "authority" in English. English is a living tongue; it is consequently developing and changing. It is not a sin to defy "authority" if by doing so you can learn to think for yourself. It is a sin only when you defy it out of mere intellectual arrogance. If you do not agree with the views of a certain writer of English, you should put forth your own, but they must be better and more acceptable.

CHAPTER II

GRAMMATICAL RULES FOR CORRECT WRITING

7. In speaking and writing English Indian students often misuse certain words and expressions. The misuse is due mainly to their ignorance of or carelessness about the elementary rules of English Grammar. It can easily be remedied, if the following rules are carefully attended to, when writing English composition. Most of the examples given under each heading have been collected from the writings of Indian students.

I. ARTICLES

8. Use of *A* and *An*. *A* is used before (1) a consonant; as,

a boy, *a* woman, *a* yard, *a* horse.

(2) U (pronounced as *yoo*); as,

a university, *a* European, *a* ewe, *a* useful article, *a* union, *a* eulogistic speech.

(3) O (pronounced as *wa*); as,

such *a* one, *a* once common practice, *a* one-sided statement, *a* one-eyed man, *a* one-rupee note.

An is used before (1) a vowel or silent H, *e.g.*,

an ass, *an* enemy, *an* ink-stand, *an* orange, *an* umbrella, *an* honest man, *an* heir, *an* honourable man.

(2) an aspirated H, when the accent is on the second syllable, *e.g.*,

an historical novel, *an* hotel. (Probably the modern tendency is to use *a* before historical).

Note.—*A* and *an* are used with the singular number only. As a rule a common noun in the singular number requires *a*, *an*, or *the*; *e.g.*, A student loves a quiet hour; students love quiet hours. Proper nouns and names of materials (*silver*, *cotton*, for instance) seldom take *a* or *an*, *e.g.*, silver is a metal; India rubber is a vegetable product. Idiom frequently upsets the rule that common nouns in the singular number require an article, *e.g.*, He went by train; He has left college.

9. Use of the Definite Article *The*. The Definite Article *the* is used—

(1) when we wish to point out a particular thing, or to specify a particular object, or one *already referred to*; as,

I gave him *the* red pen. Did you see *the* review? Let us go to *the* club.

(2) When a *singular* noun is meant to represent a whole class; as,

The lion is the king of beasts. *The* lily is the loveliest of all flowers. *The* dog is a faithful animal.

(3) With superlatives, because they specify singular objects; as,

The cleverest boy in the class. *The* most popular leader. *The* darkest cloud has a silver lining.

(4) Before proper nouns when these happen to be the names of mountains, provinces, rivers, oceans, seas, capes, ships; as,

The Himalayas. *The* Ganges. *The* Bay of Bengal. *The* Laccadive Islands. *The* Invincible. *The* Punjab.

(5) Before an adjective when the noun is understood; as,

The righteous shall prosper. *The* poor always deserve mercy.

(6) As an adverb with a comparative; as,

The more *the* merrier. *The* higher you go *the* better the view. *The* more you get *the* more you want.

(7) With the force of a superlative; as,

The leader to-day (*i.e.*, he is the greatest leader). It is *the* thing to do (*i.e.*, it is the best thing to do).

(8) Before the names of books; as,

The Citizen of the World, *the* Puranas, *the* Mahabharata, *the* Gita.

But we say—

Krishna's Gita, Valmiki's Ramayana.

(9) Before a Common noun to give it the meaning of an Abstract noun; as,

The *father* (parental affection) in him dictated another course of action.

The *judge* (the spirit of justice) in him condemned him to death.

The *warrior* (the war-like or martial spirit) in him conquered all his base desires.

10. Omission of the Article. The article is omitted—

(1) Before *proper* nouns; as,

Delhi is the capital of India.
Karachi is a good sea-port.
Kalidas was a great poet.

Note.—When the Article is used before Proper nouns, they become Common nouns ; as,

> This man is *the* Newton of India (*i.e.*, a scientist as great as Newton).
>
> Kalidas is *the* Shakespeare of India (*i.e.*, as great a dramatist as Shakespeare).
>
> Kashmir is *the* Switzerland of India (*i.e.*, a place abounding in natural scenery).

(2) Before Plural Nouns used to denote a class, or in a general sense ; as,

> *Historians* are generally unreliable. *Applications* will be received until the end of the month.

(3) Before Material nouns and Abstract nouns, used in a general sense ; as

> *Gold* is a precious metal. *Honesty* is the best policy. *Virtue* is its own record. *Beauty* is but skin deep.

Note.—An Abstract noun may be preceded by the article when it is qualified by an Adjective or an Adjective Phrase ; as,

> He possesses *the* wisdom of Solomon.
>
> She showed *a* heroism worthy of a great warrior.
>
> I can never forget *the* kindness with which the enemies treated me.

(4) Before names of diseases, names of regular meals, and names of things single in kind ; as,

> *Fever, dysentery, consumption,* (Exceptions : the measles, the mumps) ; *breakfast, lunch, dinner ; hell, heaven, God, parliament* (Exceptions : *the* Pope, *the* Devil).

(5) Before a noun following '*kind of*' ; as,

> What kind of man is he ? (Not, *kind of a man.*)

(6) Before adjectives used as nouns signifying languages and colours ; as,

> He did not know *English*. *Blue and Yellow* were his colours.

(7) Before certain titles and names indicating relationship as,

> President Hoover, King George, Uncle Henry, Count William, Dewan Bahadur N. Ganga Dutt.

Also note the following :—

> George VI., King of England.
> His brother is Duke of York.
> He became king.

(8) In certain phrases consisting of a transitive verb followed by its object ; as,

> To keep house, to set foot, to set sail, to lay siege, to leave school, to give ear, to bring word, to catch fire, to take root, to lose heart, to send word, to take offence.

(9) In certain phrases consisting of a preposition followed by its object ; as,

By air, by sea, by land, through fire and water, at dinner, to market, in jest, in jail, to prison, under ground, on horseback, by water, on earth, at sunset, at daybreak, by night, by day, to school, at school, in bed, in debt, in hand, at home, on demand, on deck, by train, by name.

II. Incorrect Usages. (1) Inserting the Definite Article where it is not required :—

He received many presents on *the* Christmas day.

He has joined *the* St. Stephen's College.

They made him *the* king.

He was suffering from *the* consumption.

The singing is a pleasant occupation.

With age *the* wisdom comes.

Abdul Karim was not in *the* town that day. (*In town* is idiomatic.)

The Lord Byron was a great poet.

He does not know *the* French. (As it refers to a language, the article should be omitted.)

(2) Omitting the Definite Article where it is required :—

I have been ill for last two days. (Write *the* last two days.)

Duke of Wellington was a great soldier. (Titles of nobility other than Lord, followed by the name of a place, must be preceded by *the* and followed by *of*.)

Rich are happy. (Use *the* rich.)

Singing of that man was very good. (*The* is required because singing is particularized.)

Wisdom of my brother is great. (Abstract noun is particularized.)

You are in wrong. (*In the wrong* is idiomatic, so also *in error*. Other such idiomatic expressions are *in the country*, *on the contrary*, *to the rescue*, *off the mark*, *within the pale*.)

This is more interesting of the two books. (*the* more interesting.)

(3) Inserting the Indefinite Article where not required :—

I have *a* work to do.

He is seeking for *an* employment.

He is going on *a* business.

I gave him *an* advice.

My friend is in *a* trouble. (*In trouble* is idiomatic.)

He made *a* mention of this.

Exercise 1. *Insert articles where necessary :—*

1. Strike iron while it is hot.
2. It takes two to make row.
3. Do not look gift horse in mouth.
4. They never fail who die in great cause.
5. There is silver living to every sable cloud.
6. Poor must be pitied.

7. What beautiful scene is this !
8. For Brutus is honourable man.
9. Virtuous shall prosper.
10. Mother in her told her that she should not banish her son.
11. Rose is sweetest of all flowers.
12. Only best quality is sold here.
13. Andamans are a group of islands in Bay of Bengal.
14. Gita is a sacred book of Hindus.
15. Tribune is a daily issued from Lahore.
16. It was brightest moment of my life.
17. Sunrise is glorious birth.
18. Rustumjis came here yesterday.
19. It is hard for empty bag to stand upright.
20. He is historian of no mean repute.

Exercise 2. *Fill up the blanks by inserting articles :—*

We read—other day of—piano tuner who found himself in—far west where pianos were very scarce. —visitor wondered how he made—living, and asked him how he managed to eke out—existence under—circumstances. " Well," said—piano tuner, it is true that pianos are rather scarce in these regions, but I make—pretty fair income by tightening up barb-wire fences." —idea is that—world owes—man—living and that this means doing just what he likes or nothing, is—poor philosophy for—new country. —world owes us just what we can get it to pay, or just what we can make ourselves worth to it. —man who would make—best of life must learn to take life as it comes and fashion his activities according to—peculiar need of—day.

Exercise 3. *Correct the following sentences :—*

1. The virtue is its own reward.
2. The falsehood is odious.
3. The man is moral.
4. The Ganganagar is a fine city.
5. This man is second Tilak.
6. He is Wellington of his age.
7. Delhi is London of India.
8. Lahore is Paris of India.
9. Wisdom of Solomon is famous.
10. I cannot forget kindness with which you treated me.
11. His brother is the Duke of Gloucester.
12. Do you intend to travel by the water or by the land ?
13. Poor are always with the country,
14. This is best book I have ever read.
15. Punjab is not so cultured as United Provinces.
16. Himalayas lie to the north of India.

17. He is heir to the throne.
18. He is an University Professor.
19. The union is strength.
20. He gave me a one rupee-note in prize.

II. NOUNS

12. Singular and Plural. Indian students should pay particular attention to the following difficulties with regard to the number of nouns :—

Of the following nouns some seldom, others never, are in the singular. These are for the most part names of things, which imply plurality or consist of more parts than one :—

(*i*) Names of instruments which have two parts forming a kind of pair ; as, *bellows, scissors, tongs, pincers, spectacles, fetters, shears, snuffers.*

(*ii*) Names of certain articles of dress ; as, *trousers, drawers, pantaloons, breeches, trappings.*

(*iii*) Names of diseases ; as, *measles, mumps, staggers.*

(*iv*) Names of games ; as, *billiards, draughts.*

(*v*) Parts of the body ; as, *bowels, entrails, intestines, giblets.*

(*vi*) Certain other nouns ; as, *annals, ashes, dregs, embers, lees, thanks, proceeds* (of a sale), *riches, tidings, environs, nuptials, obsequies, assets, downs, wages, statistics, means, politics, physics, dynamics, auspices, contents, credentials, hustings, news.*

13. Some nouns are used sometimes as Singular, and sometimes as Plural; as,

Means (more often singular), *amends, odds, tidings, pains, wages.*

We may say :

By *this* means, *or*, by *these* means. *An* honourable amends, *or*, Amends *have* been made. They took *a* heavy odds against themselves, *or*, the odds *are* against it. It cost me *much* pains, *or*, it cost me *many* pains. The wages of sin *is* death, *or*, the wages *have* risen.

14. Some Plural Nouns are always treated as Singular; as,

News, innings, small-pox, gallows, mathematics, physics, statistics, and all similar Greek adjectives, save *politics*, which still keeps its plural verb ; *e.g.*, No *news* is good news. Our fellows beat the others by an *innings* and twenty runs. *Small-pox* is bad ; it used to be worse. They hanged him on a *gallows.*

15. Some nouns are used in the singular only ; as,

Scenery, information, poetry, furniture, offspring, gentry, poultry.

16. Some words though singular in form are regarded as plural and take a plural verb ; as,

Vermilion, cattle, poultry, gentry, people.

17. Some nouns have the same form in the singular and the plural ; as,

(*a*) *Sheep, deer, swine. salmon, gross, heathen, brave.*

(*b*) *Pair, gross, score, dozen, hundred, thousand,* (when used after numerals). Here are four *pair* of shoes. I brought two *dozen* pencils. He reached the age of three *score* and ten. He has five *thousand* rupees with him.

(*c*) *Stone, hundredweight.* He weighs eight *stone.* Twenty *hundredweight* make one ton.

18. Plurals of Proper Nouns. Study the following plurals :—

Singular	*Plural*
Brown	... The two Browns were present.
Mr. Brown	... Messrs. Brown, or the Mr. Browns.
Miss Brown	... The Miss Browns, or the Misses Brown.
Mrs. Brown	... The Mrs. Browns.
Master Brown	... The Master Browns.

Note.—The form, *Messrs. Brown,* is now limited to business language ; the form, *the Mr. Browns,* is now generally used. The form, *the Miss Browns,* is the one in general use.

19. Plurals of Letters, Figures, etc., are formed by adding 's ; as,

There are three *p's* and two *t's* in this word.
Add five *3's* and six *4's*.
Five *B.A.'s* and three *M.A.'s* applied for the job.

Exercise 4. *Correct the following sentences :—*

1. Riches has wings.
2. Mathematics are his favourite study.
3. No news are good news.
4. This poultry is fine.
5. He weighs about ten stones.
6. Twenty hundredweights make one ton.
7. Fifty thousands people were present there.
8. He reached the age of three scores and five.
9. He bought five dozens oranges.
10. Please give me the scissor.
11. Even animals take care of their offsprings.
12. Did you offer him thank for the help he gave you ?
13. Have you learnt these poetries ?
14. The sceneries of Kashmir are very charming.
15. There are few gentries in this town.

16. Have you bought the furnitures for your room ?
17. These informations can't be true.
18. What is your politics ?
19. Gallows have been erected.
20. There are not many peoples who are hard-working and honest.

20. Formation of the Possessive Case. The preposition "*of*" can always be employed to express the possessive case, but the possessive in *'s* is used for *persons*, *living beings* and *personified objects* only ; as,

the boy's pencil, the horse's tail, Nature's laws, Fortune's favourite, at duty's call.

But it is wrong to say :

The ink's colour, the house's roof, the box's lid.

Exceptions to the above Rule. But the possessive case in *'s* may also be used ; as,

(*i*) With nouns signifying space or time ; as, *a stone's* throw, *a day's* march, *in a year's* time.

(*ii*) In certain phrases ; as, the *boat's* crew, for *mercy's* sake, to *one's heart's* content, out of *harm's* way, at his *finger's* ends, at his *wit's* end.

21. The letter 's' is omitted in a few words where too many hissing sounds would come together ; as,

for *conscience'* sake ; for *goodness'* sake ; for *peace'* sake ; for *Jesus'* sake.

22. The words *cathedral, house, school, shop,* are often omitted after a Possessive Case ; as,

Yesterday I witnessed the religious ceremony at *St. Paul's*. To-night I dine at my *uncle's*. I attend the City High School but my cousin attends *St. Stephen's*. You can get this at *Whiteway's* or *Lorang's*.

23. When the adverb *else* is compounded with certain indefinite pronouns and words of similar character (*e.g.*, somebody, anybody, everybody, anyone, everyone, little, all, etc.) the usual possessive form is not *somebody's* etc. *else*, but *somebody else's*. But we do not say *who else's*. Of the forms *Who else's should it be ?*, *Whose else should it be ?*, *Whose should it be else ?*, the first is incorrect and the second is perhaps the best.

24. When two or more nouns are used so that joint possession is indicated, the sign of the possessive is added to the last word only ; as,

Whiteway Laidlaw & Co's store ; William, Mary, and John's uncle.

25. In the case of compound nouns, the sign of the possessive is added to the last word only ; as,

My son-in-law's father, Governor-General's assent, Commander-in-Chief's orders.

26. The words *his*, *hers*, *its*, *ours*, *mine*, *yours*, *theirs* are possessives, but are never written with an apostrophe.

27. Double Possessives. The term 'double possessive' applies to nouns that indicate possession in a two-fold way ; first, by the use of the preposition *of*; and, secondly, by a change in themselves and by the use of the preposition *of* as well ; as by an internal change, in the case of some pronouns, or by the addition of the apostrophe and the letter '*s*'; thus : "She is a friend of my *aunt's*". The general rule in such cases is—Use the apostrophe and the letter *s* (or change the form) only when the noun (or pronoun) itself represents the possessor. Thus,

This is a picture of Tom's. (Tom's picture; *i.e.*, Tom owns it.)

This is an opinion of Dick's. (Dick's opinion; *i.e.*, Dick uttered it.)

This is a criticism of Harry's. (Harry's criticism; *i.e.*, Harry wrote it.)

Double possession is grammatically correct even when there is but one person or thing possessed, except when it would convey a meaning different from the one intended as in the following :—

This is a picture of Tom. (Tom does not own it, he merely sat for it.)

This is an opinion of Dick. (Some one else uttered it about Dick.)

This is a criticism of Harry. (Some one else wrote it about Harry.)

Other Examples :—

Tom is a friend of mine. (One of several possessed by me.)

Dick is a customer of the Bank's. (One of several customers.)

Avoid the use of 'double possessives' in sentences like the following :—

My brother's secretary's wife died yesterday.

(*Write*—The wife of my brother's secretary............)

I then called at the Superintendent of Post offices' office.

(*Write*—............at the office of the Superintendent of Post offices.)

One of the passengers' wives was killed in the accident.

(*Write*—The wife of one of the passengers...........)

In the 'Time's opinion...........

(*Write*—Either, *The Times*'; or better, In the opinion of 'The Times'

Mr. Smith (now Lord London)'s proposal was carried.
Mr. Smith's (now Lord London) proposal was carried.
Mr. Smith's (now Lord London's) proposal was carried.

Write, either,—The proposal of Mr. Smith (now Lord London) ...... ; or,—The proposal of Lord London (then Mr. Smith).........

A girl whom I used to know's mother ....
(*Write*—The mother of the girl whom I used to know......)

Exercise 5. *Correct the following sentences* :—

1. Call at Sharp's the bookseller's.
2. This is my brother's, the engineer's, workshop.
3. He stole my brother's Hari's watch.
4. He did for your brother's Dina's sake.
5. What is this book's price.
6. This table's legs are very fine.
7. This is John's Thomas's and Henry's property.
8. She is out of the way of harm.
9. The sea's waves struck against the shore.
10. It is Mr. Smith's the Chemist's prescription.
11. Yours and my joint efforts have succeeded
12. I will never be guilty of your forgetfulness.
13. He made your mention.
14. He did it out of their envy.

III. PRONOUNS

Personal Pronouns

28. A pronoun must agree with its antecedent in person, number and gender ; as,

Every man must bear *his* cross. *Each* of the boys gave *his* own version of the affair. I am not one of *those* who believe in everything *they* hear. (Not I *hear*.)

29. When two singular nouns joined by *and* are preceded by *each* or *every*, the pronoun must be singular ; as,

Every soldier and *every* sailor was in *his place*.

30. When two or more singular nouns are joined by (*i*) *or* (*ii*) *either......or*, (*iii*) *neither......nor*, the pronoun is generally singular ; as,

Rama *or* Mohan must lend *his* boook, *Either* Sita *or* Kamla forgot to take *her* satchel. *Neither* Aziz *nor* Karim has done *his* work.

31. When a plural noun and a singular noun are joined by *or* or *nor*, the pronoun must be in agreement with the nearest previous noun ; as,

Either the postmaster *or* his servants failed in *their* duty ; or, Either the servants *or* the postmaster failed in *his* duty.

32. When a pronoun refers to more than one noun or pronoun of different persons, it must be of the first person

plural in preference to the second, and of the second person plural in preference to the third ; as,

You and *I* have done *our* duty. *You* and *Mohan* have idled away *your* time.

33. In the singular the 1st personal pronoun comes last, while the 2nd comes before the 3rd ; as,

You and *I* are great friends. *You* and *he* must mend your manners. *He* and *I* can never get on together.

In the plural *we* comes before *you* and *you* before *they* ; as,

We and *you* must work together. *You* and *they* were in the wrong.

If the Personal Pronoun in the plural stands for the names of different persons, the First person takes precedence of the Second or Third, and the Second of the Third ; as,

John and *I* left *our* luggage at the station. I hear that *you* and he lost *your* way.

34. The Complement of the verb *to be*, when it is expressed by a pronoun, should be in the Nominative form ; as,

It was *he* (not *him*). I am *she* whom you love. If I were *he* I would not do it. It might have been *he* (not *him*). It is *I* (not It's *me*).

35. The object of a verb or of a preposition, when it is a pronoun, should be in the objective form ; as,

Between you and *me* (not *I*) he is a rogue. These pencils are for you and *me* (not *I*). Nobody will help you but *me* (not *I* or *myself*).

36. The case of a pronoun following *than* and *as* is determined by mentally supplying the verb ; as,

He is taller than *I* (am). She is more intelligent than *I* (am). I answered more questions than *she* (did). I love you more than *he* (loves you). I love you more than *her* (than I love her). I am as good as *she* (is). He is as good a speaker as *I* (am). They know the secret as well as *I* (do). I love you as much as *she* (loves you). I love you as much as *her* (as much as I love *her*).

37. Avoid the use of *the same* as a substitute for a personal pronoun ; as,

When you have examined these pieces, please return *them* (not *the same*) to me.

38. Also avoid the use of a pronoun where it is superfluous ; as,

The applicant being ill, *he* is allowed to go home on leave. (Here the pronoun '*he*' is not required.)

39. It, This *and* **There.** *It* generally anticipates and precedes the sentence or phrase to which it refers, or for which it stands ; as,

> It is clear from the evidence *that he is guilty.*

This generally follows the sentence or idea to which it refers ; as,

> He died fighting for his country and *this is* his mother's consolation.

But *this* is sometimes used instead of *it* for the sake of emphasis; as,

> *This* is certain, I will never speak to him again as long as I live.

When the subject of an Intransitive Verb follows the verb, the sentence is usually introduced by the adverb *there* ; as,

> *There* is no doubt that the man is mad.

Study the following examples :—

> It is no doubt that he will soon recover. (Say *There* is no doubt...)
> It is the first time I have seen you. (Say *This* is the first............)
> This will be better for me to go there. (Say *It* will be...............)
> He ill-treated his wife and *it* was the cause of their separation. (Say *This* was the.........)

40. One, None. The Indefinite Pronoun *one* should be used throughout, if used at all ; as,

> *One* must do *one's* duty if *one* wishes to succeed.

(It is better, however, to change the form of the sentence than to keep on repeating *one.*)

None is construed in the singular or plural as the sense may require ; as,

> Did you buy any oranges ? There *were none* in the market.
> Have you brought me a letter ? There *was none* for you.

When the singular and plural express the sense equally well, the plural is commonly used ; as,

> *None* of these words *are* now used in modern English.

41. Each other, One another. *Each other* should be used in speaking of *two* persons or things, *one another* in speaking of *more than two* ; as,

> *Incorrect*—The two brothers engaged one another in mortal combat.
> *Correct*—The two brothers engaged *each other* in mortal combat.
> *Incorrect*—Little children love each other.
> *Correct*—Little children love *one another.*

42. **Each, Either,** *and* **Neither** refer to persons or things *one at a time*, and must accordingly be followed by verbs in the singular ; as,

Each of the girls *was* (not *were*) a beauty. *Either* of the two roads *leads* to the railway station. *Neither* of the statements *is* true.

[NOTE.—*Either* should be used in reference to *two* only. When the reference is to *more than two*, we use *any one* or *any* ; as, Has *any one* of you got a blue pencil ? She was lovelier than *any* (not *either*) of her five sisters.]

43. A Pronoun should be omitted when it takes the place of a noun in the Objective Case after a Transitive Verb ; as,

Incorrect—'Will you have some bread ?' 'Thanks, I have had.'
Correct—'Will you have some bread ?' 'Thanks, I have had *some*.'
Incorrect—'Will you take my umbrella?' 'Thanks, I don't need.'
Correct—'Will you take my umbrella ? ' Thanks, I don't need *it*.'
Incorrect—'Why don't you take a receipt from the Bank ?' ' I have taken already.'
Correct—' Why don't you take a receipt from the Bank ?' 'I have taken *one* already.'

Relative Pronouns

44. **Who** is used for *persons* only. It may refer to a singular or a plural noun ; as,

The boy *who* works hard succeeds in the examination. They ever live *who* die in a great cause.

It is also sometimes used in referring to animals; as,

He loves his dog *who* is such a faithful animal. Do you know the story of the horse *who* saved his master ?

45. **Whose** (the genitive form of *who*) is used in speaking of *persons*, but sometimes of things without life ; as,

The sun, *whose* rays give life to the earth, was worshipped by the ancients as a god. This is the question *whose* solution has baffled philosophers of all ages.

46. **Which** is used for *things without life* and for *animals*. It may refer to a singular or plural noun ; as,

The moment *which* is lost is lost for ever. The cow *which* I recently bought is not a good one. The horses *which* were sick have died.

47. **That** is used for *persons* and *things*. It may refer to a singular or a plural noun. *That* has no genitive case and it is never used with a preposition preceding ; as,

I know the house *that* he lives *in*. Uneasy lies the head *that* wears a crown. The circumstances *that* led to the decision are not known.

The Relative Pronoun '*that*' is used in preference to *who* or *which*—

(1) After Adjectives in the Superlative Degree ; as,

This is the best *that* we can do.

(2) After the word *all*, *some*, *nothing*, (*the*) *only* ; as,

All *that* glitters is not gold. He is the same man *that* has brought the news. It was not for nothing *that* he studied astronomy. Man is the only animal *that* can talk and laugh.

(3) After the Interrogative Pronouns *who, what* ; as,

Who am I *that* should punish you ? What is it *that* troubles you so much ? What is it *that* continues at a stay ?

(4) After two antecedents, one denoting a *person* and the other denoting an *animal* or a *thing* ; as,

The boy and his dog *that* had entered the bungalow were turned out.

48. What refers to *things* only. It is used without an antecedent expressed and is equivalent to *that which* (or the *thing which* ; as,

What (= that which) cannot be cured must be endured.

49. The word *as* is used as a Relative Pronoun after *such* and sometimes after *the same* ; as,

Tears *such as* angels shed. His answer was *such as* to invite ridicule. My trouble is *the same as* yours (is). This pencil is *the same as* mine (is).

50. Agreement of the Relative Pronoun with its Antecedent. Relative Pronouns agree with the antecedent in number and person :—

Incorrect—'It is I, who is to blame.'
Correct—'It is I who *am* to blame.'

[*Who* must be in the 1st person to agree with its antecedent *I*, and therefore it should take a verb in the 1st person.]

Incorrect—This is one of the most interesting novels that has appeared this year.

Correct—This is one of the most interesting novels that *have* appeared this year.

[The antecedent of *that* is *novels*, not *one*.]

Incorrect—This is the only one of his poems that are interesting to read.

Correct—This is the only one of his poems that *is* interesting to read.

[Here the antecedent of *that* is *one*. 'Of his poems this is the only one that is interesting to read.']

51. Omission of the Relative Pronoun. The relative pronoun can only be omitted in a Defining Clause, and then, as a rule, only in the Objective Case.

It is incorrect to say, 'my father you saw yesterday,' meaning, 'my father *whom* you saw yesterday.' But it is quite correct to say, 'The boy I saw yesterday,' meaning 'the boy *whom* I saw yesterday,' because the clause 'whom I saw yesterday' makes it clear which boy I am referring to, and so is a 'defining clause.'

52. Case in Personal and Relative Pronouns. A pronoun in apposition with a noun should be in the same case as that noun. 'Look at your poor father—he to whom you owe your existence.' *He* in this sentence should be *him*, (Look at *him*) because equally with *father*, it is governed by the preposition *at*.

53. A pronoun used as a complement after *am*, *are*, *is*, etc., should be put in the Nominative Case; as,

Incorrect—That is *her*. *Incorrect*—It is *me*.
Correct—That is *she*. *Correct*—It is *I*.

54. When a verb or a preposition governs *two* pronouns, united by *and*, they must *both* be in the Objective Case; as,

Incorrect—Let you and I the battle try.
Correct—Let you and *me* the battle try.

Incorrect—Between you and I he is a downright fool.
Correct—Between you and *me* he is a downright fool.

55 Position of the Relative Pronoun. To prevent ambiguity, the Relative Pronoun should be placed as near as possible to its Antecedent; as,

The *boy who* won the first prize in English is the son of my friend Mr. Goyle.

But the sentence carries quite a different meaning, if we separate the Relative Pronoun from its Antecedent and say—

The boy is the son of my friend, Mr. Goyle, who won the first prize.

Again, such a sentence as "I have read Gokhale's speeches who was a disciple of Ranade," would be improved if changed to "I have read the speeches of Gokhale, who was a disciple of Ranade."

56. And which, But which. The Relative itself fulfils the purpose of a conjunction: hence no conjunction should be placed before it except to join together two relative clauses referring to the same antecedent; as,

Incorrect—He has a wonderful painting, *and which* has been in the family for several generations.

Correct—He has a wonderful painting, *which* has been in the family for several generations.

Incorrect—He wished me to drink with him, *but which* I declined.

Correct—He wished me to drink with him, *which* I declined.

A noun or pronoun in the Possessive case should not be used as an antecedent to a Relative Pronoun ; as,

Incorrect—Do not forget *his* enthusiasm who brought this movement so far.

Correct—Do not forget the enthusiasm of *him* who brought this movement so far.

57. Usages. Study the following *correct* examples :—

Who is there ?—I.

Whom did you see ?—Me.

It will be no use your coming here. I remember his having a talk with me.

Tell Gopal and him to leave the hall.

Each did it in his own way.

Either you or I *am* guilty. (But it is better to say, *Either you are guilty or I am.*)

The two brothers are very fond of *each other*. The three brothers are very fond of *one another*.

We who are educated have a duty to perform.

The Cabinet *was* unanimous in its decision. The jury *were* divided in their verdict.

Every student and every master *was* in his place.

Neither Gopal nor his friends succeeded in *their* venture.

You and I have finished *our* lessons. Rama and you have wasted *your* opportunities.

My friends and I. Gopal, Rama and Krishna, and I. You and I. You and he. (Good manners require that one should mention oneself last.)

58. Some Common Mistakes. Note the following carefully :—

Your need *is* greater than that of mine. (*Than mine* will do. *That of* is superfluous.)

It is you who has done this thing. (*Who* refers to *you* which always takes a plural verb. Hence *have done*.)

It is the skill and care of this man that has saved your life. (*Have saved*, because the antecedent of *that* is *skill and care* which is plural.)

He is such a genius *that* any country may be proud of. (Say *as* any country. Or, *He is such a genius that any country might be proud of him.*)

A clever fellow can do anything *what* he likes. (Say *that he likes*. A better way of putting it would be, *A clever fellow can do what he likes.*)

I thought it was *him*. (Say *He*.)

The man who was arrested, *he* was my brother. (Omit *he*.)

There is no doubting your wisdom who have had so much experience. (Say, *There is no doubting your wisdom which is founded on so much experience*.)

It was he robbed the bank. (Insert *whō* before *robbed*.)

Here is a student whose mind works quickly, but *his* actions are slow. (Change *his* to *whose*.)

They that did this thing should be punished. (Say *those who did this thing*. Modern idiom prefers *those* to *they* or *them* and *who* to *that*.)

Every person should be free to say what he or she thinks in their heart of hearts. (Say *All persons should be free to say what they think in their hearts*.)

He who is ambitious must realize that one who wishes to rise in the world must apply themselves to one's work. (Say, He who is ambitious must realize that *he* who wishes to rise in the world must apply *himself* to *his* work.)

This person *whom I thought* was mad, spoke quite sensibly. (Say *who I thought*.)

Yours and my joint efforts have succeeded (Say *your* and *my*......

I will never be guilty of your forgetfulness. (Say *of forgetfulness of you*.)

He made your mention. (Say *made mention of you*.)

He did it out of their envy. (Say *because of envy of them*.)

Exercise 6. *Correct the following sentences* :—

1. I am, yours obedient pupil.
2. Your pen is in my suit case ; shall I bring ?
3. My mother knows ; shall I ask ?
4. Having said so, immediately left the place.
5. They should know that theirs are interests we are safe-guarding.
6. Neither I nor you has done my duty.
7. Either he or I must resign my office.
8. Neither my brother nor cousin have been unmindful of their affairs.
9. I and you will go.
10. If William and you are right, I and Alfred are also right.
11. I and my uncle are going to the cinema.
12. I and you and Gopal will go there.
13. It was me.
14. Whom did you meet on the river ? He and she.
15. I sold the horse for forty rupees, which I bought last year.
16. The lesson has brought down severe punishment for him, which was so ill-prepared.
17. This is one of the most interesting book that has appeared this year.

18. One must do his duty always.

19. Every man must bear their own burden.

20. He is more intelligent than her.

21. Any one can do if they try.

22. The two brothers never loved one another.

23. Each of the scholars have done well in the examination.

24. Neither of these accusations are true.

25. This is the only one of his stories that are worth reading.

26. He is one of the cleverest boy that has passed this year.

27. He was the man whom they thought was dead.

28. He is the man whom the people determined should be the next president of the municipality.

29. There are many fakirs whom we know quite well are hypocrites.

30. There's Mr. Gorang whom they say is the best photographer in the town.

31. He invested all his money in business, and which left him penniless.

32. They wished me to accompany them, but which I declined.

33. No body in their senses would have uttered such foolish remarks.

34. My brother, him whom I had treated like a brother, has plotted against my life.

35. He is a man whom I think deserves promotion.

36. He was one of the noblest man that has ever lived.

37. I am not one of those who makes friends with everyone he meets.

38. He is a man who I know is wise, good, and honest.

39. A prophet greater than him has arisen.

40. When you have examined these patterns, please return the same to us.

IV. ADJECTIVES

59. Comparison of Adjectives. The Comparative degree is used when we want to state that one person or thing possesses a quality to a greater or less degree than another; as,

> This book is *better* than the other. He is *more clever* than his sister.

Therefore the comparative degree must not be used when no comparison, expressed or implied, is made. It is incorrect to say—

> He is a more clever boy of the class.

60. The following adjectives in the comparative degree are now used as adjectives, or nouns *with* a positive meaning :—

> *Interior, exterior, major, minor, former, latter, upper, inner, outer,* e.g., 'the *interior* of the building,' 'the *exterior* wall,' 'the *inner* meaning,' '*outer* darkness,' '*elders* and *betters*,' 'a *major* in the army,' 'of *minor* importance.'

61. Comparatives ending in the Suffix "-or" are followed by *to*; as,

> *Superior to, inferior to, prior to, posterior to, senior to, junior to, anterior to.*

62. '*Of*' and '*from*' must not be used to express comparison instead of *than* :—

> *Incorrect*—This man is stronger *of* that.
> *Correct*—This man is stronger *than* that.
>
> *Incorrect*—This book is easier *from* that.
> *Correct*—This book is easier *than* that.

63. '*Of any*' is often used incorrectly in conjunction with a superlative; as,

> *Incorrect*—He has the lightest touch *of any* musician.
> *Correct*—He has a lighter touch than any other musician; *or* No other musician has so light a touch.
>
> *Incorrect*—The population of Paris is greater than any town in India.
> *Correct*—The population of Paris is greater than *that* of any town in India.

64. Some adjectives are not compared because they express meanings which do not admit of variation of degree, or qualities already possessed to the utmost possible extent; as,

> *Extreme, universal, square, full, empty, top, perfect, infinite, iron, wooden, circular, monthly, English, round, impossible, preferable, chief, unanimous, perpetual, unique, ideal, entire, complete.*

65. *Double* Comparatives and Superlatives are to be avoided :—

> *Incorrect*—He is *more cleverer* than his sister.
> *Correct*—He is *cleverer* than his sister.
>
> *Incorrect*—I am sure my love is *more richer* than my tongue.
> *Correct*—I am sure my love is *richer* than my tongue.
>
> *Incorrect*—It was *the most unkindest* cut of all.
> *Correct*—It was *the unkindest* cut of all.

But *lesser* (a double comparative) is used even by the best authors; as,

> The *lesser* of the two evils.

66. *Preferable* has the force of a comparative, and is followed by *to*. We must not say *more preferable* :—

> *Incorrect*—This book is more preferable than that.
> *Correct*—This book is preferable to that.

67. Less, Fewer. "*Less* as a comparative adjective is the opposite of *greater* and *more*, and is used of *quantity* and *size*, *not of numbers*: 'There were *fewer* boys absent

this week' but 'The percentage of absentees was *less*'; 'There was *less* reason to be afraid' but 'There were *fewer* causes for fear.' As *fewer* is always used with a plural noun, so *less* is nearly always used with a singular."

"*Fewer* is used of *numerical quantity*, *less* of quantity in bulk or size. 'The *fewer* men the greater share of honour,' is a good and familiar example of the correct use. Note, however, that *fewer*, like the positive *few*, qualifies a plural noun only. 'A *fewer* number of people' is wrong, '*fewer* people' right."

Incorrect—No *less* than forty soldiers were killed in the battle.
Correct—No *fewer* than forty soldiers were killed in the battle.

68. Older, Oldest. *Older* and *oldest* may be said either of persons or of things, while *elder* and *eldest* apply to persons only, and are besides, strictly speaking, confined to the members of the same family. "*Older* is the normal modern comparative; *elder* cannot be followed by *than*, and is used exclusively, now in connection with human family relationships: 'the *elder* son,' 'the *elder* brother,' 'he was the *elder* of the two sons.' So restricted is the use to actual family comparisons that we should usually say of one of two friends 'he was the *older* of the two,' 'the *older* man of the two,' not *elder*. The superlative *eldest* is similarly restricted in use. It is noteworthy that *elder*, but not *older*, may be used as a noun even in the plural number: 'the *elder* of a church;' 'Respect your *elders*.'"

Incorrect—This horse is elder than that.
Correct—This horse is *older* than that.

Incorrect—He is the oldest member of the family.
Correct—He is the *eldest* member of the family.

In comparisons followed by *than*, *older*, and not *elder*, is required even when applied to members of the same family; as,

Dipak is *older than* his sister.

69. Later, Latest refer to time; *later* and *last* refer to position. "*Later* is the normal comparative of *late*, meaning 'more late' in time; it is both adjective and adverb: 'a *later* performance'; 'I will see you *later*.' *Latter* used in the phrase 'the *latter*' (of two things) = the second in the order of their original mentioning; it is, therefore, a pronominal substitute for the sake of avoiding repetition: 'Mr. Jones and Mr. Smith were the finalists; the *latter* won by one hole.' Where more than two persons or things are originally men-

tioned use *last*, not *latter*. *Latest* means 'last up to now only,' whereas *last* means 'last of all,' 'final.' Mr. X's *latest* poems are those hot from the press; if he dies before he can write any more they will be his *last*. Mr. A. E. Houseman's title *Last Poems* was meant to express his intention of publishing no more." *Latter* is often wrongly used for *last*. Of the three, tea, cocoa and coffee, the *last* (not latter) was his favourite.

Incorrect—This information is of a latter date than that.
Correct—This information is of a *later* date than that.
Incorrect—I have not heard the last news.
Correct—I have not heard the *latest* news.
Incorrect—The later chapters of this book are interesting.
Correct—The *latter* chapters of this book are interesting.
Incorrect—The latest chapter is carelessly written.
Correct—The *last* chapter is carelessly written.

70. **Farther, Further.** *Farther* means more distant or advanced; *further* means additional:—

Incorrect—Bombay is *further* from Delhi than Calcutta.
Correct—Bombay is *farther* from Delhi than Calcutta.
Incorrect—After this he made no *farther* remarks.
Correct—After this he made no *further* remarks.

71. The *two first* is a meaningless expression, for it implies that two things may be first. We must say, 'the *first two*':—

Incorrect—The two first books of *Paradise Lost* are very interesting.
Correct—The *first two* books of *Paradise Lost* are very interesting.

72. **Verbal, Oral.** *Verbal* means 'of or pertaining to *words* spoken, written, or printed,' *oral* means 'delivered by word of *mouth*,' not written; as, His written statement differs in several important respects from his *oral* (not *verbal*) statement. There are a few *verbal* (not *oral*) differences in the two manuscripts. A letter is a *verbal* but not an *oral* communication.

73. **Mutual, Common, Reciprocal.** "That is *common* to which two or more persons have the same or equal claims or in which they have equal interest; in the strictest sense, that is *mutual* which is freely interchanged; that is *reciprocal* in respect to which one act or movement is met by a corresponding act or movement in return; we speak of our *common* country, *mutual* affection, *reciprocal* obligation. Many good writers hold it incorrect to say, 'a *mutual* friend,' and insist that 'a *common* friend' would be more accurate; but '*common* friend' is practically never used, because of the disagreeable

suggestion that attaches to *common*, of ordinary or inferior. '*Mutual* friend' has the high literary authority of Burke. Scott, Dickens, and others in its favour."

74. The use of *awful*, *awfully*, *terrible*, *terribly*, etc., has become so common that these words have now practically lost all their force; *e.g.*, *awful heat*, *awfully good*, *terrible game*, *terribly kind*. In such vulgarized usage *awfully* and *terribly* are equivalent to *very*, and *awful* and *terrible* to *notable in its kind*. Avoid these slang expressions :—

> *Incorrect*—This is *terrible* harmful to your eyes.
> *Correct*—This is *terribly* (better still *very*) harmful to your eyes.

75. Superlative Degree of Adjectives. Except when preceded by a possessive pronoun or by the sign of the Vocative or Nominative of Address, expressed or understood, an adjective in the Superlative Degree takes *the*, never *a*, or *an* before it :—

> *Incorrect*—This is a worst example of idleness I have met with.
> *Correct*—This is the worst example of idleness I have met with.

76. The Superlative must not be used for the Comparative nor the Comparative for the Superlative :—

> *Incorrect*—This is best of the two.
> *Correct*—This is *better* of the two.
> *Incorrect*—This is the more interesting of all the books.
> *Correct*—This is the *most* interesting of all the books.

77. When two adjectives refer to the same noun and one of them is in the superlative degree (*i.e.*, indicates the possession of a quality to a higher degree than any other member of the class), the other adjective must also be in the superlative degree :—

> *Incorrect*—He is the ablest and rich man in the city.
> *Correct*—He is the ablest and richest man in the city.
> *Incorrect*—He is the best and capable actor on the stage.
> *Correet*—He is the best and most capable actor on the stage.

78. If an adjective in the Positive already indicates the possession of a quality to the highest possible degree it is, strictly speaking, incorrect to compare it. We should *not* say 'most world-wide,' 'squarest,' or 'most perfect' :—

> *Incorrect*—She has the most perfect voice.
> *Correct*—She has a perfect voice.
> *Incorrect*—The Taj at Agra has the most world-wide reputation.
> *Correct*—The Taj at Agra has a world-wide reputation.

79. It is more idiomatic to say 'He was the first boy *to run away*' than to say 'He was the first boy *who ran away*'. In general, a *sentence* should never be used where a *phrase* will serve the purpose :—

Incorrect—We were the first who arrived.
Correct—We were the first to arrive.
Incorrect—We were the first who came and the last who went.
Correct—We were the first to come and the last to go.

Adjectives of Quantity or Degree

80. **Some, Any.** *Some* is used in *affirmative*, *any* in *negative* sentences :—

We cannot say :—

'He has any pens.' 'He has not some pens.'

We must say :—

'He has some pens.' 'He has not any pens.'

81. **Little, a little, the little.** *Little* is negative, and means 'not much' :—

Incorrect—There is a little hope of his recovery.
Correct—There is little hope of his recovery.

A little is positive and means *some, a certain quantity of* :

Incorrect—Please let me stay little longer.
Correct—Please let me stay a little longer.

The little means 'the amount or quantity of', *e.g.*,

'Do not dissipate *the little* energy you possess.'

Adjectives of Number

82. **Few, a few, the few.** *Few* is negative, and equivalent to *not many, hardly any. A few* is positive, and equivalent to *some. The few*='not many, but all there are.' The sentences '*Few* and short were the prayers we said' and 'A *few* prayers were said' illustrate the difference between *few* and *a few*.'

Incorrect—I am sorry I have a few friends.
Correct—I am sorry I have *few* friends.
Incorrect—'Will you stay here few days ?'
Correct—'Will you stay here *a few* days ?'
Incorrect—Few remarks that he made were very suggestive.
Correct—The *few* remarks that he made were very suggestive.

83. **Many men** or **many a man** or **'a great many men'** [meaning 'a great many (of) men']. *Many a* is distributive in effect, and requires a singular verb: 'Many a man *is*' (not *are*). The temptation to give it a plural verb is likely to arise only in inversion with *there*, as in the sentence : 'While there *have* been many a good-humoured smile......(correct to '*has* been').

84. **Both.** Never say '*The both pens*,' '*Your both eyes*.' You should say, 'Both (the) pens,' 'Both your eyes':—

Incorrect—He was present on the both days.
Correct—He was present on both the days.

Distributive Adjectives

85. **Each, Every, Either, Neither** are followed by a verb in the singular :—

Incorrect—Each of the boys read their books.
Correct—Each of the boys reads his books.

Each and *Every* are similar in meaning, but *every* is a stronger word than *each*, it means, 'each without exception.' *Each* is used in speaking of two or more things ; *every* is used only in speaking of *more than two*. *Each* directs attention to individuals forming any group ; *every* to the whole group. *Each* is used only when the number in the group is limited and definite ; *every* when the number is indefinite :—

Incorrect—Each one present was shocked.
Correct—*Every* one present was shocked.
Incorrect—How pale each noble guest rises from the feast.
Correct—How pale *every* noble guest rises from the feast.
Incorrect—Every of the two friends is ill.
Correct—*Each* of the two friends is ill.
Incorrect—I will punish every one of you both.
Correct—I will punish each of you both.

86. Indian students should particularly note :—

Incorrect—*The poors* always deserve mercy.
Correct—*The poor* always deserve mercy.
Incorrect—To pure all things are pure.
Correct—To *the* pure all things are pure.
Incorrect—He has a lakh rupees in the bank.
Correct—He has a lakh *of* rupees in the bank.
Incorrect—He has a dozen of books with him.
Correct—He has a dozen books with him.
Incorrect—There are dozens books with him.
Correct—There are dozens *of* books with him.
Incorrect—There are thousands flies in the house.
Correct—There are thousands *of* flies in the house.
Incorrect—He is a cunning and rogue fellow.
Correct—He is a cunning and roguish fellow.
Incorrect—He is a cowardly and rascal fellow.
Correct—He is a cowardly and rascally fellow.
Incorrect—Milton's all hopes were disappointed.
Correct—All Milton's hopes were disappointed.
Incorrect—The father loved his son who was his apple of the eye.
Correct—The father loved his son who was the apple of his eye.
Incorrect—Avarice was Shylock's chief trait of character.
Correct—Avarice was the chief trait of Shylock's character.
Incorrect—He gave them their object of desire.
Correct—He gave them the object of their desire.
Incorrect—He shouted at his top of the voice.
Correct—He shouted at the top of his voice.
Incorrect—His every hope is gone.
Correct—Every hope of his is gone.

Incorrect—My all classfellows have passed their B. A. Examination.
Correct—All my classfellows have passed their B. A. Examination.
Incorrect—He speaks the English well.
Correct—He speaks English well.
Incorrect—Russians are brave but unskilled in war.
Correct—The Russians are brave but unskilled in war.

[*Note*.—The possessive case of a noun (or pronoun) comes immediately before the noun to which it refers.]

87. **Some Common Mistakes.** He spoke with somewhat anger. (*Somewhat* is an adverb and cannot qualify a noun. Say *some anger*.)

A few number of persons were present. (Say *a small number*. Except before things which can be counted *few* is not used.)

I have less troubles than my brother. (Say *fewer troubles*. *Less* is often used incorrectly before plural nouns.)

He wanted nothing else than the first prize. (Change *than* to *but* *Than* cannot be used as no comparison is made.)

This novel is the most humorous of any in the library. (Change *any* to *all the novels* or say, *This novel is more humorous than any other novel in the library*).

He is better than any student in his class. (Insert *other* after *any*).

This was the man whom of all others he wished most to avoid. (Change *others* to *men*.)

Every one blamed themselves for the accident. (Say *every one blamed himself* or *herself*.)

He only is responsible. (*Only* is an adverb, and in contexts where it has an adjectival meaning *alone* or *sole* is to be preferred. Say '*He alone is responsible*.')

Our Magazine is the only college Magazine that has the largest circulation in the Punjab. (This is meaningless. Say, *Our Magazine has a larger circulation in the Punjab than any other College Magazine*.)

His face wore a most wooden expression. (Say, *His face wore a wooden expression*.)

This is a case of most extreme poverty. (Say, *This is a case of extreme poverty*.

He is a most perfect gentleman. (Say, *He is a perfect gentleman*.)

88. In certain phrases the adjective always comes after the noun; as,

Heir apparent, time immemorial, lord paramount, viceroy elect, letters patent, knights temporal, notary public, body politic, God Almighty, governor designate, lords spiritual and temporal.

Exercise 7. *Correct the following sentences and state your reasons for so doing* :—

1. We had a splendid view of the surrounding sceneries by standing at the extremest verge of the cliff.
2. These kind of mangoes are not very sweet.
3. They are a bad pair, but he is the worst of the two.

4. He is the chiefest among five thousand.
5. Shakespeare is greater than any dramatist.
6. Do you like these kind of oranges ?
7. He is stronger than any man living.
8. There were no less than fifty persons present.
9. I have read only the three first chapters of the novel.
10. India is much more hotter than any country.
11. Delhi is more attractive than any town in India.
12. No less than fifty beggars attended the show.
13. You need not here repeat that which you stated verbally when you met me first.
14. I have given you a most complete account of my travels in Italy.
15. There were less women present there than I expected.
16. What a pleasure he took in overthrowing those kind of schemes !
17. This course of action is more preferable than the other.
18. Who can say that this is the more perfect legislation ?
19. He is the chiefest offender in this case.
20. The scenery of Kashmir is more lovelier than Switzerland.
21. I do not like those sort of things.
22. Wellington was greater than any general of his time.
23. The streets of Paris are wider than London.
24. *The Tribune* has a larger circulation than any Indian paper.
25. *The Tribune* has the largest circulation of any Indian paper.
26. These roses smell very sweetly.
27. The climate of India is better than England.
28. He made three general statements, of which the latter is the most important.
29. Health is even more preferable than wealth.
30. No less than hundred men perished in the snow.

V. THE VERB

Agreement of Verb with Subject in Number and Person.

89. Two nouns connected by *and not, as well as, with, together with, besides, in addition to* are followed by a verb in the singular when the former of the two nouns is in the singular :—

John *as well as* his brothers *was* present.
The house *with* its furniture and fittings *was* sold.
John *and not* his brother *was* present.
John *together with* his brother *was* present.

90. Two or more nouns, etc., in the singular, when they refer to different things or persons and are joined by *and*, take

a verb in the plural :—

> The barber and his brother *are* present.
> The Principal and Warden *is* present (one person).

91. When the Article is repeated before the nouns, different persons or things are meant, hence the verb is plural :—

> The Principal and the Warden *were* present.
> A chair and a table *were* sold.

92. When two nouns or pronouns are joined by *not only...but also* the verb agrees with the second noun or pronoun :—

> *Not only* the officer *but also* the soldiers *were* laughing.
> *Not only* the soldiers *but also* the officer *was* laughing.

93. Singular nouns joined by *either...or*, *neither...nor* take the verb in the singular :—

> *Either* the dog *or* the cat *has* done it.
> *Neither* sugar *nor* salt *is* to be had.

94. Nouns, etc., joined by *either...or*, *neither...nor* and differing in Number and Person, take a verb which agrees with the nearest :—

> *Neither* he *nor* we *are* angry.
> *Neither* Gyan *nor* I *am* his brother.

It is, however, better to avoid such a construction by writing :—

> *Neither is* he angry, *nor are* we.
> *Neither is* Gyan his brother *nor am* I.

95. The adjectives *each* and *every* qualify singular nouns which take singular verbs :—

> *Each* dog *is* barking.
> *Every* bell *is* ringing.

96. Two singular words joined by the disjunctives *nor* or *or* are followed by a verb in the singular.

If the subjects are of different numbers and persons, the verb agrees with the nearer subject :—

> Either Rama *or* Krishna is guilty.
> Neither Rama *nor* Krishna is guilty.
> Neither you nor I *am* guilty.
> Neither you nor he *is* guilty.

97. When one of the subjects joined by *or* or *nor* is plural, the verb must be plural, and the plural should be

placed near the verb; as,

Neither the teacher nor his students *were* present in the room.

98. Two different nouns which combine to form but one idea take the verb in the singular :—

The *bread and butter* was delightful.

His *kindness and benevolence* is well known.

99. When two or more singular nouns or pronouns refer to one and the same thing, the verb is in the singular :—

His *friend and benefactor* was present there.

100. Some nouns are often used in a plural sense ; *none, plenty, enemy, cannon, army, variety, number, none* :—

None but the brave deserve the fair.

101. Some nouns are singular or plural according as the persons are considered collectively or individually ; *cabinet, jury, committee, crowd, council, majority* :—

The *majority are* of this opinion.

The *majority is* opposed to it.

102. There are a number of nouns in English which are plural in form but singular in meaning, *e.g., politics, news, wages, means*. These take a singular verb :—

Ill *news runs* apace.

Politics is an ignoble game.

The *wages* of sin *is* death.

103. It is correct to say '*Ten rupees is* a large sum for that student' because *ten rupees* are here considered collectively. Also note the following sentences :—

Eight miles *is* a long distance.

Three parts of the business *is* left for me to do.

104. As follows. The verb, having an impersonal subject 'understood,' is invariable in number ; never '*as follow.*'

His proposals are *as follows.*

'The rules, conditions, results, are *as follows.*'

105. It is superfluous and incorrect to use '*make*' with causative verbs :—

Incorrect—The medicine will *make* his constitution *strengthened.*
Correct—The medicine will *strengthen* his constitution.

106. The following are examples of those cases where the reflexive pronoun is omitted and the verb is regarded as Intransitive :—*Keep, dash, break, set, bathe, move, open,*

spread, turn, draw, rest, roll, enlist, burst, gather, hide, feed, qualify, form, steal, stop, lengthen, make. Examples :—

Incorrect—He kept himselt away from school.
Correct—He kept away from school.
Incorrect—He dashed himself out of the room.
Correct—He dashed out of the room.
Incorrect—The day broke itself gloriously in a cloudless sky.
Correct—The day broke gloriously in a cloudless sky.
Incorrect—The sun has set itself and it is time we should part.
Correct—The sun has set and it is time we should part.
Incorrect—We bathe ourselves every morning.
Correct—We bathe every morning.
Incorrect—Please do not move yourself.
Correct—Please do not move.
Incorrect—The door opened itself suddenly.
Correct—The door opened suddenly.
Incorrect—Darkness spread itself over the sky.
Correct—Darkness spread over the sky.
Incorrect—He turned himself a traitor to the crown.
Correct—He turned a traitor to the crown.
Incorrect—Draw yourself near the platform and hear the lecture.
Correct—Draw near the platform and hear the lecture.
Incorrect—After the day's toil he rested himself.
Correct—After the day's toil he rested.
Incorrect—The ball rolled itself into the gutter.
Correct—The ball rolled into the gutter.
Incorrect—He has enlisted himself in the army.
Correct—He has enlisted in the army.
Incorrect—She burst herself into tears.
Correct—She burst into tears.
Incorrect—Troubles and anxieties gathered themselves round his later years.
Correct—Troubles and anxieties gathered round his later years.
Incorrect—Let us hide ourselves in the forest.
Correct—Let us hide in the forest.
Incorrect—He fed himself greedily on the food.
Correct—He fed greedily on the food.
Incorrect—He qualified himself as a doctor.
Correct—He qualified as a doctor.
Incorrect—The soldiers formed themselves up quickly.
Correct—The soldiers formed up quickly.
Incorrect—He stole himself away at dead of night.
Correct—He stole away at dead of night.
Incorrect—Please stop yourself here a little.
Correct—Please stop here a little.
Incorrect—The days are lengthening themselves fast.
Correct.—The days are lengthening fast.
Incorrect—Let us make ourselves merry.
Correct—Let us make merry.

107. The following verbs, used reflexively, never omit the reflexive pronoun :—

Avail, acquit, absent, betake, demean, drink, oversleep,

overreach, resign apply, exert, avenge, set. Examples:--

Incorrect—I will gladly avail of your kind offer.
Correct—I will gladly avail *myself* of your kind offer.
Incorrect—He acquitted nobly in the battle.
Correct—He acquitted *himself* nobly in the battle.
Incorrect—He absented from school.
Correct—He absented *himself* from school.
Incorrect—The dacoits betook to the forest.
Correct—The dacoits betook *themselves* to the forest.
Incorrect—I will not demean by answering you.
Correct—I will not demean *myself* by answering you.
Incorrect—He drank to death.
Correct—He drank *himself* to death.
Incorrect—You overslept yesterday.
Correct—You overslept *yourself* yesterday.
Incorrect—He was too clever and overreached.
Correct—He was too clever and overreached *himself*.
Incorrect—The victims resigned to their fate.
Correct—The victims resigned *themselves* to their fate.
Incorrect—He applied to his studies.
Correct—He applied *himself* to his studies.
Incorrect—He exerted to the uttermost.
Correct—He exerted *himself* to the uttermost.
Incorrect—He avenged upon his enemies.
Correct—He avenged *himself* upon his enemies.
Incorrect—He set to accomplish his task.
Correct—He set *himself* to accomplish his task.

108. The Active Voice must not be used for the Passive, and conversely the Passive Voice must not be used for the Active :—

Incorrect—What profit *will obtain* from the sale ?
Correct—What profit *will be obtained* from the sale ?
Incorrect—What benefit *will be resulted* from that ?
Correct—What benefit *will result* from that ?

Exercise 8. *Correct the following sentences :—*

1. This boy and that girl wins a prize.
2. Too great a variety of studies distract the mind.
3. Are either of these men your friend ?
4. Neither precept nor discipline are so forcible as example.
5. Extravagance as well as parsimony are to be avoided.
6. Neither Mohan not Afzal were there.
7. Good order and not mean savings produce great profit.
8. "Lives of the Poets" are interesting to study.
9. Nothing but light and frivolous studies delight him.
10. The King with the Lords and Commons form the Legislature.
11. Every person has a right to defend themselves.
12. Time and tide waits for no man.
13. I am verily a man who am a Jew.

14. A few hours' study are enough.
15. I am a woman who seek my daughter's welfare.
16. Each of my wishes were granted.
17. Each boy and each girl were presented with a toy.
18. Neither of these questions are right.
19. The honourable and upright man are respected by all.
20. The philosopher and poet were also invited.
21. *The Three Musketeers* are very interesting to read.
22. Ethics are the science of duty.
23. Mathematics require brains.
24. A thousand miles are a long distance.
25. Four weeks are a good holiday.
26. Not one of his lectures have ever been printed.
27. Neither I nor you are to blame.
28. Either the men or the woman are in the garden.
29. By that time two weeks' salary were due.
30. The miser and cynic have but few friends.

VI. INFINITIVE, PARTICIPLE AND GERUND

109. The **Split Infinitive**, *i.e.*, the separation of *to*, the sign of the infinitive, from its verb, is almost universally condemned by grammarians, *to* being regarded by them as a part of the verb. *To* is, hence, not to be separated from its verb by the insertion of the adverb. The history of the infinitive, however, shows that in no sense is *to* a part of the verb, nor is it essential to its meaning, for many verbs drop the preposition *to* when used with such verbs as *have, may, can, shall, will, do, dare*, etc. The preposition *to* is merely the insignia of the gerundial or infinitive nature of the verb; it is not, nor has it ever been incorporated into the verb itself. There is no reason, therefore, why it should not be separated from its verb by the introduction of the adverb, especially when by this position the meaning is more clearly or emphatically expressed. As a matter of fact, in many constructions, greater force and perspicuity can be gained by placing the adverb between the preposition and the infinitive "To really know a person, one must know him intimately," more clearly expresses the meaning than does the form, "Really to know a person one must know him intimately;" or, "To know a person really, one must know him intimately." Thus we see that the rule given by grammarians: "*To," the sign of the infinitive, should never be separated from its verb*, should be qualified by the clause, *unless the meaning can be more*

clearly expressed by the insertion of the adverb. We should therefore say—

I hope to master the subject thoroughly within a few months (*not*, to thoroughly master, etc.).

I went there to watch the situation personally (*not*, to personally watch the situation).

He was able to win the match easily (*not*, to easily win the match).

Various means were adopted to murder the king secretly (*not*, to secretly murder the king).

110. An Infinitive should be in the present tense unless it represents an action prior to that of the governing verb; as,

Incorrect—I should have liked to *have gone.*
Correct—I should have liked *to go.*
Incorrect—He seems to *enjoy* his stay at Drona Charya.
Correct—He seems to *have enjoyed* his stay at Drona Charya.

111. The Unrelated Participle. A common blunder is to leave the Participle without proper agreement; as,

'Sitting on the gate, a serpent stung him.'

Write—'Sitting on the gate, *he* was stung by a serpent.'

[Here *sitting* must be construed with *serpent*; that is, "A *serpent sitting on the gate* stung him." Say either, "While *he was sitting* on the gate, a serpent stung him," or, "*Sitting* on the gate, he was stung by a serpent."]

When you use a participle see that it is attached to a noun or a pronoun.

The Present Indefinite, or Present Incomplete, is sometimes wrongly used instead of the Present Perfect.

The Past Indefinite is wrongly used instead of Present Perfect. Examples :—

Incorrect—*Being* a plain and straightforward man, the proposal strikes me as dishonest.

Correct—As *I am* a plain and straightforward man, the proposal strikes me as dishonest, *or*, Being a plain and straightforward man, I consider the proposal dishonest.

Incorrect—*Goaded* to frenzy, the *tormentors* were charged by the bull.

Correct—Goaded to frenzy, the bull charged its tormentors.

A present participle should not be used to express an action which is not contemporaneous with the action of the principal verb :—

Incorrect—He sailed for England on Tuesday, *arriving* there on Sunday.

Correct—He sailed for England on Tuseday, and *arrived* there on Sunday.

112. Study the following :—

1. Knowing he was ill, there was nothing to be done.
[Is the participle qualifying *nothing* ? Correct : ' Knowing he was ill, I felt there was nothing etc. ' *or* ' Since he was ill, there was nothing etc.']

2. Being a great philosopher, all honour is due to Pythagoras.
[Is honour, then, a great philosopher ? Correct : ' Being a great philosopher, Pythagoras is worthy of all honour.']

3. Thanking you in anticipation, believe me to be, yours sincerely.
[Correct : ' Thanking you in anticipation, I am, yours sincerely '.]

4. Hoping for an early reply, yours truly.
[Correct : ' Hoping for an early reply, I am, or I remain, yours truly '.]

5. Walking along the bank of the river, the road begins to rise.
[Correct : 'As one walks along the bank of the river, the road begins to rise.']

6. Entering the room, the light was quite dazzling.
[Correct : ' Entering the room, I found the light quite dazzling'. *Or* ' When I entered the room, the light was quite dazzling'.]

113. Gerund. The pronoun governing a Gerund should be put in the possessive case. The noun governing a Gerund should also be put in the possessive case, with '*s*:—

Incorrect—I dislike my friend coming so early.
Correct—I dislike my *friend's* coming so early.
Incorrect—I dislike you wandering about the streets at night.
Correct—I dislike *your* wandering about the streets at night.
Incorrect—The children being absent annoyed the teacher.
Correct—The children's being absent annoyed the teacher.

114. The Associative Adjectives (*your*, *our*, *their*, *my*, *his*, *her*, *its*) should be placed immediately before the noun to which they must clearly and emphatically refer. This applies also when the Noun is a Gerund :—

Incorrect—I ask your favour of granting me an interview.
Correct—I ask the favour of your granting me an interview.

115. The Gerund with a preposition must not be used instead of the Infinitive of Purpose :—

Incorrect—I went *for seeing* my friend.
Correct—I went *to see* my friend.
Incorrect—Do you know of a house *for letting* ?
Correct—Do you know of a house *to let* ?
Incorrect—John had forbidden all his friends *from accompanying* him.
Correct—John had forbidden all his friends *to accompany* him.

116. Also note carefully :—

Incorrect—He persisted *to do* it in spite of my advice.
Correct—He persisted *in doing* it in spite of my advice.
Incorrect—I hope you will be successful *to get* the appointment.
Correct—I hope you will be successful *in getting* the appointment.
Incorrect—He insisted *to do* it.
Correct—He insisted *upon doing* it.
Incorrect—The Indians have a great desire *for being* educated.
Correct—The Indians have a great desire *to be* educated.
Incorrect—Hoping that you are well believe me, yours sincerely.
Correct—Hoping that you are well, I am, yours sincerely.
Incorrect—He told me that though *obeying* all the rules laid down, discipline was irksome to him.
Correct—He told me that though *he obeyed* all the rules laid down, discipline was irksome to him.
Incorrect—It is delightful *wandering* where one pleases.
Correct—It is delightful *to wander* where one pleases.
Incorrect—The objections of my landlord to *whitewash* the house are absurd.
Correct—The objections of my landlord to *whitewashing* the house are absurd.
Incorrect—They have committed themselves *to perform* the service.
Correct—They have committed themselves *to performing* this service.
Incorrect—He professes *to having* seen nothing untoward all that day.
Correct—He professes *to have seen* nothing untoward all that day.
Incorrect—I hope that he *would* do it soon.
Correct—I hope that he *will* do it soon.
Incorrect—I did as he commanded lest I *might* suffer for it.
Correct—I did as he commanded lest I *should* suffer for it.
Incorrect—It was rude for him *to have gone* without telling us.
Correct—It was rude of him *to go* without telling us.
Incorrect—I intended *to have been* present.
Correct—I intended *to be* present.
Incorrect—I will try and come.
Correct—I will try *to* come.
Incorrect—He used a horse-whip to thrash the man.
Correct—He used a horse-whip to thrash the man *with*.
Incorrect—I went there *to personally examine* the matter.
Correct—I went there *to examine* the matter *personally*.
Incorrect—We need not be afraid of *Rama* stealing a march on us.
Correct—We need not be afraid of *Rama's* stealing a march on us.
Incorrect—He wants that all Education should be on a sound basis.
Correct—He wants all Education to be on a sound basis.
Incorrect—Shylock likes that Antonio should suffer.
Correct—Shylock wants Antonio to suffer.
Incorrect—He ordered to withdraw the army.
Correct—He ordered his army to withdraw.
Incorrect—The general ordered to obey his commands.
Correct—The general gave orders that his commands should be obeyed.
Incorrect—The whole play is pervaded with darkness.
Correct—Darkness pervades the whole play.

Incorrect—He was put the question.
Correct—The question was put to him.
Incorrect—I came *by walk*.
Correct—I came walking. (You may come *by train*, *by tram*, or *by bus*, but not *by walk*.)

117. The Infinitive without '*To*.' '*To*' is omitted—

(1) after *may, can, shall, will, must, let, do, make, need,* and *dare*. Examples :—

Incorrect—I will make him to obey me.
Correct—I will make him obey me.
Incorrect—You need not to ask.
Correct—You need not ask.
Incorrect—You dare not to do it.
Correct—You dare not do it.

(2) after *see, hear,* and *feel*. Examples :—

Incorrect—I saw Rama to go down the street.
Correct—I saw Rama go down the street.
Incorrect—I hear thee to speak of a better land.
Correct—I hear thee speak of a better land.
Incorrect—I felt a great fear to take possession of me.
Correct—I felt a great fear take possession of me.

(3) after *but* following *do* :—

Incorrect—For three days she did nothing but to cry.
Correct—For three days she did nothing but cry.

(4) after *better, rather, sooner, as soon as* :—

Incorrect—You had better to stop talking and to do some work.
Correct—You had better stop talking and do some work.
Incorrect—I would sooner die than to confess it.
Correct—I would sooner die than confess it.
Incorrect—I would rather walk there than to ride.
Correct—I would rather walk there than ride.
Incorrect—I would as soon walk as to ride.
Correct—I would as soon walk as ride.

Exercises 9. *Correct the following sentences* :—

1. They expected to have arrived sooner.
2. He intended to have gone there on Monday.
3. Some attempts should be made to at least prevail upon him.
4. Being a very stormy day, I preferred to remain at home.
5. Sitting on the gate, a serpent stung him.
6. Entering the garden, the fire was burning.
7. Going up the hill, an old mosque was seen.
8. Hoping to hear from you soon, yours sincerely.
9. Calling upon him yesterday, he subscribed Rs. 500/-/- to the Quetta Earthquake Relief Fund.
10. I hope you will excuse me leaving early.
11. We left without any one knowing.
12. All depends upon Assembly passing the Bill.

13. I couldn't bear the thought of you coming out alone.
14. We do not approve of the Collector putting a tax on wine.
15. The accident was due to the engine-driver ignoring the signals.
16. Hearing that there was a vacancy, an application was sent by me.
17. Joining the post immediately, that paid him no salary at first.
18. Fearing that there was a thief in the house, the door was locked at once.
19. I dislike you behaving in that way.
20. Thanking you in anticipation, believe me to be, yours obediently.

VII TENSES

Common Errors in the Use of Tenses

118. The Present Indefinite or Present Incomplete is sometimes wrongly used instead of the Present Perfect :—

Incorrect—I *am sitting* here for hours.
Correct—I *have been sitting* here for hours.
Incorrect—I *am in bed* for the last week.
Correct—I *have been* in bed for the last week.
Incorrect—I just *finished* my work.
Correct—I *have* just *finished* my work.

119. The Past Indefinite wrongly used instead of Present Perfect :—

Incorrect—I *fasted* since yesterday.
Correct—I *have fasted* since yesterday.

Incorrect—She just *recovered* from fever.
Correct—She *has* just recovered from fever.

Incorrect—We *lived* here for the last year.
Correct—We *have lived* here for the last year.

120. *Past Perfect* wrongly used instead of Past Indefinite :—

Incorrect—He writes to say that *he had been attacked* by fever yesterday.
Correct—He writes to say that *he was attacked* by fever yesterday.
Incorrect—Ganesh *had died* of colic yesterday evening.
Correct—Ganesh *died* of colic yesterday evening.

121. Past Indefinite wrongly used instead of Past Perfect :—

Incorrect—I *gave up* hope when we were saved.
Correct—I had *given up* all hope when we were saved.

122. In Negative sentences, an auxiliary verb is employed in modern English prose, and the negative '*not*' is placed between the auxiliary and the notional verb :—

Incorrect—He hates not his enemies.
Correct—He does not hate his enemies.

Incorrect—Tell me not such falsehoods.
Correct—Do not tell me such falsehoods.
Incorrect—He is hoping not any longer for it.
Correct—He is not hoping any longer for it.

123. Shall, Will. There is much confusion in the use of *shall* and *will* among Europeans as well as Indians. The following doggerel lines may be of some assistance to those who experience difficulty in knowing when to use *will* and when to use *shall* :—

In the *First Person* '*Shall*' simply foretells.
In '*Will*' a *threat* or else a *promise* dwells.
'*Shall*' in the *Second* and *Third* doth threat,
'*Will*' only then denotes a *future feat*.

Uses of *Shall* and *Will* :—

(*a*) as auxiliaries : in the Future Simple and the Future in the Past tenses of verbs, *shall* and *should* are used as auxiliaries in the 'I *shall* go,' 'We *shall* go,' but 'He *will* go,' 'You *would* go.' The first of the following sentences illustrates the common mistake of using *would* for *should* with the verb *like* : in the second sentence the first *will* is misused and the second is correct :

I *would* like also to register a protest against the too intellectual kind of parlour games.

Nor *will* we be unduly fantastic if we see in the play Shakespeare's belief that the wise man who by unremitting toil learns to control Ariel and Caliban *will* wield powers that seem to others magical.

(*b*) as notional verbs : *shall* = *must* in the second and third persons : 'You *shall* go, whether you wish to or not,' 'He *shall* do it, in spite of your objections;' and *will* = *wish, determine*, in the first person ; 'Give me my robe, for I *will* go,' where *will* expresses not simple futurity but determination.

(*c*) *Shall* must be used for all persons in all clauses referring to indefinite future time :

'Whatever sum......*shall* be received from Germany will be shared among the allies.

(*d*) After words expressing intention, desire, etc. (but not expectation or hope), the auxiliary verb in a clause introduced by *that* is *shall* or *would*, never *will* or *would*.

'I am anxious that the right site *should* be selected,' It is intended that this *shall* be extended to every division.'

(*Adapted*)

124. Will, Would. Never use the auxiliary *will*, *would* or *would have* after *if* in conditional or hypothetical clauses :—

Incorrect—If he would have worked harder he would have passed his examination.

Correct—If he had worked harder he would have passed his............
Incorrect—Though he will slay me, yet I will trust in him.
Correct—Though he slay me, yet I will trust in him.
Incorrect—If it will rain, the ground will be wet.
Correct—If it rains (or if it rain), the ground will be wet.
Incorrect—If I would be wealthy, I should have many friends.
Correct—If I were wealthy, I should have many friends.
Incorrect—Unless he will be more careful, he will not recover.
Correct—Unless he is more careful, he will not recover.

125. The Sequence of Tenses. (1) A Past Tense in the principal clause is followed by a Past Tense in the subordinate clause ; as,

'He replied that he *would* come.'
I was informed that you *were* ill.

There are, however, two exceptions to this rule :—

(*i*) A Past Tense in the principal clause may be followed by a Present Tense in the subordinate clause when the subordinate clause expresses a universal truth ; as,

'He said that the earth *goes* round the sun.' 'We were told tha honesty *is* the best policy.'

(*ii*) When the subordinate clause is introduced by *than*, even if there is a Past Tense in the principal clause it may be followed by *any* tense required by the sense in the subordinate clause ; as,

He *liked* your sister better than he *likes* me. He helped his neighbour's children more than he *helps* his own.

(2) A Present or Future tense in the principal clause may be followed by *any* Tense required by the sense ; as,

'He *thinks* she *is* beautiful.' 'He *thinks* she *was* beautiful.' 'He *thinks* she *will be* beautiful.' 'He *will think* that she *is* beautiful.' 'He *will think* that she *was* beautiful.'

126. Verbs followed by '*as*.' The following verbs are followed by 'as'—*regard, describe, represent, portray, depict, mention, define, treat* :—

Incorrect—You ought to have regarded him your superior.
Correct—You ought to have regarded him *as* your superior.
Incorrect—He is described by his students the most whimsical teacher on the staff.
Correct—He is described by his students *as* the most whimsical......
Incorrect—The students represent him the most harmless man.
Correct—The students represent him *as* the most harmless man.
Incorrect—He portrayed him a typical country farmer.
Correct—He portrayed him *as* a typical country farmer.
Incorrect—He was depicted in lurid colours a person of the very worst character.
Correct—He was depicted in lurid colours *as* a person of the very.....

Incorrect—He is mentioned to be possessing a great reputation as a lawyer.
Correct—He is mentioned *as* possessing a great reputation as a.........
Incorrect—Some one has defined genius to be an infinite capacity for taking pains.
Correct—Some one has defined genius *as* an infinite capacity for......
Incorrect—You ought to have treated him your brother.
Correct—You ought to have treated him *as* your brother.

Verbs such as *name*, *call*, *term*, *think*, and *consider* are not followed by *as* and take two accusatives :—

Incorrect—The king nominated Mr......as Governor of Bombay.
Correct—The king nominated Mr......Governor of Bombay.
Incorrect—He called him as fool, traitor, and rogue.
Correct—He called him a fool, a traitor and a rogue.
Incorrect—They make a desert and call it as peace.
Correct—They make a desert and call it peace.
Incorrect—I think him as a silly fellow.
Correct—I think him a silly fellow.
Incorrect—I consider it as a very badly managed affair.
Correct—I consider it a very badly managed affair.

The verbs *act* and *pass* are followed by *as* in such sentences ; as 'He *passed* as a gentleman.' 'He *acted* as principal.'

127. Some Important Distinctions

See, Look at, Hear, Listen to. *See*, bears the same relation to *look at* as *hear* does to *listen to* or as *speak* does to *say*. The verbs *see*, *hear*, and *speak* are used *generally* to denote the exercise of the power of *sight*, *hearing* or *speech*, without any definite or special effort or concentration upon any particular object. But the verbs *look at*, *listen to* and *say* do indicate the concentration of the power of *sight*, *hearing* or *speech* upon a particular object :—

Incorrect—Have you *seen* my last Examination paper, Sir ?
Correct—Have you *looked at* my last Examination paper, Sir ?
Incorrect—You should not hear such nonsense.
Correct—You should not *listen to* such nonsense.
Incorrect—What you are speaking ?
Correct—What are you *saying ?*
Incorrect—He saw the pictures with the greatest admiration.
Correct—He *looked at* the pictures with the greatest admiration.

128. Deny, Refuse. To *deny* means to *contradict*, to *refuse* to *acknowledge*, or to *disavow*. To *refuse* means to *reject* or to *express unwillingness to follow a suggested course of action* :—

Incorrect—She denied to recognize him.
Correct—She *refused* to recognize him.
Incorrect—He denied to give a pice to the beggar.
Correct—He *refused* to give a pice to the beggar.

Incorrect—He denied the invitation.
Correct—He *refused* the invitation.
Incorrect—He refused the genuineness of his signature.
Correct—He *denied* the genuineness of his signature.
Incorrect—He refused the statement.
Correct—He *denied* the statement.

129. Know, Believe, Think, Suppose, Trust, Hope, Expect. *To know*, is used with reference to some ascertained fact ; as, '*I know* that the earth moves round the sun.' *To believe*, implies faith, trust or confidence in some person or thing, in the absence of certain proof.—'*I believe* in the goodness of God.' *To think* means to consider, to be of opinion.—'*I think* it will rain.' *To suppose*, means to assume or presume, with or without good reason.—'You will soon be going to the hills, *I suppose*.' *To trust*, means to hope.—'You will soon be better, *I trust*.' *To hope*, means to anticipate an event as pleasurable.—'*I hope* he will recover from his illness.' *To expect*, means merely to anticipate an event (without reference to whether it is painful or pleasurable).

These verbs are often confused by Indian students as the following examples will show :—

Incorrect—My aunt is very ill, I hope she will soon die.
Correct—My aunt is very ill, I *expect* she will soon die.
Incorrect—You will be going to the hills soon, I think.
Correct—You will be going to the hills soon, I *suppose*.
Incorrect—I believe you are better now.
Correct—I *hope* or (*trust*) you are better now.
Incorrect—I *expect* you will give me a good certificate.
Correct—I *hope* you will give me a good certificate.

130. Intend, Wish. To *intend* to do anything implies a fixed determination irrespective of the wishes of any one else. A pupil or subordinate should, therefore, never use the verb *intend* in making a request or in writing an application to a teacher or to a superior officer :—

Incorrect—I want leave as I *intend* to go home.
Correct—I want leave as I *wish* to go home.
Incorrect—I intend to go home this evening, you will please give me leave for to-morrow.
Correct—As I wish to go home this evening, *will you* please give me leave for to-morrow.

131. Other Common Mistakes. Other common mistakes in the use of particular verbs are corrected below :—

Left for *ceased* :—

Incorrect—*Leave* to do evil : learn to do good.
Correct—*Cease* to do evil, learn to do good.

To come out successful for *to be* (or *to prove*) successful :—

Incorrect—He *came out* successful in the M. A. Examination.
Correct—He *was* successful in the M. A. Examination.

To pull on with for *to get on with* :—

Incorrect—Rama and Mohan do not *pull on* well together.
Correct—Rama and Mohan do not *get on* well together.

To come across with for *to come across* or *to meet with* :—

Incorrect—Indian students often *come across with* serious difficulties in studying English.
Correct—Indian students often *meet with* serious difficulties in studying English.

Habituated to for *accustomed to* :—

Incorrect—We are *habituated* to the heat in India.
Correct—We are *accustomed* to the heat in India.

Wrong use of *join* :—

Incorrect—I intend to *join* the law.
Correct—I intend to *become a lawyer.*

To take admission in :—

Incorrect—Kishore *took admission in* the Government College.
Correct—Kishore *was admitted* to the Government College.

Plucked or *plucked up* for *failed* :—

Incorrect—He was *plucked up* in Mathematics.
Correct—He *failed* in Mathematics.

Cut for *erase* :—

Incorrect—This word is wrong, *cut* it.
Correct—This word is wrong, *erase* it.

To fair out for *to make a fair copy of* :—

Incorrect—I intend to *fair out* my notes.
Correct—I intend *to make* a *fair copy of* my notes.

Briefly speaking for *in short* :—

Incorrect—*Briefly speaking* it was a most deplorable affair.
Correct—*In short*, it was a most deplorable affair.

Fooding and lodging expenses for *board and lodging* :—

Incorrect—He gets Rs. 50 a month for fooding and lodging expenses.
Correct—He gets Rs. 50 a month for board and lodging.

What to say for *to say nothing of* or *not to speak of* :—

Incorrect—*What to say of* writing English correctly, he cannot write it at all.
Correct—He cannot write English at all, *to say nothing of* writing it correctly.

Just like it :—

Incorrect—Why did you do it ? *Just like that*, sir.
Correct—Why did you do it ? *For no particular reason*, sir.

Really speaking for *indeed, in truth, in fact, in reality* :—

Incorrect—*Really speaking* the problem is insoluble.
Correct—*In fact*, the problem is insoluble.

To do a work for *to do some work* :—

Incorrect—He has *to do an important work* at Lahore.
Correct—He has *some important piece of work to do* at Lahore.

To hit the point for *to hit the mark* (to express the exact truth) :—

Incorrect—You *hit the point* there.
Correct—You *hit the mark* there.

Line for *profession* :—

Incorrect— My father is in the teaching *line*.
Correct—My father is in the teaching *profession*.

Exercice 10. *Correct the following sentences :—*

1. I should have read the book if I bought it.
2. I never have, and never will allow my house to be untidy.
3. You shall no longer do as you have in the past.
4. I sung that song last night.
5. We were taught at school that the earth was round.
6. The teacher told us that the water boiled at 212° F.
7. If the fates spare me I will pay a visit.
8. The lists shall receive careful attention.
9. Might I call for you this evening ?
10. Would you please give me my book?
11. Let the books lay where they are.
12. If he would have worked hard he would have passed his examination.
13. If it would be cooler I would take a walk.
14. Unless he will be more careful, he will not recover his health.
15. Akbar told his soldiers that they cannot hope to be victorious unless they are not prepared to sacrifice their lives for their country.
16. Every moment I was expecting that the lion will attack me.
17. He entreated me that please forgive me this time.
18. Don't speak lies : always say the truth.
19. I think him as a silly fellow.
20. The king nominated this knight as Governor of Punjab.
21. I consider it as a very well managed affair.
22. Mohan and Afzal could not pull on well in the Boarding House.
23. What are the boarding and lodging charges in your hostel ?
24. I deny to hear such foolish remarks.
25. He saw the photograph with the greatest admiration.
26. Really speaking, the problem is insoluble.
27. Rama has come out successful in the B. A. Examination, but Govind was plucked up in Mathematics.
28. He told me that I am very sick.
29. I have to do an important work at Lahore.
30. His father is in the teaching line.

VIII. POSITION OF ADVERBS

132. Adverbs of time, such as *always, ever, often, seldom, never, sometimes, frequently* are placed *before* the verb they modify :—

He *always* speaks the truth.
Nothing *ever* happens by chance.
I *often* meet him near the railway station.
He *seldom* makes a mistake.
He *never* went there.
He *sometimes* feels depressed.
I *frequently* go to his house.

But these Adverbs are placed *after* the verbs *to be*; as,

He is *always* melancholy.

133. As a general rule the word *only* should be placed immediately *before* the word it is intended to modify ; as,

I worked *only* two problems. [*Not*, I only worked two sums.]
He has slept *only* two hours.
Only Afzal succeeded in scoring a century. [*Not*, Afzal succeeded etc.]
I praise him *only* when he deserves it. [*Not*, I only praise him etc.]

134. The adverbs *never, ever, scarcely ever*, are often misplaced, as in the following sentence :

Quite the most interesting article we ever remember to have read (say : 'we remember ever to have read ').

135. Two negatives. Two negatives cancel each other. Hence two negatives should not be used in the same sentence unless we wish to make an affirmation. We should say—

I haven't got *any* (not *none*).
He could not find it *anywhere* (not *nowhere*).
I have not got *any* (not *no*) ink.

136. First (ly), Secondly,...lastly. "The preference for *first* over *firstly* in formal enumerations is one of the harmless pedantries in which those who like oddities because they are odd are free to indulge, provided that they abstain from censuring those who do not share the liking. It is the pedant that begins his list with *first*; no one does so by the light of nature ; it is an artificialism."—*Fowler*.

137. Ever. *Ever* is sometimes misused for never. *Seldom or never* and *seldom if ever* are both correct ; but *seldom or ever* is incorrect :—

We seldom or *never* (not *ever*) see those forsaken who trust in God.

138. Else. *Else* should be followed by *but* :—

It is nothing *else but* (not *than*) pride.

139. Never. The use of *never* for *not* is incorrect :—

I *never* remember having met him. (*Say* : I *do not* remember ever having met him.)

140. So. Except colloquially, *so* as an adverb of degree must not be used absolutely (*i e.*, without a *correlative*). We should say—

He is *very* (not *so*) weak.

141. Very, Much. With *Present Participles* used as Adjectives the adverb *very* is used ; with *Past Participles*, the adverb *much* is used :—

It is *very* surprising. He was *much* surprised at the question.

[NOTE.—A few Participles take *very* before them ; as

I am *very* pleased to hear this. He was *very* tired.

Very and *much* are complementary, each being suited to places in which the other is unnatural or wrong.

Adverbs wrongly omitted or incorrectly inserted.

142. Enough, Not, How, More. The adverbs *enough*, *not*, *how*, and *more* are often wrongly omitted :—

Incorrect—You are not clever to do it.
Correct—You are *not* clever enough to do it.
Incorrect—I care a straw for it.
Correct—I do *not* care a straw for it.
Incorrect—I care a hang for it.
Correct—I care *not* a hang for it.
Incorrect—He knows to make the most of his opportunities.
Correct—He knows *how to* make the most of his opportunities.
Incorrect—He is waiting for a better and promising opportunity.
Correct—He is waiting for a better and *more* promising opportunity.

143. As, Not. On the other hand, the Adverbs *as* and *not* are often wrongly inserted :—

Incorrect—M. Gandhi has often been called as his country's saviour.
Correct—M. Gandhi has often been called his country's saviour.
Incorrect—I will wait here until you do not go.
Correct—I will wait here until you go.

144. Too, Very, Much, Quite. Indian students often confuse the use of these Adverbs.

Too means 'beyond what is proper or reasonable to expect':—

This is *too* bad. He is *too* good.

Very means *truly* or *to a great extent.* It is used before Present Participles, and before Adjectives and Adverbs in

the Positive degree :—

He likes this picture *very* much. It is *very* entertaining.
You are *very* kind to lend it to me.

Much means *to a great degree* or *to a great extent.* It is used before Past Participles and before Adjectives and Adverbs in the Comparative degree :—

This book is *much* better than that. She is *much* changed.
She is *much* more severely hurt than I thought.

Quite means *completely, fully, entirely.*

145. Of course, Certainly. *Of course* should be used to denote a *natural* or an inevitable consequence. It must not be used for *certainly* *Certainly* emphasizes a fact that has just been discovered or ascertained :—

Incorrect—Of course Gobind is the best student in the class.
Correct—Govind is *certainly* the best student in the class.
Incorrect—Of course my son won the first prize in Mathematics.
Correct—My son *certainly* won the first prize in Mathematics.

146. Perhaps, Probably. *Perhaps* means '*possibly.*' *Probably* means '*most likely.*' *Perhaps* is often used incorrectly giving a sense of vagueness or uncertainty to what ought to be a definite statement ; as,

Incorrect—What is the time ? It is *perhaps* six o'clock.
Correct—What is the time ? It is *probably* six o'clock.
Incorrect—Is Mr. Smith at home ? He is *perhaps* sleeping.
Correct—Is Mr. Smith at home ? He is *probably* sleeping.
Incorrect—Where is the Chaprasi ? *Perhaps* he is not here.
Correct—Where is the Chaprasi ? *Probably* he is not here.

147. Since as an Adverb means (*i*) '*ago*' (*i.e.*, 'from a point of time backwards to the time under reference'). *Use the Past Indefinite* .—

Incorrect—His death has occurred long since.
Correct—His death occurred long since, *preferably* 'a long time back.'

(*ii*) '*afterwards*', *i.e.*, from a point of time in the past to the present time.' *Use the Present Perfect Continuous* :—

Incorrect—Ever since I regretted it.
Correct—I have been regretting it ever since.
Incorrect—Her husband died six years ago, and she is depressed ever since.
Correct—Her husband died six years ago, and she has been depressed ever since.
Incorrect—I did not see him since yesterday.
Correct—I have not seen him since yesterday.

148. No sooner......than :—

Incorrect—No sooner I saw him I ran to meet him.
Correct—No sooner did I see him than I ran to meet him.

149. Some Common Mistakes. Her seldom appearances were noted. (Adverbs cannot qualify nouns, as adjectives do. Say *rare* or *infrequent*.)

She was even blamed by her husband and children. (Put *even* after *blamed*.)

I *never* spoke to him this morning. (Say *did not speak*.)

I know him *too* well, and he will therefore certainly do this for me. (Change *too* into *very*.)

You are *rather* very clever. (Another very common mistake made under the impression that *rather* adds emphasis. Omit *rather*.)

No sooner the sun set the wind dropped. (Say, *No sooner had the sun set than the wind dropped*.)

Scarcely the clock had finished striking than the bells began to ring. Hardly he reached the river than his friends saw him. (Say *Scarcely had the clock finished striking when the bells began to ring. Hardly had he reached the river before his friends saw him*.)

Exercise 11. *Correct the following sentences* :—

1. His lordship has no time for transports, and no temper neither.
2. He who laughs heartiest laughs best.
3. He came quicker than I thought.
4. He played his cards wondrous well.
5. It was bitter cold.
6. I never spoke to him this morning.
7. If he at all comes it will be not till the winter.
8. The boy studies very carefully Mathematics.
9. The Principal was much angry with me.
10. He was very much pleased to receive my letter.
11. He was too exhausted when he got home.
12. Of course my son won the first prize in English.
13. His death has occurred long since.
14. No sooner said but done.
15. No sooner I entered the room the clock struck twelve.
16. He finished his work like he had been ordered to do.
17. I am very delighted to see you.
18. The flowers smell sweetly.
19. This hardly won liberty was not to be abused.
20. I never remember to have seen a more excited cricket match.

IX. PREPOSITIONS

150. The use of a preposition at the end of a sentence is awkward and is admissible only when it combines with a preceding intransitive verb to form a compound transitive verb; as,

She dislikes being *talked about*. Such a result cannot be *wondered at*.

NOTE 1.—When the object of the preposition is the relative pronoun *that*, the preposition is always placed at the end: as, Here is the picture *that* you asked *for*.

NOTE 2.—The preposition is frequently placed at the end when the object is an interrogative pronoun or a relative pronoun understood; as, *What* are you looking *at*?

Some Common Errors in the Use of Prepositions

151. At, In. *At* is used for small towns and villages. *In* for countries and large places :—

Incorrect—He lives *at* America. He lives *at* Lahore.
Correct—He lives *in* America. He lives *in* Lahore.
Incorrect—He lives *in* Darya Ganj *at* Delhi.
Correct—He lives *at* Darya *Ganj in Delhi*.

In and **at** are used in speaking of things *at rest*; **to** and **into** are used in speaking of things *in motion*; as,

Incorrect—Come *in* the house. Let us sit *into* the garden.
Correct—Come *into* the house Let us sit *in* the garden.

152. On is often used in speaking of things *at rest*; **to** and **upon** of things *in motion*; as,

Incorrect—The cat sprang *on* the table. He sat *upon* a chair.
Correct—The cat sprang *upon* the table. He sat *on* a chair.

153. Till is used of *time*, and **to** is used of *place*; as,

He slept *till* eight o'clock. He ran *to* the end of the street.

154. With often denotes the *instrument*, and **by** the *agent*; as,

Incorrect—She covered her head *by* her shawl.
Correct—She covered her head *with* her shawl.

155. Since is used before a noun or phrase denoting some *point* of time, and is preceded by a verb in some *perfect* tense. **'m** is also used before a noun or phrase denoting some *point* of time, but, unlike '*since*' is used with *all* tenses. [**For** ...rs to a *period* of time; *not* to a point of time. It must ...e replaced by *since* or *from.*] :—

...orrect—I commenced work since 1st January.
...rrect—I commenced work *from* 1st January.
...correct—I have eaten nothing from yesterday.
...rrect—I have eaten nothing *since* yesterday.
...ncorrect—I have not seen him from a long time.
...orrect—I have not seen him *for* a long time.
...correct—I have been ill since twelve days.
Correct—I have been ill *for* twelve days.

156. In, Within. *In* means *at the end* of a future period. *Within* means *before the end* of a future period :—

I shall be there *in* two days (=*at* the end of two days).
I shall be there *within* two days (=*before* the end of two days).

157. Before, For. *Before* refers to a *point* of time. *For* refers to a *period* of time :—

Incorrect—I shall not be there *before* ten months.
Correct.—I shall not be there *for* ten months.

Incorrect—The sun will not rise *before* an hour.
Correct—The sun will not rise *for* an hour.

158. Other Common Mistakes. He has gone to the mosque for saying his prayers. (Say *to say his prayers*)

He insisted to do it. (Say *insisted upon doing it.*)

He seemed to be hearing to the music of the spheres. (Say *to be listening to the music......*)

Trust in God and He will protect you of all harm. (Say *protect you from all harm.*)

He threw all his energies in his work. (Say *into* his work.)

The mother took part with all her children's studies and games. (Say *took part in.*)

You should *admonish* to him to be more careful in his behaviour. (Omit *to* after admonish. And say *careful about* his behaviour.)

Do not trouble yourself for the miseries and complexities of life. (Say *about the miseries.*)

Energy is a marked feature in the English character. (Say *of the English character.*)

This happened at the eve of the Battle of Panipat. (Say *on the eve.*)

NOTE.—The following are the phrases of time with their appropriate prepositions :—*in the evening, in the afternoon, in the morning, at noon, at midday, at midnight, at dawn, at daybreak.*

I like to listen the song of the nightingale at the evening. (Say *to listen to the song.* Also say *in the evening.*)

He closely resembles to his father in appearance. (Omit *to.* But '*my face has a resemblance to his*' is correct.)

The dacoits set the house to fire. (Say *on* fire.)

Rama went to the station for seeing his father. (Say *to see his father.*)

He has the bad habit to borrow money from others. (Say *the bad habit of borrowing......*)

Refrain to tell lies and do not persist to do evil. (Say *refrain from telling lies.* Also say *do not persist in doing evil.*)

I hope you have been successful to get the appointment. (Say *successful in getting the appointment.*)

I have a great desire for being a doctor. (Say *desire to be a doctor.*)

Do you know if there is a house for letting in this neighbourhood ? (Say *a house to let.*)

He went home having forbidden all others from accompanying him. (Say *to accompany.*)

I want to feel that I can in all times rely your word. (Say *at all times*, and insert *upon* between *rely* and *you.*)

He sided him. I inquired her. They replied me in the negative. Will you fight the cause ? He is a man who keeps appearances. (Insert *with, of, to, for, up,* respectively in these sentences.)

Do not blame me of carelessness. (Say *for.*)

Do not accuse me for carelessness. (Use *of.*)

The people of Utopia looked down gold and valued iron. (Say *looked down up ongold.*)

He was honourably acquitted from the charge. (Say *of the charge.*)

The spirit of militarism pervades through the whole of Germany. (Omit *through.*)

Travel affords a man with many experiences. (Omit *with.*)

He was sitting in company with his friends. (Better : *in the company of his friends.*)

The king presented him a very fine sword. (Better : *presented him with a very fine sword.*)

In vain I searched after an answer to the question. (Say, searched *for* an answer.)

He was admitted in the household. (Say *to.*) She burst in tears. (Change *in* to *into.*)

He turned this accident into account. (The correct idiomatic phrase is *turn to account* = derive advantage from.)

I tried to save her, but of no purpose. (Say *to no purpose* = in vain.)

Sadly she took leave from her children. (Say *of her children.* The expression *take leave from* = ask permission, generally from an employer, to stop work for a time.)

I asked him to take care for his life. (Write *take care of* but *care for,* e.g., *He did not care for his wife.*)

Before a fortnight she was quite well. (Say *she was quite well a fortnight ago.*)

I called into mind our deep-rooted friendship. (Say *called to mind.*)

The matter was dragged into the light. (Say *to light.*)

She picked *up* a quarrel with him. Her anger was roused *up* by the insult. She was sprung *up* from a low class. Macaulay gives *out* an eloquent description of the battle. I ordered *for* a drink. Have you enough *of* money ? She discussed *about* this matter. The thermometer rose *up* to 80°F. (Omit the preposition in each case.)

He died from fever. He died of hunger. (Say died *of* fever, and died *from* hunger. You die *of* a disease, but *from* other things.)

She parted with her friends. She parted from the money. (Say, parted *from* her friends, and parted *with* the money. You part *from* people, but you part *with* things.)

She differs with her only in her dress. (Say *differs from her. Differ with* = hold a different opinion, express dissent.)

You must take care about him. He is a man it is impossible not to laugh with. (Say *take care of* and *laugh at.* Other prepositional verbs are :—*aspire to, entrust with, be neglectful of, aim at, agree to, account for, give up, abound in.* Note also the following prepositional

phrases :—*In spite of, by way of, on account of, because of, according to, in regard to.*)

He attacked on me. (Omit *on.*)

He met him in the way. (Say *on the way.*)

There is another side of this question. (Say *to this question.*)

This will serve as a panacea to all our evils. (Say *for all our evils.*)

We do not lack in men of ability. (Omit *in.*)

Copies of testimonials are attached herewith. (Say *hereto*, or *enclosed herewith.*)

Exercise 12. *Correct the following sentences :—*

1. Energy is a marked feature in the English character.
2. Refrain to tell lies and do not persist to do evil.
3. The dacoits set the house to fire.
4. He has a great reputation of prudence.
5. I have not heard from you from a long time.
6. I will try to reply your criticisms to-morrow.
7. The spirit of militarism pervades through the whole of Germany.
8. The king presented him a very precious jewel.
9. Travels affords a man with many experiences.
10. In vain I searched after an answer to the question.
11. I differ with him on that point.
12. He preferred death rather than imprisonment.
13. I have heard stories that do not correspond with this experience.
14. I wrote you only yesterday.
15. It was very different and very superior to your watch.
16. He is as good or better than me.
17. These ten last examples are of a different nature to the former.
18. It bears some analogy with what I have described.
19. He is as industrious if not more industrious than me.
20. I have been hoping and looking after you all day.

X. CONJUNCTIONS

159. When the conjunctions *when, while, before, till, after* in subordinate sentences are used with reference to some future event, they are *not* followed by a verb in future tense, even when the verb in the Principal Clause is in the Future :—

Incorrect—When I *shall see* her I will give her your message.
Correct—When I *see* her I will give her your message.
Incorrect—While he *will be* bathing we will remove his clothes.
Correct—When he *is* bathing we will remove his clothes.
Incorrect—Before you *will come* he will have left the station.
Correct—Before you *come* he will have left the station.
Incorrect—I will wait outside until you *will be ready* to see me.
Correct—I will wait outside until you are *ready* to see me.

Incorrect—After you *will return* from Simla I will come and see you.
Correct—After your *return* from Simla I will come to see you.

160. Note the following Correlatives :—

Both......and

Incorrect—Both John as well as his sister were present.
Correct—Both John *and* his sister were present. Also *John as well as his sister*.

Such......as

Incorrect—There is no such country which you mention.
Correct—There is no *such* country *as* you mention.

Such......that

Incorrect—*Such* was her hatred as she stuck at nothing to gratify her malice.
Correct—Such was her hatred *that* she stuck at nothing to gratify her malice.

So as......as ; As......as

Incorrect—So far I am concerned he is dead.
Correct—So far *as* I am concerned he may *as* well be dead.
Correct—*As* far *as* the school is concerned you are free to act as you please.

Either......or

Incorrect—He or she is mercenary.
Correct—*Either* he is mercenary *or* she is. Either he or she is mercenary.

Neither......nor

Incorrect—The boy is neither fool, or knave ; he is merely idle.
Correct—The boy is *neither* a fool *nor* a knave ; he is merely idle.

As......so

Incorrect—As I have fever to-day, so I cannot attend the college.
Correct—I cannot attend the college as I have fever to-day. *Also*, As I have fever to-day, I cannot attend college.

NOTE.—*As* is not followed by *so* except for the sake of emphasis, *e.g.*, As you sow, *so* shall you reap.

So......that

Incorrect—We talked loudly that the guests were disturbed.
Correct—We talked so loudly *that* the guests were disturbed.

Not only......but also

Incorrect—Not only is she beautiful but clever.
Correct—*Not only* is she beautiful *but* she is clever *also*.

Scarcely......when

Incorrect—He had scarcely recovered from fever than he contracted a bad cold.
Correct—He had *scarcely* recovered from fever *when* he contracted a bad cold.

Hardly......yet

Incorrect—Hardly had I finished one set of papers another set arrived.
Correct—*Hardly* had I finished one set of papers *when* (or *before*) another set arrived.

Though......yet

Incorrect—Though he slay me but I will trust in him.
Correct—*Though* he slay me *yet* I will trust in him.

Other......than

Incorrect—She had no other claim to the post but her good looks.
Correct—She had no *other* claim *for* the post *than* her good looks.

161. That should never be used before a sentence in the direct narration, or after a verb denoting a question in indirect speech :—

Incorrect—He said *that* "I will see you again soon."
Correct—He said "I will see you again soon."
Incorrect—He asked *that* whether I knew what I was saying.
Correct—He asked whether I knew what I was saying.
Incorrect—He asked *that* how I was feeling.
Correct—He asked how I was feeling.
Incorrect—He enquired *that* where was the college.
Correct—He enquired where the college was.

162. Until, So long as, While. *Until* refers to the time which passes *before* a certain action or event takes place; *so long as*, and *while* refer to the *time during* which an action or event takes place :—

Incorrect—*Until* you have bad companions you will not do well.
Correct—*So long as* you have bad companions you will not do well.
Incorrect—I was afraid *so long as* you arrived.
Correct—I was afraid *until* you arrived.
Incorrect—Wait *while* I come, I won't be long.
Correct—Wait *until* I come, I won't be long.

163. When or Since. *When* refers to *a point of time.* It must never be used for *since*, to express the cause or reason :—

Incorrect—*When* you say so I must take your word for it.
Correct—*Since* you say so I must take your word for it.
Incorrect—*When* you do not believe me I must keep silent.
Correct—*Since* you do not believe me I must keep silent.

164. As if for So to speak, As it were.

Incorrect—He is *as if* the Cromwell of his country.
Correct—He is *as it were* the Cromwell of his country.

165. Unless. 'Unless' means '*if not.*' Thus 'Unless you work you will fail in the examination', means, 'If you do not work you will fail in the examination.' In the sentence

'Unless you do *not* work you will fail,' *not* is superfluous and incorrect.

166. And, But.

Incorrect—He is a good student but I have much pleasure in recommending him.

Correct—He is a good student *and* I have much pleasure in...........

Incorrect—It is, as you say, your first offence and it is a very grave one. Therefore you must be punished.

Correct—It is, as you say, your first offence *but* it is a very grave one. Therefore you must be punished.

167. Some Common Mistakes in the Use of Conjuctions.

It is the business of the referee neither to favour the one side or the other (Say *to favour neither the one side nor the other.*)

I shall help you providing that you carry out my instructions to the very letter. (Say *provided that*, or better still, simply *provided*. Best of all, say *if*).

I doubt that he will succeed. (*Whether* should be used after *doubt*. We can, however, use *that* after verbs of *fearing* and *hoping*, e.g., I *fear that he may fail. I hope that he will succeed.*)

His success is not equally remarkable as the success of his friend. (Substitute *as* or *so* for *equally*.)

He wished to make Rama as his assistant. (Omit *as*. *As* is also incorrect after *appoint*. *He wished to appoint Rama his assistant.*)

She was chosen to be a queen. She was chosen as queen. (Omit '*to be a*' and '*as*'. Say *She was chosen queen*. Similarly, we must not use *as* after *call*.)

You should not be malicious or liar. You must be good. patient, persevere, and painstaking (*or* and *and* should not be used to connect different parts of speech. Write, *You should not be malicious or untruthful. You must be good, patient, persevering, and painstaking.*)

He walks as his father. (Say *He walks as his father does* or He walks like his father. Note, you do something *as* somebody else does. But you do it *like* somebody else.)

The choice is between glorious death *or* shameful life. (Say *and*.)

She did nothing *else than* cry. (Say *but*.)

I would prefer to die than yield. (*I would prefer to die* rather *than yield*; or I would rather die than yield. The idea is best expressed by "I should prefer death to surrender.")

Why should you imagine as if there is an insurmountable difference between you and me? (Say *that* instead of *as if*.)

I am not sure *if* he will succeed. (Say *that*.)

When the college bell rang, the professor was *yet* lecturing to the class. (Say *still*.)

We, therefore, are brought to this. (Say *We are, therefore.........*)

Exercise 12. *Correct the following sentences :—*

1. One is the point as to whether they should go there.
2. I don't know him like you do.

3. We will try and find him.
4. He was so bent he might have been walking on all fours.
5. You will neither lack a livelihood nor the means of earning it.
6. This promise neither fills us with joy nor with any hope.
7. As I have fever to-day, so I cannot attend the college.
8. He asked that whether I knew what I was saying.
9. Until you have bad companions you will never do well.
10. Wait while I come, I wont be long.
11. There is no such country which you mention.
12. He had hardly reached the station than the train started.
13. No sooner he entered the room there was a great noise.
14. Wait here until I do not come.
15. The boy is neither fool, or knave ; he is merely idle.
16. Though every one speaks evil of you but I will stand by you.
17. He is not only known for his virtue, but also for his industry.
18. This pen is superior and more expensive that mine.
19. Outdoor games are not only good for the body but also for the mind.
20. Neither he is hard-working nor intelligent.

Exercises (Miscellaneous)

Exercise 13. *Select the correct form of the verb or pronoun, and give the reason for your choice :—*

Neither women nor children (were, was) admitted.

Only one of the men who (were, was) arrested (is, are) guilty.

Every one that (see, sees) him (love, loves) him.

Each of our students (pays, pay) (his, their) tuition fee at the beginning of the month.

Day after day (slip, slips) past, and still he does not come.

Each member of the club (have, has) a vote.

None (remains, remain) to tell the story of that disaster.

Does she ask this of me who (is, am) (his, her) friend ?

Four-fifths of that money (go, goes) to charity.

Ten minutes (was, were) spent in waiting for the train.

(*P. U. Inter., 1932*)

Exercise 14. *Explain which of the following forms in the brackets are correct :—*

(Is, are) your scissors dull ?

(Is, are) mathematics taught in the first year ?

(This, these) news excited the crowd to greater fury.

Measles (have, has) become prevalent in the city.

(That those) phenomenon I witnessed on the Red Sea.

The fish (have, has) been biting to-day.

The promised oasis (was, were) an incentive to the weary riders.

Politics (is, are) the chief interest of modern India.

Genius (are, is) rare.

His sons-in-law (are, is) always getting into trouble. *(P.U. Inter., 1933)*

Exercise 15. *Select the correct form of the verb or pronoun, giving reasons :—*

He is one of the best politicians that (has, have) ever lived.

You are not the first man that (has, have) been deceived by appearances.

One of her many good traits that (comes, come) to my mind was her modesty.

This is one of the things that (kills, kill) ambition.

Treasure Island is one of the best pirate stories that (was, were) ever written.

Ambition is one of those passions that (is, are) never satisfied.

We lament the great subtlety of her ideas, which (prevents, prevent) one from grasping them.

Tyranny is one of those evils which (tends, tend) to perpetuate (itself, themselves).

It was (he, him) who did it.

That is a matter between you and (I, me).

Leave Wilson and (I, me) to work together.

It is not (they, those) who are to blame.

Are they better qualified than (we, us) to judge ?

You and (I, me) are invited to tea this morning.

Exercise 16. *There is something defective in the construction of the following sentences. Rewrite them removing the defect :—*

Who are you talking about—him or me ?

I know he will not do it ; but I should do it, if I were him.

I met no other men but those.

I will arrange it suitable to your needs.

I would never do it, not for you or any one.

Though I am not in agreement, I was much impressed by his proposal.

The teacher with all his boys were there.

He neither has nor will accept your terms. *(P. U. Inter., 1936)*

Exercise 17. *Correct the following :—*

Last, but not the least, we come to Japan herself.

It has been our custom from times immemorial.

Give me a ten rupees note.

I congratulate you for standing first in the college.

The most famous name in the history of Rome is of Marcus Aurelius.

The principal inquired that who went out. *(P.U. Inter., 1937)*

Exercise 18. *Correct the following, giving your reasons:—*

I never remember to have seen such a storm.

Thomson's " Seasons, " have been re-published.

He accused him for stealing the watch.

I do not believe you have got a better job or even as good as me.

The Annals of Florence are a very imposing work.

I hope that I will soon hear from you.

He is one of the wisest that has ever lived.

Standing on the top of the hill, the eye roams over a beautiful landscape.

He thinks he will succeed, but he never has and he never will.

These are the three persons whom he thought were far away.

Exercise 19. *Correct, giving reasons for your corrections :—*

Health is more preferable than riches.

Jawahar Lal Nehru's Autobiography is better than any autobiography in English.

He seldom or ever arrives in time.

While climbing up the hill-side the box of pearls was found.

She is one of those people who is always in the right.

He not only won the championship this year, but last year also.

He is one of the best speakers who has ever been heard here.

Neither the soldier nor the sailor were really to blame.

It was decided that every one there were responsible.

Neither the driver or the passenger is responsible for the accident.

The *Tribune* has the largest circulation of any paper.

The *Hindustan Times* has a larger circulation than any paper.

Exercise 20. *Comment on any errors of expression in the following :—*

He disliked books and all those sort of things.

This happened in William's and Mary's reign.

Nobody in their senses could do such a thing.

The ransom of a man's life are his riches.

This was said by Macbeth in one of his soliloquies to his wife.

Although every one has heard this maxim, we still find that not ninety-nine in a hundred practise it.

Running up against my friend in park, he told me the latest news.

While digging the foundation for a new house, a piece of the Roman wall was discovered.

If you will help me I will try and do it.

The lilac buds are all withered, due to the last frost.

Exercise 21. *Correct the following sentences, and give reasons wherever necessary :—*

Gold is quite an useful metal.

She has an European University Degree.

He is an utilitarian philosopher.

She saw an one-eyed woman sitting on a gate.

You must not expect World Peace till there is peace in the human mind.

The wish is father to the thought.

I did it out of his regard.

He ill-treated his wife which was the cause of their separation.

His separation is her cause of unhappiness.

I hope soon to hear your good report.

I will never be guilty of your forgetfulness.

Exercise 22. *Correct the following :—*

His failure was rather due to his stupidity than from the neglect of his studies.

Neither in writing for the learned or for the general reader he was very successful.

He much preferred trudging through the mud than to take the road.

I hate those sort of people.

He is one of the cleverest boys that has passed through the school.

Riding on horse back, the day had passed away pleasantly.

I never remember to have seen him before.

The climate is as good, or even better than Cawnpore.

I am sorry to differ with you.

He hoped everyone had enjoyed themselves.

He who is ambitious must realise that one who wishes to rise in the world must apply themselves to one's work.

She is the cleverest and prudent lady in the city.

He made three general accusations of which the latter was the most important.

Exercise 23. *Criticize the following sentences :—*

You can rely upon me doing all in my power to avert such a disaster

In spite of all his faults, I cannot help but like him.

The man whom I thought was thoroughly honest proved to be a swindler.

Being born of poor parentage, little was known of Joan of Arc's early life.

The scouts having finished their day's march, a fire was lighted and the bed made.

Advancing up the ravine, he saw that a rope was stretched between each post.

It was soon evident that every one had lost their heads

The details of the statesman's private life, which have reached the public ear, rather detract than add to his greatness.

" Those kind of speculators, " the speaker asserted, " are to be strongly condemned. "

Exercise 24. *Correct the following sentences wherever necessary:—*

I do not like these sort of people.

Where are the *Pickwick Papers* ? I left them on the table yesterday.

Neither Mr. Wilson nor Mr. John were really sorry when they reached home.

Between you and I he is a humbug.

I must acknowledge that you are better at the game than me.

It is me who has done everything in this matter.

Who is this valuable trophy to be awarded to ?

I will write you next week.

I am sorry I could not reply your letter earlier.

Opening the door a serpent stung him.

He is one of the most reliable leader that has given the lead to the country.

CHAPTER III

COMMON ERRORS: INDIANISMS

168. In this chapter we continue the subject-matter of the last. We discuss here the mistakes made by Indians not in grammar but in usage—*Indianisms.* Englishmen often poke fun at these phrases. There is a very interesting book about 'Indianisms' published by "The Times Press," Bombay, called "*Babu Piche Lal.*"

169. Adverbial Expressions. Very, much. No definite rule can be given as to which adjectives are usually preceded by '*very*' and which by '*much.*' You can learn the correct usage only by constant observation and practice :—

Avoid—I am *very much* tired after my walk.
I am *very much* pleased to see you.
Grain has become *very much* dear owing to the war.

Prefer—I am *very* tired after my walk.
I am *very* pleased to see you.
Grain has become *very* dear owing to the war.

But the following are correct :—

I am *very much* afraid she will miss the train.
I am *very much* happier now than I was last month.
I was *very much* distressed when I heard of his death.

NOTE.—"Very" can be omitted in each of these four sentences, without much softening the superlative.

Also study the following :—

We were *much* (or *very much*) surprised at your attitude.
I am *much* (or *very much*) concerned about it.
The Labour Opposition was *much* (or *very much*) surprised at your attitude.
I am *very* tired.
He was *very* drunk.

The seating accommodation was *very* limited.
I was *much* afraid of being ill.
(*An A. B. C. of English Usage.*)

170. **Fruit** is more often used in the singular form than in the plural, even when it implies more than one fruit :—

Avoid—Many kinds of fruits grow in Kashmir.
I have brought you some fruits as a present.

Prefer—Many kinds of fruit grow in Kashmir.
I have brought you some fruit as a present.

But it is used in the plural when we mean that the fruits are of different kinds ; as,

What fruits grow in Kashmir ? Cherries, gooseberries, apples.

171. **Vegetable,** on the other hand, is always used in the plural. Note the following :—

Please get some fruit and vegetables from the bazar.
In the hot weather vegetables are a better food than rice.

Note also—There is a fruit stall here, but no vegetable stall.

172. **Clothes,** meaning articles of dress (*i.e.*, garments) is always used in the plural :—

She went to the well to wash her clothes.
I had a new suit of clothes made by the tailor.
Be careful of the wet paint or you will spoil your clothes.

Cloths, means, pieces of cloth not made up into garments :—

I gave the servant two clean cloths (*i.e.*, pieces of cloth) and told him to polish the spoons and the table.

173. The mistaken use of "**for**" in place of "**to**" :—

Avoid—This water is good *for* drinking.
He went to the field *for* playing cricket.
She went to the well *for* washing her clothes.

Prefer—This water is good *to* drink.
He went to the field *to* play cricket.
She went to the well *to* wash her clothes.

174. The difference between '**talk,**' '**speak,**' and '**talk**': —

Avoid—I spoke to her to go away.
He said me to be quick.
She told me, " My baby is ill."
He spoke to me to come.
He says very bad English.
Speak your lesson.
He has gone to the mosque to speak his prayers.

Prefer—I told her to go away, or, I said, "Go away."
He told me to be quick, or, He said to me, "Be quick."
She told me her baby was ill, or, She said, "My baby is ill."
He speaks (or talks) very bad English.
Say your lesson.
He has gone to the mosque to say his prayers.

175. In case, if. *In case* must be carefully distinguished from *if.* It must not be used as equivalent to *if.* 'I shall take my umbrella *in case* it rains,' is perfectly correct, but 'I shall take my umbrella *if* it rains' does not convey the same meaning. The first sentence implies that there is no rain at the time of starting.

176. He *was compromised*, does not mean the same thing as, *He had made a compromise* or *consented to a compromise*. *He was compromised* really means that he was placed in a compromising situation, *i.e.*, a false position in which his interests were endangered.

177. I saw her when her state was *dangerous*. The word *dangerous* is used in this sentence in the sense of *dangerously ill*, a construction which it will not bear.

178. '*What to do?*' is not permissible in English. We should say—*What am I to do?*.

179. To talk of an *emergent case* in the sense of a case which requires urgent or immediate attention is erroneous. In English *emergent* means *emerging from*.

180. I *enjoyed thoroughly*. *Enjoy* must have an object, and therefore, this expression is incorrect. I *enjoyed myself thoroughly*, or, I *enjoyed the morning thoroughly* would be correct.

181. *Family man* is rarely used in England. *A man with a family* is very much to be preferred.

182. *Fear for* is often misused for *afraid of*. *I fear for you* means that *I am anxious on your behalf*. It does not mean that *I am afraid of you*.

183. *Females* is often misused for *women*. The word *female* merely indicates *sex*. A human being belongs either to the *male* or the *female* sex. To talk of the *females* in one's house or one's family, or *female inmates*, is indecorous; say *women*.

184. *I will follow you* is often used by students in the sense of *go with you*, but this is wrong. *Follow* implies *coming after*, (at a definite distance or definite interval), not *go in with*.

185. *To take leave of*, means to *part from* or *say good-bye to* a person. But *take leave from* is used in the sense of *obtaining permission from one's employer to stop work for a time*. The following sentences are wrong:—Sadly, he *took leave from* his wife. (Say, *took leave of*.) I *took leave of my employer* for a month. (Say, *took leave from*.)

186. One parts *from* people, but *with* things. It is, therefore incorrect to say—She *parted with* her friends (Say, *parted from*). She was forced to *part from* her money. (Say, *to part with*.)

187. It is the commonest thing to say—I hope to *go over* to your place next week. I will go *to you* to-morrow. The word *come* should be used in such contexts, *e.g.*, I hope to *come over* next month ; I hope to *come to* Lahore next week ; I will *come over* to-morrow, or I will *come* and see you to-morrow.

188. (*a*) *I hope you are keeping good health*, is not good English. Say *enjoying good health*, or still better, *I hope you are well*, or *keeping fit*.

(*b*) *She seems very much reduced.* Say, *She looks much thinner*, or merely, *She looks very thin* (not *lean*).

(*c*) *I have been in* (or *on*) *sick bed.* Say, *I have been ill in bed* or *I have been in bed with cholera* (etc.).

189. High time implies the urgent necessity of doing something, owing to delay in the past which has brought matters to a head ; *e.g.*, It is *high time* to do something in the matter. But it is wrong to say, 'As it was *high time* he left for college without taking his food.' The meaning attached (quite wrongly) to the expression here is that it was *getting late*.

190. Hope implies *pleasurable* anticipation. In any other sense the use of the word *hope* would be wrong ; *e.g.*, I *hope* to get fever soon. *I fear I am going to have fever*, would of course be the proper way of putting it.

191. Leave should not be used in the sense of *holidays*. '*What are you going to do during the leave* ?'—is wrong. It should be, 'What are you going to do during the *holidays* ?'

192. Noun clauses are often misused after *like* and *want* :

Avoid—I like that you come and see me.
I want that you come and see me.

Prefer—I should like you to come and see me.
I want you to come and see me.

193. Male member is very often misused for *male* or *man*. The use of *family members* is incorrect ; say *members of the family*. It is also wrong to say *Syndicate members*, *Council members* :

Avoid—The male members of my family did not agree to this.
His family members are not here.

Prefer—The men in my family did not agree to this.
The members of his family are not here.

194. May is frequently misused for *could* or *might*. *May* implies that permission is granted. It should not be used by a subordinate to a superior, *e.g.*, a lecturer advising the Principal—*You may ask them to prepare their essays at home.* (*You might tell*......or *You could tell*......would, of course, be the proper way of putting it.)

195. 'He failed to go there.' In general *use*, say *He did not go there.*
'For the past one week.' Say, *For the past week.*

196. On the contrary : on the other hand. 'When two statements or ideas are directly opposed to each other, and attention is to be drawn to this opposition, the second of these statements needs to be introduced by '*on the contrary*.' *On the other hand* merely implies

contrast. An expressed or understood *on the one hand* goes before, when *on the other hand* is used. The following examples illustrate this correct use :—

I intended no offence ; *on the contrary*, I meant to compliment you.

He is not my friend : *on the contrary*, he is my worst enemy.

She has not finished her essay ; *on the contrary*, she has just begun it.

Failure *on the one hand*, and poverty *on the other* pained him much.

Duty required her to obey her father ; *on the other hand*, love dictated a different course of action.

197. **Pulling on well.** They are *pulling on well*. Say, *pulling well together*. *Pulling together*=working in harmony. *Pulling on* in the sense of *getting on somehow* is rarely used in English.

198. **Purchase** is rarely used in English in the sense of *buy*. It is so used only figuratively, *e.g.*, *He purchased victory by sacrifice*.

199. **Rather very**, when used together, do not strengthen each other. Actually they cancel each other out. *Rather* means *not very, a little, somewhat*. *He was rather very tired* = He was *somewhat very tired*. This is meaningless. The meaning intended is that the person was *extremely tired*. *Rather very* does not convey this meaning.

200. *I am reading in the sixth class*, say *I am in the sixth class*. But *I am reading for Honours* is correct.

201. Plurals such as *sceneries, drainages, advices, meats*, should be avoided. If a plural is wanted, say, *bits of scenery*, or better, *scenes: drainage systems : pieces of advice* or better, *much advice*.

202. **Sick** should not be used in the sense of some bodily disorder. It is wrong to say *I am sick, my brother fell sick*. Say, *I am ill, my brother fell ill*. *Sick* is now only used to mean *vomiting* or *ready to vomit*, or to denote 'the mental state of weariness, boredom, or disgust,' *e.g.*, "I am half sick of shadows," said the Lady of Shallott.

203. **Soon** is often misused for *quickly* ; *soon* is a question of time, *quickly* of pace or speed.

Avoid—He walked soon. He ate soon.

Prefer—He walked quickly. He ate quickly.

When do you take to your bed ? Say : *When do you go to bed ?*

204. **Used to** is frequently used wrongly as an auxiliary to form a *present* tense denoting habitual action. *We used to take our meals at ten*. Say : *We generally dine at ten*. *Used to* implies a habit which once prevailed, but has been discontinued.

205. Study the following :—

He disposed it off. (Say, *He disposed of it*.)

I had been to Lahore last week. (Say, *I went to Lahore last week*.)

I hope you would do it. (Say, *I hoped you would do it* or, *I hope you will do it*. But *I wish you would do it* is correct.)

Do you know swimming ? (Say, Do you know how to swim ? Can you swim ?)

I have to be absent for attending a funeral. (Say, *to attend*.)

We go for walking. (Say, *We are going for a walk*.)

206. **What if?** Say, *why not?* or *What does it matter?* Similarly, *Why not we go?* is not good English. (Say, *Why not go?* or *Why should we not go?* *Why shouldn't we go?*)

207. Study the following :—

(*a*) I failed to get a job and so I am keeping quiet. (Say, *I am doing nothing* or *I am unemployed.*)

(*b*) Have you taken your meals? (Say, *Have you had your food?* or *Have you had your dinner?*)

(*c*) *Please do the needful.* (Say, *Please do what is necessary.*)

208. **Careless use of "and which."** Avoid writing a sentence like this :

> The animal with a striped skin, *and which* is like a large cat is called a tiger.

This is bad English because the sentence has been begun in one way and finished in another. It is not good writing to join two different *kinds* of statement by *and* as is the case here : (*i*) "with a striped skin (an adjectival *phrase*) ; and (*ii*) "which is like a large cat" (an adjectival *clause*). You can write the sentence with *phrases*, thus :

> The animal *with a striped skin* and *resemblance to a large cat*, is called a tiger.

Or you can write the sentence with *clauses*, thus :

> The animal *which has a striped skin* and *which resembles a large cat*, is called a tiger.

Don't mix up *phrases* and *clauses*. Avoid using *and which* unless you have used a *which* already.

209. Be careful in the use of **etc.** When written in full, this is *et cetera*, meaning "and other things." If you want to begin with *and*, you must not end with *etc.* You must say *and so on*. Avoid making a statement like this :

> Many kinds of fruit grow in Kashmir, such as apples, peaches, plums, pears, etc.

Why not? Because *such as* means that you are going to mention *some* but *not all*. To put *etc.* as well is saying the same thing twice over. You may use either of these forms :—

(*i*) Many kinds of fruit, such as apples, peaches, plums, and pears, grow in Kashmir.

(*ii*) Many kinds of fruits—apples, peaches, plums, pears, etc.—grow in Kashmir.

Do not confuse the two constructions.

210. The word **'other'** is often used when it is not required, *e.g.*—

> The 'Tribune' has the largest circulation of any *other* daily paper.

The above statement as it stands is really impossible. A paper cannot have the largest circulation of any *other* paper, for the use of the word '*other*' excludes the one spoken about. We should say either—

(*i*) The 'Tribune' has the largest circulation of any daily paper.

or (*ii*) The 'Tribune' has a larger circulation than any other daily paper.

211. Mistakes are likely to occur when two or more auxiliaries are used with one principal verb. All the auxiliary verbs, except *be* and

have, are followed by the infinitive mood. *Be* and *have* are followed by participles. Therefore, when *be* or *have* is used with any other auxiliary verb, the principal verb must be repeated each time. Thus we cannot say—

> I never *have*, and never *will allow* such cases of obvious injustice to slip.
>
> You *shall* no longer *do* as you *have* in the past.

We must say—

> I never *have allowed*, and never *will allow* such cases of obvious injustice to slip.
>
> You *shall* no longer *do* as you *have done* in the past.

212. 'All words or phrases qualifying or modifying some other word in the sentence should be placed as near as possible to the word to which they refer, or, in other words, all ideas that belong to one another, and are closely connected in the mind should be placed close together in the written or spoken sentence.' The neglect of this rule frequently leads to such ridiculous statements as the following:—

> He strongly objected to my going there in his letter.
>
> In one hour I counted thirty meteors sitting near my window.
>
> They built a hall to accommodate five hundred people eighty feet long.

We must say—

> In his letter he strongly objected to my going there.
>
> In one hour, sitting near my window, I counted thirty meteors.
>
> They built a hall eighty feet long to accommodate five hundred people.

213. When the correlative conjunctions **'either......or'**, **'neither ......nor'**, **'both......and'**, are used, or the words **'not only......but also'**, care must be taken to place the first member (*i.e.*, the words **'either'**, **'neither'**, or **'not only'**) immediately before the words that are contrasted. The following sentences are ridiculous—

> Mohan was *not only* the winner of the gold medal *but also* of the scholarship.
>
> He was *neither* learned in the language *nor* philosophy.
>
> *Either* he is a mad man *or* a rogue.
>
> *Both* he is a philosopher and a poet.
>
> He *both* uses his head and feet well in front of the goal.

We must say—

> Mohan was the winner, *not only* of the gold medal, *but also* of the scholarship.
>
> He was learned *neither* in the languages *nor* in philosophy.
>
> He is *either* a mad man *or* a rogue.
>
> He is *both* a philosopher *and* a poet.
>
> He uses *both* his head *and* his feet well in front of the goal.

214. **Aggravate**. The word *aggravate* means 'to add to some hurt which already exists.' A sentence such as, "The noise *aggravated him*," is wrong, because *aggravated* is not used in its proper sense. We can

however say, "The noise *aggravated* his trouble." *His trouble* already exists; *the noise* makes it worse. Instead of *aggravate* one should use *annoy*, *trouble*, etc., according to the context.

215. **Transpire.** "What *transpired* between the two lovers." *Transpire* is often wrongly used in the sense of *happen*, *occur*, *come to pass*. It really means *to look out*, *to become known*. The sentence above ought to read, "What *occurred* (or *went on*)......" The following sentence has the correct use: "It has *transpired* that the lovers are parted."

216. **Individual.** *Individual* is often used wrongly for the more usual *person*, *man*, etc., and *individuals* instead of *people*, *persons*. The sentence, "An *individual* who has been of very great assistance to the police," should read, "A *person* (or a *man*) who..." *Individual*(*s*) may be used only when there is some idea of comparison with a crowd or body of people; as

> "The morality of a crowd as a whole is said to be lower than the average morality of the *individuals* composing the crowd."
>
> "The fruits of his labour will benefit the nation and not an *individual*."

217. **Claim.** "*Modern English Usage* stigmatizes the use of *claim* in the sense of *assert*, *maintain*, *represent* as a vulgarism. *Claim* may be followed by the infinitive only when (*a*) it is in the active voice and (*b*) the infinitive represents an action done by the subject: 'He *claims* to have discovered a new planet.' But in the following sentences one or other of the words mentioned above should have been used: 'He *claimed* his score to be the lowest for the course'; 'The car was *claimed* to do fifty miles to the gallon'; 'The examination was *claimed to* be just and fair'." (An A. B. C. of English Usage).

218. **Dare.** 'He *dare* not do it.' '*Dare* he go?' 'He *dare* do anything.' In negative and interrogative sentences and wherever the dependent infinitive has no 'to' *dare* is used for the normal *dares* in the third singular present tense.

219. **Due.** *A. B. C. of English Usage* says: "Unlike *owing to*, *due* (*to*) has never become a compound preposition, that is, *due* retains its adjectival function and must be properly related to the noun or pronoun it qualifies. Thus in the sentence 'Due to the bad weather, he cannot come', *due* obviously does not qualify *he*, and therefore has nothing left to qualify. If *due* is to be used, the only way is to provide it with an actual noun: 'His inability to come was due to the bad weather', where *due* qualifies *inability*. But the obvious and idiomatic construction is, 'Owing to the bad weather, he cannot come.' It is a good rule to use *due* only as a predicative adjective (as in the sentence above—that is, not like a participle, as the first word of a phrase." It is incorrect to say: 'Some articles have increased in price, due to the increasing demand.' We should say 'owing to.'

220. **Equally.** *Equally* is never followed by *as* in Modern English. In such sentences as 'I am interested in detective stories equally as you', the *as* should be *with*. In such a sentence as 'The Opposition are equally as guilty as the Government' *equally* is tautological. If *as* is omitted the correct idiom with *equally* is: 'The Opposition and the Government are equally guilty.'

221. **Half**. Half of them *is* or *are*? The rule is that when the noun or pronoun following *of* is singular, *half* is considered singular: 'Half of our heavy task *was* done'; when the noun or pronoun following *of* is plural, *half* is considered plural: 'Half of the apples *were* rotten.' The same rule applies to *lots of* and *heaps of*.

222. **Pence, pennies**. "*Pence* is the collective of price, compounded with the numbers up to but not above eleven (*twopence, fourpence, elevenpence, fifteen pence*); *pennies* is used for the coins as such, without reference to their potential purchasing power. In syntax, *pence* is singular—'There is *fourpence* on the table where the fourpence is regarded merely as a sum of money, which might be made up indifferently of varying number of pennies and halfpennies. But 'There are *four pennies* on the table,' where the emphasis is on the coins as separate objects." Pennies only will work the machine.

223. **In possession of** is active, = 'holding'; **in the possession of** is passive = 'held by.' 'The thief was found *in possession of* the papers'; 'The papers were found *in the possession of* the thief.'

224. **Probable**. When *probable* is used as a predicate adjective after anticipatory *it*, it cannot be followed by an infinitive, but must be followed by a 'that—' noun clause: 'It is probable that it will happen', not 'It is probable to happen.'

225. '*Providing that*......' should not be used in writing, though the construction is by no means uncommon in colloquial and in business English.

226. **Reason**. "At least *three* warnings are necessary in connection with the word *reason*:

(*i*) 'The reason is because' is a type of tautological expression that defies both grammar and logic. The correct idiom is 'The reason (why etc.) is that......' the *that* introducing a noun clause as complement of the verb *is*. So the sentence 'The reason why I am dealing with so many pictures to-night is because I happen to have seen them all just recently' may be recast in two ways:

(*a*) 'The reason......is that I happen...', (*b*) 'I am dealing with so many pictures to-night because I happen......'

Equally bad, and almost equally common are: 'The reason......is due to'. 'The reason......is on account of.'

(*ii*) 'because of that reason': a near relative of the error dealt with under (*i*), you act not *because of* but *for* a reason. *Reason* itself indicates cause.

(*iii*) 'The reason for the increase may be attributed to the rapid development of science during the past two centuries.' The increase may be attributed, not the reason; the reason *is* the rapid development.

In all three types of sentence cited the trouble arises from a confusion of ideas that leads to a double statement of cause." (*Adapted*).

227. **Idioms**. Distortion of idiom results in some very peculiar effects:

He found it hard to make *both his ends meet* (say, *both ends meet*).

I am not on *talking terms* with her (say, *speaking terms*).

There was a *pin-drop silence* (say, *There was unbroken silence*).

I wanted to run away, but he held me by the hand and would not *leave off* (say, *would not let me go*).

You *stick up to* him no matter what happens (say, *stick to*).

We aim *to prove* it (*at proving* is the correct idiom).

With a view of establishing himself (say, *with a view to establishing himself*).

The subject of my essay is *regarding* Politeness (say, *is "Politeness"*).

The subject of his speech was *about Taxation* (say, The subject of his speech was Taxation, or His speech was about Taxation).

You should say or write,

Not Take a visit, *but* Pay a visit.

Not Put at liberty, *but* Set at liberty.

Not Put a thing to test, *but* Put a thing to the test.

Not Make an injury to a person, *but* Do an injury to a person.

Not He put the opportunity to account, *but* He turned the opportunity to account.

Not The work is in the hand, *but* The work is in hand

Not He acquired a name for himself as an engineer, *but* He made a name............

Not I take hard labour to prepare my lessons, *but* I take great pains............

Not He was greatly wondered at what he saw, *but* He was greatly astonished at what he saw *or* He wondered greatly at what he saw.

Not Please excuse me for giving you this trouble, *but* Please excuse me for the trouble I give you *or* Please excuse me for the trouble I put you to.

Not India has frequently been attacked by invasions, *but* India has frequently been overrun by invaders.

Not The General invaded the enemy, *but* The General attacked the enemy

228. It is idiomatically incorrect to say that a ship *swims*. A ship *sails* or *floats*; men and animals *swim*. Do not say "a ship is drowned," a ship *sinks*; men and animals *sink* and are *drowned*.

229. Correct idiom requires that we speak of a *journey* or a *march* by *land* and a *voyage* by *sea*. We *drive* to a place in a carriage; we *ride* on an animal.

230. Several verbs in English take the Definitive Mood after them without '*to*'; as, for instance, the auxiliary verbs —*may, can, do, will have* or *would have* (in the sense of *would like*), *shall, will, let, must*; also such verbs as *bid, dare, feel, have* (= *make* or *cause*), *hear, observe, perceive, know, find, make, watch, need not.*

231. It is wrong to say 'this man maintains his livelihood by honest work.' A man *obtains* his livelihood, and *maintains* himself. Hence the expression ought to stand thus :

This man obtains his livelihood by honest work.

This man maintains himself by honest work.

232. It is not idiomatic to say, 'The dogs were tearing the corpse of the camel.' We speak of the *corpse* of a man and the *carcase* of a beast. Hence the above should be written 'The dogs were tearing the carcase of the camel.'

233. To *steal* is to take away secretly ; to *rob* is to take away forcibly or with violence. A thief steals a thing *from* a person. A robber robs a person *of* his money.

234. It is a blunder to say that a man is "good in health." The correct phrase is, "in good health."

235. The correct expressions are, *all the day*, and *the whole day*. Hence both the following are correct :—

He was busy *all the day*. He was busy *the whole day*.

236. Note the following correct turns of expression :—

We *shake off* sleep. We *put off* clothes.

We *give up* or *lay aside* a habit.

A bird *forsakes* its nest. Rats *abandon* a sinking ship.

A tree *sheds* its leaves. A bird *casts* its feathers.

A rose *gives forth* or *emits* fragrance.

We say *fatherland* and *mother country*.

A schoolmaster *admits* a pupil.

A gentleman *receives* a visitor.

An applicant *accepts* an appointment

A boat *puts off* from the shore.

A train *moves off* the platform.

A doctor *sees* patients and *prescribes for* them.

A lawyer *advises* a client and *pleads* his case.

237. Study the following :—

Rama slept for the space of five days (Say, *Rama slept for five days*).

I rescued him so that he was not drowned (Say, *I rescued him from drowning*).

A sick man longs to have his health restored (Say, *A sick man longs for health*).

He has taken a vow to abstain from food for a time (Say, *He has taken a vow to fast for a time*).

This unseasonable weather cannot last for a long time (Say, *This unseasonable weather cannot last long*).

He does not wish to get himself married (Say, *to get married*).

If you do not like these men you should avoid their association. (Say, You *should avoid associating with them*, or, *should avoid their company*, or *their society*.)

It is impossible in any one with a good conscience to conform with the rules of caste. (Say, *It is impossible for any one......to conform to the......*)

'Have you done anything contrary with the rules of the association that you should be excluded out of the meetings ?' 'No ; I assure you I have not, and besides the president invited to me to come.' (Say, '*Have you done anything contrary to the rules of the association that you should be expelled from the meetings ?' 'No : I am sure I have not (or assure you I have not) and besides the president himself invited me to come).*''

238. Study the following sentences :—

I *got up* very early this morning (Not, *I rose*).

The boys *get up* every day at five o'clock.

On returning from night school we *have our supper* (Not, *eat our food*).

We *have breakfast* at eight o'clock (or, we breakfast at eight).

We *have dinner* at midday, and at six in the evening.

I *go to* bed at eleven o'clock (Not, I sleep at eleven o'clock).

When do you *go to bed* ? *or*, What time do you go to bed at ?

I have lived here *for* a year. (Not *since a year*.)

I have lived here *for ten days*.

I have lived here *since* 1925.

I have been ill *since* last Thursday.

My brother has gone to Delhi, he may come back *in a week's time*. (Not, he may come back *after* a week.)

I am going to the bazar, I shall be back in an hour's time. (Not, *after an hour*.)

It rained here a week *ago* (Not, *before* a week.)

We last met two years *ago*. (Not, *before* two years.)

I am *very* pleased to see you. (Not, I am *too* pleased to see you.)

On seeing the lion she felt *very* much afraid. (Not, *too* much afraid.)

Where have you come from ? I *have come* from Jaipur, Sir. (Not, Sir, I am coming from Jaipur.)

The playground *lies* outside the town. (Not, *is lying* outside the town.)

The teacher is giving a *Geography lesson* to the fifth class. (Not, a *lesson of Geography*) Similarly : *barley seeds* (not, seeds of barley), *wheat flour* (not, flour of wheat), *cotton plant*, a *fig tree*, a *vegetable seller*.)

He gave me a *five rupee* note. (Not, a five rupees note.)

The *scenery* of the Ghauts is very pleasing. (Not, sceneries.)

He lay unconscious for *an hour and a half*. (Not, one and a half hours.)

Good evening ! How did you do your paper ? (Not, *good night*. It is a parting salutation.)

Goldsmith's 'Traveller' is a fine *poem*. (Not, *poetry*. But we can say, it is *a piece of poetry*.)

Mr. M. N. Roy or M. N. Roy, *Esq*.

The *whole of* India is in deep grief, (or *All* India is in deep grief).

I shall go by the *4-30* train (Not, four thirty o'clock train).

I shall go by the *four o'clock* train.

I do not like *either* of them, because *both* are dishonest.

I do not like *any* of the Laul brothers, because all the three are dishonest.

Columbus *discovered* America. (Not, *invented*.)

Edison *invented* the phonograph. (Not, *discovered*.)

He *refused* to leave the room.

He *denied* having murdered the boy.

There's a *donkey*. (Not, an *ass*. The word *ass* is now used merely as a very mild term of abuse without any specific reference to the animal named. Don't be an *ass*, or Don't make an *ass* of yourself.)

239. Additional examples can be given. We ought to say :

In all the world, or among all men (*not* among all the world).

Divide the cake into four parts (*not* in four parts).

Distribute mangoes among the children (*not* to the children).

He was absent from the examination (*not* at the examination).

I have succeeded in getting a job (*not* to get a job).

He passed the examination or He passed in the examination.

He failed in the examination (*not* He failed the examination).

He will be lame till he dies (*not* He will be lame till he lives). He will be lame as long as he lives.

The clock has struck four (*not* The clock has struck four hours).

It is half past three o'clock (*not* It is three and a half hours in the clock).

It is twenty minutes past four o'clock (*not* It is four hours and twenty minutes by the clock).

What o'clock is it ? (*not* What time is in the clock ?)

I have been ill of fever for four days (*not* I am ill from fever since four days).

Exercise 25. *Correct the following sentences* :—

How heavy he is. He weighs fifty stones.

The wordings of this letter are incorrect.

She performed her life's mission.

Is there any one who is not impressed with the beauties and grandeurs of the sceneries of Kashmir ?

Shelley wrote many beautiful poetries which are liked by all.

There are many cattles grazing in the fields.

The houseboat was well supplied with furnitures.

The offsprings of the poor are always 'ill-fed, ill-clad, ill-housed and ill-treated.'

I enclose cheque for Rs. 200, kindly make its payment.

I did it out of your fear.

Exercise 26. *Write the following sentences in a better form :—*

He is a failed B.A.

Don't speak lies : always say the truth.

I hope she will be successful to get the appointment.

Unfortunately he was plucked in his B.A. examination.

Here is a woman whose mind works quickly, but her actions are slow.

Every person should be induced to say what he or she thinks in their heart of hearts.

The boys stood at the extremest edge of the cliff.

Even the most perfect legislation is bound to displease some persons.

The Taj at Agra has the most world-wide reputation.

We were the first who came and the last who went.

Exercise 27. *Write in a better form the following sentences :—*

He specialised himself in politics.

What profit will obtain from the sale.

You had better to stop talking and to do some work.

I will sooner die than to confess it.

He acquitted nobly in the battle.

He turned himself a traitor to the crown.

I will gladly avail of your kind offer.

Go and enjoy on the mountain-side.

I beg to state that by the time he appeared in the last Matriculation Examination he made vast improvement.

The objections of my landlord to white-wash the house are absurd.

She is in sick bed for the past one week.

Exercise 28. *Rewrite the following sentences correctly :—*

Heredity and environments both influence the character of a man.

They make desolation and term it as peace.

My brother first entered the teaching line but when he found he could not pull on he gave it up.

I want that you should read these books during the vacation.

He was unable to visit us due to an outbreak of plague in his village.

If you deny to help me I must abandon the task.

Snow blocked the road whole of January, nor it seemed likely that a way through would be made when February came.

I wrote nearly a fortnight ago ; and he replied me only yesterday.

He told me that I expect to leave Lahore by the 8-30 train in the morning.

People talk a lot now-a-days about helping their fellow brethren, but they forget that their first duty is to their family members.

(*Punjab University, B.A., 1931*)

Exercise 29. *There are ten gross mistakes of English grammar and idiom in the following conversation. You need not re-write the whole, but re-write the sentence or part sentence that is wrong.*

A. Good morning! I am glad to meet you. I was just going to your house.

B. Is it?

A. Yes, to see if you will go to the cinema with us to-night? I think you will come.

B. Sorry, it is impossible, I cannot spare the time, nor I can afford the money this week. By the way, thank you for the books you send me.

A. No mention. Well if you won't go to the cinema, will you go for a short walk?

B. Yes, I would like to. If it will rain will you go?

A. Not if it rains very hard. Where shall we go?

B. Let us visit some of the tombs that were built two hundred years since.

A. All right, that's a good suggestion. Who is the man sitting on Ragho Mall's shop?

B. Oh, don't you know? He's Dr. Mehtab Singh, one of the best doctor of the Punjab, and just returned from a visit to Europe.

A. I have heard of him. My father said to us about him. Are you going to England this year?

B. My brother writes that I should go, but my mother begs me not to leave him yet. What to do?

A. It is difficult to decide. Good-bye I'll see you to-night.

(*P.U., B.A., 1932*)

Exercise 30. *Rewrite the following in correct English:—*

If the rain will continue, the tennis match will not be played and I would be very disappointed. How better it had been if it would have rained yesterday; I would have seen the match and enjoyed very much. No matter for that; though to-day fates have dealt me unjustly, but the next week I shall avenge on fortune. For I mean leaving the Hostel and reaching to home in some way or the other. What to say the pleasures of the idleness, I hope to see the fine sceneries of hills.

(*D. U. Inter., 1930*)

Exercise 31. *The following letter is full of errors. Point out as many of them as you find:—*

To

29th February 1938

Messrs Atma Ram and Sons
Anarkali Road
Lahore

Dear Sir,

With ref. to your favour of the 26th proximo, which we have duly received ; we would point out that I did not order the style of goods you sent us, which are in conformity with what we ordered. Moreover your invoice is quite wrong, for you show that 60 of these articles at Rs. 1-6-0 come to Rs 99-3-0 whereas this would be Rs. 82-8-0. Please be more careful in future, and send us the right goods by return of post.

with kindest regards,
Ever yours Respectfully,
Mr. Tandon Delhiwala.

Exercise 32. *Correct any faults of expression in the following sentences and give reasons for your corrections :—*

(*i*) I never remember having met his equal.

(*ii*) His failure was rather due to his stupidity than from the neglect of his teachers.

(*iii*) Neither in writing for the learned or for the general reader was he very successful.

(*iv*) The reason why the disaster occurred was on account of an error by the signalman.

(*v*) There are people at whom we all smile and yet scarcely like.

(*vi*) He much preferred trudging through the mud than to take the road.

(*vii*) The captain took the good things which the gods provided with thankful good humour.

(*viii*) To aim at public and private good are so far from being inconsistent that they mutually promote each other.

(*ix*) He is one of the cleverest boy that has passed through the school.

(*x*) The climate is as good, or even better than that of Kashmir.

Exercise 33. *Correct any mistakes in idiom in the following sentences :—*

It was pretty difficult for them to make their both ends meet.

She shouted at her top of voice when the lion approached her.

I have never seen such a stone-hearted fellow.

Mohan and Sohan do not pull on well together in the college.

Have you seen my last Examination paper, sir.

What are the fooding and lodging charges in your Hostel.

He denied to hear such nonsense.

Really speaking there is no way out of the difficulty.

Rama has come out successful in the B. A. Examination, but Mohan was plucked up in English.

Exercise 34. *Correct the following sentences :—*

Foreigners often come across with serious difficulties in studying English.

What to say of charity he does not practise even ordinary humanity.

You will please give me four days' leave, Sir, as I intend to go home, because I have an important work to do.

I have to do an important work at Lahore.

Lost a fine retriever : if found in anyone's possession, will be prosecuted after this date.

This measure will only be endured by the Unionist party so long as it is perfectly harmless and useless.

He thinks he will succeed, but he never has and he never will.

I don't believe you have got a better dog or even as good as me.

As it turns out, it is alright ; but if we sailed in the other boat, we would have been drowned.

I hope that I will soon hear from you.

Exercise 35. *Improve the following sentences, and give reasons for the alterations you make :—*

1. It is interesting to observe the various substitutes for paper before its invention.
2. I doubt I will not pass my examination.
3. Driving down the street, the horse ran off, and he was thrown out of the carriage.
4. It was unkind of him to have gone without saying farewell.
5. Both of them hated each other, but neither of them were brave enough to openly attack the other.
6. You may give nothing, give little, or give much. Of the three alternatives the latter is the best.
7. It has the largest circulation than any other daily newspaper.
8. Nothing that he or you have said seems to directly bear on the question.
9. He has eaten no bread, nor drunk no water these two days.
10. Men who are not certain as to whether they are engaged on war work.

CHAPTER IV

WORDS FOLLOWED BY APPROPRIATE PREPOSITIONS

240. Certain words and phrases in English must be followed by particular prepositions. The use of inappropriate prepositions is a fertile source of error. The following list is given with a view to enabling the student to understand the proper use of some of the important prepositions :—

Abate *in* fury ; abated *by* law : Time brought no abatement *in* the fury of the father ; the rate of interest is regulated and abated *by* law.

Abide *in* a house, *at* a place, *with* a person, *for* a time, *by* the consequences of what we do.

Abound *in*, *with* : This land abounds *in* springs and streams ; A faithful man shall abound *with* blessings.

Absolved *from* a promise, a sin, etc. : Nothing can absolve you *from* the promise you have made.

Absorb : Plants absorb moisture *from* the air ; The student is absorbed *in* study ; Nutriment may be absorbed *into* the system *through* the skin.

Abstain *from* food, *from* indulgence, *from* luxuries : He abstained *from* food for two days.

Abstract : the purse may be abstracted *from* the pocket : the substance *from* the accidents ; make an abstract (=summary) *of* a book.

Accede *to* a request, *to* terms proposed by another, *to* the conditions or terms of a treaty or contract : He acceded *to* my terms.

Access *to* : It is hard to get access *to* him.

Accident : the accident *of* birth ; an accident *to* machinery.

Accommodate *to*, *with* : We must accommodate ourselves *to* our circumstances ; He accommodated his friend *with* a loan.

Accompany one *to* a house or a place : I accompanied him *to* Delhi.

Accompanied *by* : He was accompanied *by* his friends.

Accordance *with* : In accordance *with* the rules.

According *to* : He did according *to* his promise. Sometimes 'according *as*.'

Account *to* a person *for* a thing ; His indulgence accounts *for* his poverty ; You must account *to* the manager for all the moneys you have received.

Accuse a person *of* an offence, as of treason, of theft, of breach of trust, of deserting one's friends : The prisoner is accused *of* theft.

Accustomed *to* : I am not accustomed *to* this kind of treatment.

Acquaintance *with* a subject, *of* one person, *with* another, *between* persons.

Acquit *of* : He was acquitted *of* the charge brought against him.

Acquit *oneself in*, to conduct oneself in : The soldier acquitted himself well *in* the battle. The boys acquitted themselves very creditably *in* the examination.

Act *up to* : He has acted *up to* (fulfilled) his engagement.

Act *upon* : He acted *upon* my advice.

Active *in* work, *in* a cause, *for* an object, *with* persons, *about* something.

Actuated *to* crime, *by* revenge : Ranjha was actuated *to* murder Saida *by* an overpowering jealousy.

Adapt *to* : We must adapt ourselves *to* our circumstances.

Add *to* : More names are to be added *to* this list.

Addicted *to* (is used in a bad sense) : He is addicted *to* drinking.

Address : The cover was addressed *to* me ; The speaker addressed the assembly *in* an eloquent speech ; He addressed his rival *with* indignation.

Adequate *to* the demand ; *for* the purpose. The grant to the school is not adequate *to* its needs ; or *for* suppressing terrorism.

Adhere *to* one's party, *to* principles of truth and honour.

Adherents *to* principle, *of* Luther : There are no adherents *of* Mormonism in India ; Stuart adhered *to* his principles to the last.

Adhesive : Wet clay, adhesive *to* the foot, impeded his progress.

Adjacent : The factory was adjacent *to* the college.

Adjourn *to*, *for* ; to put off to another day : The case is adjourned *to* next Monday ; The meeting was adjourned *for* a fortnight.

Admit *to* (= access) : I got admission *to* the performance.

Admit *into* (= entrance) ; I got admission *into* the 9th class.

Admit *of* (=to allow) : His income is not such as to admit *of* buying such luxuries.

Adorn : He adorned his head *with* a coronet.

Advise (= consult) *with* ; advise (= inform) a person *of* a thing : 'Advise *with* your father before you take this course.' 'He has advised him by letter *of* the loss of money.'

Afflicted *with*, *by*, *at* : 'He is greatly afflicted *at* the death of his child.' 'I have been much afflicted *by* this news.' 'Afflicted *with* gout.'

Agree *to*, *in*, *with among*, *upon*, (*on*) ; 'He agreed *to* my proposal.' 'I agree *in* opinion *with* the speaker.' 'They could not agree *among* themselves *upon* (on) the subject.'

Aim *at* : I aimed *at* a crow but could not hit it.

Alarm was felt *in* the camp, *among* the soldiers, *at* the news.

Alien *to* our nation and laws, *in* our land, *among* our people.

Alight *from* a horse or carriage, *on* the ground, *at* a place.

Alike : These specimens are alike *in* kind. They are all alike *to* me.

Alive *in* every nerve, *to* every noble impulse, *with* fervour, *through* all his being.

Allegiance *of* the citizen, *to* the government : The government has a right to allegiance *from* every citizen.

Alliance *with* neighbours, *against* a common foe, *for* defence ; alliance *of*, *between*, or *among* nations.

Allot *to* a company *for* a purpose.

Allude *to* : The passage marked alludes *to* the Lucknow Pact.

Allure *to* a course, *by* hopes, *from* evil *to* good.

Amass *for* oneself, *for* a purpose, *from* a distance, *with* great labour, *by* industry.

Amateur, *in* : He is an amateur *in* photography.

Amazement *at* : I was struck with amazement *at* his daring.

Amplify (generally used transitively) *on* or *upon* the subject, *by* illustrations.

Analogy : The analogy *between* (or *of*) nature and revelation ; The analogy *of* sound *to* light ; A family has some analogy *with* (or *to*) a state.

Anger *at* the insult, *towards* the offender.

Angry *with* me, *at* my conduct, *for* not having learnt my lesson.

Announce : The event was announced *to* the family, *by* telegraph.

Annoyed *with* a person, *at* a circumstance.

Answer *to* a person, *for* a thing : 'He must answer *for* his actions to God' ; 'Their looks answered *to* (corresponded to) their ferocious character. He answered *in* writing or *by* word of mouth, *to* the question.'

Antipathy *to* a person or thing, *between* or *betwixt* two persons or things : Johnson had a strong antipathy *to* Scotsmen, but there was none *between* him and Boswell.

Anxiety *for* a friend's return ; *about*, *in regard to*, or *concerning* the future.

Anxious *to*, *about*, *for* : I am anxious *to* go home during the holidays : He is very anxious *about* his success in the examination ; I am anxious *for* my son's safety.

Apathy : The apathy *of* monastic life ; apathy *towards* good.

Apologise *to* a person, *for* a thing : I must apologise *to* you *for* not replying to your letter at once.

Apparent *in*, *to* : His guilt is apparent *in* every act *to* all observers.

Appeal *to*, *against* : They appealed *to* the judge *against* the decision of the Magistrate.

Appear *at* the front, *among* the first, *on* or *upon* the surface, *to* the eye, *in* evidence, *from* reports, *near* the gate, *before* the public, *in* appropriate dress, *with* the insignia of his rank, *above* the clouds, *below* the surface, *under* the lee, *over* the sea, *through* the mist ; *for*, *in behalf of*, or *against* one in court.

Appetite *for* : His appetite *for* the marvellous was insatiable.

Apply *to* a person *for* a thing *by* a date *in* the prescribed manner *on* the proper form.

Appoint a person *to* a situation : I was appointed *to* the vacant post by the general manager.

Apportion *to* each a fair amount ; apportion the property *among* heirs ; *between* two claimants ; *according to* numbers.

Approve *of* : I approve *of* his conduct, whatever you may think of it.

Approximation *of, to* : The approximation *of* the vegetable *to* the animal type.

Argue *with* a person : argue *for* or *against* or *about* a thing : 'Do not argue *with* that mad editor.' 'We will argue *against* the introduction of this scheme.'

Arraign *at* the bar, *before* a tribunal, *for* a crime, *on* or *upon* an indictment.

Arrest : Arrested *for* crime, *on* suspicion, *by* the police ; *upon*, or *by virtue of* a warrant ; *in* execution.

Arrive *at* a place, *in* a carriage, ship, etc.

Ask *about* a thing ; ask *after* a person, is to inquire from another how that person is. We ask a person *for* a thing ; we ask a thing *of*, or *from* a person.

Aspire *after, to* : He aspires *to* that well-paid situation. To aspire *after* fame.

Association *of* scholars *for* the advancement of learning ; association *with* the good is ennobling.

Associates *of* the leader *in* the enterprise. Dr. Arundale was associated *with* Dr. Besant *in* the running of the Central Hindu College at Benares. .

Assure *of* : I assured him *of* his safety.

Astonish *at* : I am astonished *at* his ignorance ; You should not be astonished *by* his denial.

Atone *to* a person, *for* a fault.

Attached *to* the document, *at* the bottom, *with* a pin ; attached *by* a cord ; attached *for* non-payment of a debt.

Attachment *of* a true man, *to* his friends ; *between* two persons or things ; to a leader, *for* his virtues.

Attack *by* the enemy *with* bayonets, *on* or *upon* our works.

Attend *to, upon* : I did not attend *to* what he said ; He had no servant to attend *upon* (on) him.

Attribute his losses *to* his gross carelessness.

Augur : It augurs ill *of* the venture ; this augurs well *for* your cause, ill *to* the rights of the people.

Avail (oneself) *of* : They did not avail themselves *of* the opportunity.

Avenge *on* : They avenged his death *on* his murderer.

Averse *to* : He is averse *to* anything like hard work.

Awkward *in* action ; *at* the business. He feels awkward *in* his new suit ; he is awkward *in* conversation.

Back *out*, means, to withdraw from an engagement or contract : 'He would like to back *out* of the contract, but we cannot allow it.' *Back up* means, to support, to sustain: 'He is always ready to back *up* his friends.'

Banished *from* his own country, *to* another.

Barrier *to* progress *against*, invasion : *between* nations. The Kshatriya caste acted as a formidable barrier *against* foreign invasions ; Tariffs act as barrier *between* nation and nation.

Bathe *in* water, *in* the river, *in* the sea ; also to be bathed *in* tears, *in* perspiration.

Battle *of* giants, *of* Plassey, *between* armies, *for* life, *against* invaders, *to* the death : The battle *of* Plassey was fought *between* the Nawab and the English *for* the possession of Bengal.

Bear *up*, means, to endure, to be firm, to persevere to endurance : 'It is not easy to bear *up* when one is beset with difficulties on all sides.' Bear *with*, means, to tolerate, to be indulgent to : 'You must bear *with* my weakness.'

Beat *about*, is to search for by various means ; also, to take roundabout, indirect means to reach a thing. Hence the common phrase, '*don't beat about the bush*,' 'don't waste time in circumlocution: come to the point.' Beat *against* : 'The waves beat *against* the shore.' Beat *down*, is to subdue, to crush : 'I will beat *down* his foes before his face.' Beat *off* is to repel an attack : 'They beat *off* the enemy.' *Beat with* a stick *on* the head ; beat *by* a trick ; beat *out of* town ; beat *to* the ground ; beat *into* submission.

Beautiful *to* the eye, *in* appearance, *of* aspect.

Becoming : The dress was becoming *to* the wearer. Such conduct was becoming *in* him. These words are becoming *of* a king.

Beg *of* or *from* a person ; beg *for* bread, *for* money : 'He begged *of* him *for* money' ; 'He begged a shilling *from* me.'

Behaviour : the behaviour of the pastor *to* or *towards* his people, *on* or *upon* the streets, *before* the multitude or *in* the church *with* the godly or *with* the worldly was alike faultless.

Believe *in* : 'Believe *in* God and do the right.'

Benevolence *of* or *on the part of* the wealthy, *to* or *towards* the poor.

Bestow *on* : 'He bestowed valuable presents *on* his guests.'

Beware *of* evil company : 'Beware *of* forming bad habits.' 'Beware of entrance *to* a quarrel.'

Bind *to* a pillar, *to* a service, *with* chains or *in* chains, *by* a contract, *under* a penalty ; a splint is bound *upon* a limb ; the arms may be bound *to* the sides or *behind* the back ; bind a wreath *about*, *around* or *round* the head ; twigs are bound *in* or *into* faggots ; the faggots are bound *at* both ends and *in* the middle.

Blame *for* : 'I blame you *for* neglect of studies.'

Blind *to* : 'He is blind *to* his own interests.'

Boast *of* : 'We must not boast *of* our good actions.'

Boundaries *of* an estate ; the boundary *between* two estates.

Break *into* a house, *out* of prison, *across* one's knee, *through* a hedge *from* or *away from* a suppliant, *in upon* one's retirement, *over* the rules, *on* or *upon* the shore, *against* the rocks, *to* or *in* pieces, *with* a friend.

Burn *in* the fire ; *burn* with indignation ; burn *to* the ground ; burn *to* ashes ; burn *through* the skin.

Calculates : It is vain to calculate *on* or *upon* an uncertain result.

Call *on* or *upon* a person, *at* a house *for* a thing, *about* a matter.

Candid *in* debate, *to* or *toward* opponents, *with* friend or foe *about* or *in regard to* the matter.

Care *for* or *about* : I do not care *for* what he says.

Care *of* : Take care *of* your books.

Careful *of* : He is very careful *of* his money. Careful *in* : Be careful *in* money matters.

Carry *on* : He is carrying *on* a trade in boots. Carry *off* : He carried *off* every prize. Carry *through* : It was only perseverance that carried him *through*. Carry *out* : He could not carry *out* his design. To carry coals *to* Newcastle ; carry nothing *from* or *out of*, this house ; carry *across* the street, *over* the bridge, *through* the woods, *around* or *round* the corner ; *beyond* the river ; the cable was carried *under* the sea.

Catch : To catch *at* a straw ; to catch a fugitive *by* the collar, a ball *with* the left hand ; disease *from* the patient ; the thief was caught *in* the act, the bird *in* the net.

Cause *of* the war, cause *for* interference.

Caution *against* : He cautioned me *against* your deceitful tricks.

Celebrate : The day is celebrated *by* the people, *with* rejoicings.

Certain *of* : He was quite certain *of* his success.

Change *for* the better ; *from* winter *to* spring ; *of* a liquid *to* or *into* a gas ; a change *in* quality ; a change *by* oxidization. To change clothes *with* a beggar.

Character *of* the applicant *for* veracity is *above* suspicion.

Charge *with* : To (be charged *by*, or *to*) charge a person *with* an offence.

Choose *from* or *from among* the number ; *out of* the class ; *between* or *betwixt* two ; *for* the purpose.

Clean : The floor was cleaned by the servant *with* soap and water.

Clear *to* the mind ; clear *in* argument ; clear *of* or *from* annoyances.

Collision *of* one object *with* another ; *between* opposing objects.

Commit *to* a person *for* safekeeping ; *to* prison, *for* trial, *without* bail, *on* suspicion.

Compare *to* : We compare things belonging to different classes *to* one another ; a beautiful face is compared *to* the moon. Compare *with*: We compare the things of the same class *with* one another : In point of learning Rama cannot be compared *with* Mohan.

Compete *with* a person, *for* a thing : He competed *with* me *for* the prize.

Complain *of* a thing *to* a person ; *of* one person *to* another, *of* or *against* a person *for* an act ; *to* an officer ; *before* the court ; *about* a thing. He complained *of* a headache ; He complained *to* the headmaster *against* me.

Comply *with* a request : He dare not refuse to comply *with* my request.

Conceal *from* : I have not concealed the fact *from* you.

Concerned *about* : I am very much concerned *about* his progress. Concerned *for* : He was concerned *for* the safety of his friend. Concerned *in* : All who were concerned *in* the affair were punished.

Concur *with, in* : I concur *with* him *in* the view he has taken.

Condemn *to, for* : He was condemned *to* death *for* his crime.

Conducive *to* : Highly seasoned food is not conducive *to* health.

Confer (consult) *with* a person, *about* or *regarding* a thing ; confer (= bestow or grant) a favour *on* a person.

Confide *in* a person ; a thing *to* a person.

Confidence *in* : I can have (put) no confidence *in* a man who has once cheated me.

Confined *to* : He was confined *to* bed by illness.

Confirm a statement *by* testimony, a person *in* a belief.

Congratulate *on, upon* : I congratulated him *on* (*upon*) his success.

Conscious *of* : He was conscious *of* his weaknesses.

Consent *to* : I cannot consent *to* the arrangement you propose.

Consist *of* (= to be composed of) ; The body consists *of* bones, flesh, etc. Consist *in* (= to be comprised in) : Obedience consists *in* implicitly doing as we are told.

Consistent *with* : Such a liberal benefaction is not consistent *with* his known character of a miser.

Conspire *against* : They conspired *against* the Government.

Contend *with* : In his early life he had to contend *with* poverty, illness, and disgrace.

Content *with* : We should be content *with* what we have.

Contrary *to* : What he does is always contrary *to* my wishes.

Contrast *with* : We contrast one object *with* another.

Contribute *to* a fund ; *towards* the support of a person.

Control *over* : I have no control *over* his movements.

Convenient *to, for* : I hope the time appointed for the meeting will be convenient *to* you ; It will not be convenient *for* me to attend the meeting at four o'clock.

Conversation *with* friends, *about* a matter ; *between* or *among* guests.

Converse *with* a person, *on* or *about* or *regarding* a subject : He conversed *with* the traveller *on* various topics and found him well informed on all.

Convey *from* the house *to* the station ; *to* a friend *by* hand.

Convince one *of* . It is impossible to convince a fool *of* his folly.

Correspond as *by* letter *with* a person, *about* a thing ; correspond (= resemble, agree) *to, with* : I corresponded *with* him *about* his business prospects ; Actions should correspond *with* words.

Couched *in*, means, expressed in : His replies were always couched *in* very polite language.

Count *on* or *upon*, is to rely on or upon, to confidently expect : Count not *on* the sincerity of flatterers. *Count for nothing* : Religion and character *count for nothing* in the field of politics.

Cure a person *of* a disease.

Deal *by* a person, is to treat him either well or ill, to behave towards him: This lawyer deals well *by* his clients. Deal *in*, is to trade in: This merchant deals *in* silk goods. Deal *out*, is to distribute: A Judge should deal *out* equal justice to all. Deal *with*, is to trade with, to have to do with; to treat well or ill; also to treat of: I will not deal *with* this merchant at all.

Defence *against* assault; *to* an action.

Deficient *in*: He is deficient *in* English.

Delight *with, in, of*: I am delighted *with* him. Nature delights *in* the most plain and simple diet. Children are the delight *of* the house.

Deliver *from*; or deliver *up* a thing *to* a person: Deliver us *from* evil. He delivered (*up*) charge *of* his office *to* his assistant yesterday.

Design *of* a building, *for* a statue. Scott submitted a design *of* the Albert Memorial. This is the design *for* a statue of the Queen.

Desire *of* fame, *for* excellence. Desire *of* fame is the one weakness of Bruce. You should have a strong desire *for* excellence in any line you choose to follow.

Despair *of*: Even if you fail once, you should not despair *of* success.

Destined *for, to*: God seems to have destined him *for* a far higher position than he now holds. Destined *to* eternal woe.

Devoid *of*: Devoid *of* sense and motion.

Devote *to*: He generally devoted half the day *to* study.

Dexterity *of* hand, *of* movement, *of* management; *with* the sword, *in* action; *at* cards. He can use the rapier *with* great dexterity. Conjurers employ dexterity *of* hand, *at* all games of cards.

Die *of* disease, *by* violence, *from* an effect, *for* a cause, *at* sea, *in* one's bed, *to* the world. Men die *of* hunger, *of* cholera, *of* inflammation of the lungs, etc.: Men die *by* the sword, *by* pestilence, etc. The poor men die *from* neglect, *from* want, etc.

Differ *with*, a person, *in* opinion: I differ *with* you as to the precise meaning of this word. Men differ *in* opinion *about* his conduct. Men differ *from* brutes.

Difference *between* the old and the new; differences *among* men; a difference *in* character; *of* action; *of* style; *of* one thing *from* another; a difference *with* a person.

Different *from*: His religious opinions are different *from* mine.

Disgusted *at, with*: They were disgusted *at* his foppery. He is disgusted *with* the world.

Dispensed *with*: I have dispensed *with* his services.

Dispute *with* a person *on* or *about* something.

Dissuade *from*: All my advice could not dissuade him *from* the foolish attempt.

Distasteful *to*: This work is distasteful *to* him.

Distinguish *between* two things, or one thing *from* another, *by* some mark or sign.

Divert *from* is to turn aside : This diverted his attention *from* the main subject. Divert *with*, is to amuse : The ignorant are diverted *with* shows.

Divide *between* two, *among* more than two.

Draw : To draw water *from* or *out of* the well ; draw the boat *through* the water, *to* the shore ; draw air *into* the lungs ; the wagon is drawn *by* horses, *along* the road, *across* the field, *over* the stones, *through* the wood, *to* the barn ; draw *with* cords of love.

Dream *of* : He dare not dream *of* doing such a thing again.

Drive *to* market ; *to* despair ; *into* exile *from* one's presence ; *out of* the city ; drive *by*, *with*, or *under* the lash ; drive *past* or *by* beautiful estates ; *along* the beach ; *beside* the river ; *through* the park ; *across* the field ; *around* the square ; *to* the door ; *into* the barn ; *out of* the sunshine.

Dwell *in* a country, *at* a place, *among* persons, *upon* a subject.

Eager *for* favour ; *in* pursuit : Ram is eager *in* the pursuit of occult studies; eager *for* winning his master's favour. I am eager *to* go to Japan.

Employ *in*, *on*, *upon* or *about* a work, business, etc., *for* a purpose ; *at* a stipulated salary.

Encroach *on* : I hope you will excuse me for encroaching *on* your valuable time.

Endow *with* : God has endowed man *with* reason.

Enemy : He was the enemy *of* my friend *in* the contest.

Engage (betrothed) *to* some person : He is *engaged to* Aisha.

Engaged *in* a work, *with* a person, *for* a time.

Enraged *at*, *with* : He was enraged *with* me *at* my presumption.

Enter *on*, *upon*, *into* : He has entered *on* (or *upon*) a new course of life. They entered *into* an agreement.

Entrance *to* or *into* a place ; *into* or *upon* office ; *into* battle ; *by* or *through* the door ; *within* the gates ; *on* or *upon* a work or course of action ; *into* or *among* the company.

Entrust *to*, *with* ; This work was entrusted *to* me. I was entrusted *with* this work.

Envious *of* a person *for*, because *of*, *on account of* his wealth, fame or power.

Equal *to* : He is not equal *to* the task.

Essential *to* or *for* : Pure air is essential *to* or *for* health.

Excel *in* ; He excels everybody else *in* learning.

Exchange *with*, *for*: I may exchange this book *with* you *for* another.

Explain a thing *to* a person : I explained this question *to* him.

Exult *at* success ; exult *over* a fallen foe : It was natural for him to *exult* at his brother's success. You have triumphed over Mohan this time, but you need not *exult over* him for he may beat you next time.

Faint *with* hunger ; faint *in* colour : Give me some bread at once : I am faint *with* hunger. This saree is fainter *in* colour than the other.

Faith *in* God ; the faith *of* the gospel : Have faith *in* God and do the right. The faith *of* no true believer can be shaken by a Kafir.

Faithful *in* service ; *to* duty ; *to* a comrade or commander ; faithful *among* the faithless : The Roman soldier at Pompeii was faithful *in* his service *to* the city. Siraj was the only faithful person *among* the faithless.

Fall *among* thieves, *in* love *with* a person, fall *in with* one's views, fall *on* the enemy (attack), *fall into* a mistake, fall *under* some one's displeasure.

Familiar *with*, *to* : He is not familiar *with* (acquainted with) that subject. Her face is quite familiar *to* me.

Fancy : to have a fancy *for* or take a fancy *to* a person or thing : I have taken a fancy *to* one of my girl friends.

Farewell : I bade farewell *to* my colleagues : I took a farewell *of* my friends.

Favourable *to* ; What he does is not favourable *to* my interests.

Favoured *with* : I have not been favoured *with* a reply to my last letter.

Fawn *on* or *upon*, is to court favour by low cunning, like a dog ; to flatter meanly so as to win favour : When he was rich his friends fawned *on* him and ate his dinners and drank his wines.

Feed *on*, *upon*, *with* : The squirrels feed *on* (*upon*) nuts. They feed him *with* hope. I am fed *up with* him.

Feel *for* a person *in* his trouble.

Fight *with*, *against*, *for* : I am not strong enough to fight *with* you. We should not fight *against* our own country. He fought *for* his adopted country.

Fill *with* anything, but *full* of something.

Flirt *with* a woman.

Fond *of* : He is very fond *of* his children.

Fondness *for* : He showed a great fondness *for* milk.

Fly *at* (attack) a dog, *into* a rage.

Founded *on* : The complaint is not founded *on* facts.

Free *of* postage, duty, and rent ; free *from* disorders, troubles, dangers, and blame ; free *to* open to). Places of honour and confidence are *free to* all. Free *with* : Please excuse my being so free *with* you.

Friendly *to* : He is not *friendly to* my views.

Formidable *in* strength ; *by* or *in* numbers ; *to* the enemy : The enemy collected *in* formidable numbers. The French presented a formidable front *to* the Germans.

Friendship *of* one person, *for* or *toward* another or the friendship *between* them. There is friendship *between* Hashmat and Yazdani ; but they have no friendship *for* Ahmad.

Furnish a person *with* a thing ; furnish a thing *to* a person.

Gain *on* or *upon*, is to encroach on, come up to, nearer to : The second horse in the race gained *on* the foremost. Gain *over*, is to win over a person from the opposite side : The ruler tried to gain *over* hostile tribes by wise administration.

Get *at* : (find out) the facts : Our object in this inquiry is to get *at* the truth. Get *over* (recover from) an illness : This man never

got *over* the shock of his son's death. Get *on with* a person (live or work smoothly with him). Get *out of* debt. Get *to* a journey's end.

Give money *to* a person, *for* a thing, *for* a purpose ; we give a thing *to* or *into* one's care : The weary fugitive gave himself up *to* his pursuers. The accused gave himself up *to* the police. I gave you this money *for* furthering the cause of education. Never give *in* (yield) to your enemies.

Glance *at* : He glanced *at* a certain reverend doctor. Glance *over* a letter or book, *over* a catalogue.

Glory *in* : No one should glory *in* his prosperity.

Grapple *with* : Difficulties are formidable until they are grappled *with*.

Grasp *at* : A drowning person would grasp *at* a straw.

Grief *at* a loss, *for* a friend : Aramis was much grieved *for* his friend. He was much grieved *at* the loss of so faithful a companion.

Grateful *to* a person, *for* a favour.

Grieve *at* or *for* or *about* an event : Grieve *for* a person.

Guarantee *for*, surety for : The best guarantee *for* honesty is a constant sense of responsibility.

Guard *against* accident, *from* injury.

Hanker *after* riches, fame, or power.

Happen *in* a place, *at* a time, *to* a person.

Happy *in* his home, *with* his friends, *among* his children, *at* the discovery, *over* his success ; a happy event *for* him.

Hard *at* : He worked hard *at* his lessons. Hard *of* : He is hard *of* hearing (hears with difficulty). Hard *to* : a disease hard *to* cure. Hard *upon*, unkind to : Don't be too hard *upon* a poor man. Hard *up* : I am hard *up* (I am hard pressed for money). Hard *with*, *for* : He requested the teacher not to be hard *with* him. It is hard *for* me to do it.

Hear *from* a person or place, *of* something, *by* post.

Help *in* an enterprise *with* money ; help *to* success ; *against* the enemy.

Hesitate *at* nothing.

Hide a thing *from* a person.

Hinder one *from* doing something ; hinder one *in* his progress ; *by* opposition.

Hope *for* : I hope *for* better times.

Identify one person or thing *with* another.

Immerse *in* : The object is immersed *in* water.

Impart a thing *to* a person : She will not impart all even *to* her lover.

Import goods *into* a country, things *from* a country.

Impose *on* or *upon* : (*a*) to inflict upon : He has imposed *on* me a fine of Rs. 3. (*b*) to deceive : We are liable to be imposed *upon* by others.

Impress an idea *on* a *person* : impress a person *with* an idea.

Impudence *of*, or impudence *from*, a subordinate *to* a superior : Annil said to Murad, " Don't be impudent *to* me." I cannot bear impudence *from* a student.

Incongruous *with* : Illustrations are incongruous *with* the theme.

Indulge *with, in* : He indulged himself *with* a glass of wine. He often indulges *in* drink.

Infer *from* : What do you infer *from* this boy's hesitating behaviour ?

Inflict punishment *on* an offender.

Inform a person *of* a thing, *against* another.

Influence *over, with* : The king exercises no influence *over* Parliament. I have some influence *with* him, and therefore hope to persuade him to grant your request.

Injury *by* fire ; *by* or *from* collision, interference, etc., the injury *of* the bone ; an injury *to* the structure.

Inquire *of* the person asked ; *about, after,* or *concerning* some matter ; *into* a subject, a matter, a cause ; *for* a thing sought.

Inquisitive *about, concerning, in regard to, regarding* trifles : Vidya Prakash is very inquisitive *about* Satish and his family.

Insensible *to* : He is insensible *to* danger, *i.e.*, cannot feel it.

Insist *upon, on* : I insist *on* your going there.

Intent *on, upon* : He seems intent *on* my ruin or disgrace.

Interested *in* : He is greatly interested *in* my well-being.

Interfere *with* a person *in* some matter.

Interpose *between* the combatants ; *in* the matter : Henry interposed himself *between* the two knights and shouted "peace." I see no occasion for interposing *in* the matter.

Intrigue *with* : The police intrigued *with* the dacoits.

Introduce a man *to* another : He introduced me *to* his brother. Introduce *into* a place or sect : He introduced me *into* the dark room.

Intrude *into* a place, *into* a matter that does not concern you ; *upon* or *on* a person ; *on* or *upon* one's time.

Intrust a person *with* a thing, a thing *to* a person.

Invest money *in* some project ; invest a man *with* authority ; He has invested all his money *in* Tata Mills shares. He has been invested *with* the powers of a first class magistrate.

Involved *in* : He is involved *in* serious pecuniary difficulties.

Irrelevant *to* : This matter is quite irrelevant *to* the subject now under discussion.

Jeer *at* : Do not jeer *at* sacred things.

Jest *at* : Do not jest *at* sacred things.

Journey *from* Lahore *to* Bombay, *through* Delhi : *across* the continent ; *over* the sea ; a journey *into* Asia ; *among* savages ; *by* land, *by* rail, *by* steamer, *for* health, *on* foot, *on* car, etc.

Judge *of* something *by* something.

Jump *at* (eagerly accept) an offer ; jump *to* a conclusion.

Keep *in* hand, *in* mind, *in* or *within* the house *from* evil ; *out of* mischief ; keep *to* the subject ; keep *for* a person or an occasion, etc. : I will keep this money *in* hand *for* emergencies. Religion keeps man *out* of immorality. The learned lecturer was requested by the President to keep *to* the subject.

Kill *with* or *by* sword, famine, care, grief, etc. ; killed *for* his money, *by* a robber, *with* a dagger.

Labour *under* a misapprehension *for* public good ; *in* a good cause, *at* some work.

Lament *for* the dead.

Laugh *at, for* : They laughed *at* him *for* his folly.

Lay a person *under* an obligation ; I learnt everything I could lay my hands *on*.

Lead *to* : This road leads *to* Bombay. *On* a string, *by* a length, etc.

Lean *against* a wall, *on* a staff, *to* a principle : I like always to lean *to* the side of mercy.

Lecture a person *on* some fault.

Listen : We listen *for* what we expect or desire, *to* what we actually do hear ; listen *for* a step, a signal, a train ; listen *to* the debate.

Live *in* a house, *at* a place, *upon* vegetables, *with* one's friends, *by* honest labour, *for* riches or fame, *on* a small income, *within* one's means.

Long *for* or *after* anything : The sick man longs *for* health.

Look *after* (watch) : The shepherd looks *after* his sheep. Look *at* a person or thing. Look *into* (closely examine) a matter, *for* something lost ; look *over* (examine cursorily) an account ; look *through* (examine carefully) an account ; look *out* of a window, *out* of a cave.

Love *of* country ; *for* humanity ; love *to* God and man.

Lust *after* riches, *for* sensual enjoyment

Make *away with* (purloin) money : *make away with* (kill) a person ; make *for* (conduce to) happiness; make, *up to* (approach) a person, make some meaning *out of* a thing. Made *out of*, or *from* certain materials, *into* certain form, *for* a certain purpose or person ; made *with* hands, *by* hand, made *by* a prisoner, *with* an instrument.

Marriage *of* or *between* two persons ; *of* one person *to* or *with* another ; *among* the Hindus. The marriage *between* Anwar and Rashida was celebrated yesterday. Marriage *among* the Hindus is a sacrament not a contract. The marriage *of* my niece *with* his nephew will not take place.

Marry one person *to* another.

Marvel *at* some sight or report.

Match one thing *with* another.

Meddle *with* other men's affairs.

Meditate *on* some subject.

Meet *with* a rebuff.

Mercy *of* God *to* or *towards* sinners ; have mercy *on* or *upon* one. God's mercy *towards* sinners is infinite. Mohammad exhorted God to have mercy *upon* him and his followers.

Minister *to* other men's wants.

Mourn *for* the dead.

Moved *at* a sight, *by* entreaty, *with* pity.

Murmur *at* or *against* anything.

Muse *upon* the beauties of nature.

Necessary *to* a sequence or a total ; *for* or *to* a result or a person ; unity is necessary to completeness ; decision is necessary *for* command or *for* a commander.

Necessity *for* action ; the necessity *of* surrender ; this is a necessity *to* me. He did not realize the necessity *for* immediate action to counteract this malicious propaganda. Burgoyne never admitted the necessity *of* surrender *to* Tippoo.

Neglect *of* duty, *of* the child, *by* the parent ; neglect *on the part of* the teacher : Deliberate and consistent neglect of his pupils *on the part of* the teacher may lead to dire results. Neglect *of* children *by* parents is not justified in any circumstances.

Object *to* : If you object *to* my going you must give your reasons.

Obliged *to* : I am obliged *to* you *for* your kind offer.

Offend *against* : There was nothing in his speech to offend *against* good taste.

Officiate *for* some one *in* a post.

Operate *on* a patient, *on* a bank account.

Opposite *to* : My house is just opposite *to* his.

Originate *in* : The fight originated *in* a foolish quarrel.

Pardon *to* or *for* the offenders ; *for* all offences. Akbar issued a general pardon *to* all the offenders in the late rebellion. I will pardon you *for* all your offences if you promise reform.

Part *from* a person, *with* a thing.

Partake *of* some food.

Participate *with* a person *in* his gains.

Pass *for* a clever man, *over* (omit) a page, *by* a man's door.

Patience *in* or *amid* sufferings ; *with* opposers or offenders ; *under* afflictions. The saints have shown remarkable patience *amid* sufferings of diverse kinds. Job was patient *under* all his manifold afflictions. It is the duty of a father to be patient *with* the offences of his son.

Pay *for* one's folly : We often pay *for* our vices with loss of reputation.

Perish *by* the sword, *by* one's own hand, *for* one's country ; *for* one's home, etc. ; *with* hunger, *with* cold.

Persevere *in* : Persevere *in* your present course and you are sure to succeed.

Persist *in* annoying his master.

Pine *away*, is to languish, to droop ; also, to wear away through pain of body or distress of mind ; *for* a lost child.

Pity *on* or *upon* that which we help or spare ; pity *for* that which we merely contemplate. I felt great pity *for* her when she told me of her trouble. Have pity *upon* the animals whom God has given into your hands.

Plead *with* a person *for* a thing : She pleaded *with* the king *for* her husband's life.

Pleasant *to*, *with*, or *toward* persons ; *about* a matter. It is your duty to be pleasant *to* strangers (or *with* strangers or *towards* strangers) Let us have no unpleasantness *about* the matter.

Plentiful *in* resources: Tippoo was plentiful *in* resources.

Plot *against* a man, *for* an end.

Point *at* a person; *to* a result.

Ponder *on* or *over* a subject.

Pray *for* a person or a thing: Pray *to* God *for* mercy.

Predestination *of* believers *to* eternal *life*. The Muslims believe that they are predestined *to* eternal life and the non-Muslims *to* eternal Hell.

Prefer *to*: She preferred death *to* dishonour.

Prejudice any one *against* some person or thing.

Preside *at* a banquet; *over* a meeting.

Prevail *on* (persuade) a person to do something; prevail *against* or *over* an adversary: This kingdom could never prevail *against* the united power of the English. Prevail *with* a person (have more influence with him than anybody or anything else).

Prevent *by*, *from*: He was prevented *by* illness *from* joining the expedition.

Previous *to* my departure; *to* the Crusades: All the events here narrated happened previous *to* my arrival.

Prey *upon* one's health.

Pride oneself *on* a thing

Profit *of* labour; *on* capital; *in* business: The profit of the firm *in* the business it transacts is about three lakhs a year which works out at 5% *on* the capital.

Progress *from* a lower *to* a higher grade; *of* truth; *in* virtue; *towards* perfection. Christ asked his hearers to make daily progress *towards* perfection, *in* truth and *in* virtue. He started in the grade of 30-5-50; but he progressed *to* the grade of 200-10-250.

Prohibited *by* law *from* doing a certain act: We are prohibited *by* law *from* selling liquor after ten o'clock.

Propitious *to*: May God be propitious *to* the enterprise.

Protract a speech *by* verbosity, *through* an unreasonable time, *to*, *till*, or *until*, a late hour.

Provide *for* one's children, *against* the evil day, oneself *with* something.

Provoke one *to* anger.

Punish a person *for* a fault or a crime. The servant was punished *for* stealing.

Purchase *at* a price; *at* an auction; *of* or *from* a person; *for* cash *with* money; *on* time: Please purchase two chairs *at* the exhibition on Abbot Road, *from* Rashid-ud-Din and Sons *for* twenty rupees or so.

Put *up with*: I cannot *put up with* (= bear) your insolence any longer.

Quake *with* fear.

Qualify oneself *for* a post.

Quarrel *with* some one *over* or *about* something: The two boys *quarrelled with* each other *over* the ownership of the book.

Rail *at* or *against* any one.

Reason: We reason *with* a person *about* a subject *for* or *against* an opinion; we reason a person *into* or *out of* a course of action; or we may reason *down* an opponent or opposition; one reasons *from* a cause *to* an effect: The reason *of* a thing to be explained; the reason *for* a thing to be done. It is no use reasoning *with* women; they are impervious to reason. I have not been able to reason Amar Nath *out* of his decision to resign. Mrs. Besant reasoned *down* J. Narainyah in the open court. The Minister has not been able to explain the reasons *of* his communal policy. There is no good reason *for* your drinking to excess.

Rebel *against*; Rebellious *to* or *against* lawful authority. Bhagat Singh was considered to be a rebel *against* the King-Emperor.

Reckon *on* or *upon*, is to depend on: He reckoned *on* my support.

Recompense *with*, *for*: I cannot recompense you *with* money *for* all the trouble you have taken.

Reconcile *to*, *with*: He has not yet been reconciled *to* his friend. We cannot reconcile the circumstances *with* his professed innocence.

Recover *from* a swoon, an illness, the effect of a shock.

Reduce *to*: He was reduced *to* poverty by his extravagance.

Reflect *on* or *upon*: This case reflects *on* her loose character.

Refrain *from*: I could not refrain *from* shedding tears.

Rejoice *at* the success of another. Rejoice *in* one's own success.

Relieve *of* or *from* pain *by* the medicine.

Rely *on* or *upon* one's help, one's judgment; or *on* a person: You can always rely *on* me in any difficulty.

Remind a person *of* a thing.

Remonstrate *with* a person *for* a fault or *against* a course he has taken.

Repent *of* the sin of wrong-doing: He repents *of* the offence he has committed.

Repentance *of* or *in* heart, or *from* the heart; repentance *for* sins; *before* or *towards* God; *unto* life. He repents *from* the bottom of his heart *for* the hard words he has used. Repent openly *before* God and his prophet *for* the sins you have committed.

Reply *to* a letter: He has not replied *to* my letter. Reply *in* haste or *at* your earliest convenience.

Reprimand a person *for* a fault.

Reproach a person *for* a mistake, *for* a fault.

Requite: To requite injury *with* injury is human.

Rescue *from* danger, *from* enemies, *from* destruction a friend.

Resolve *on*: Government have resolved *on* repealing the Act.

Responsible *to* a person, *for* his conduct: I am responsible *to* my soul only *for* the good or evil that I do.

Revenge myself *on* my enemy *for* some injury.

Reward a person *with* something *for* some service rendered.

Rise *from* slumber; *to* duty; *at* the summons; *with* the lark: The active man rises *from* his slumbers *with* the lark. The man rose *at*

the summons of Mr. Fotheringay. He was unselfish enough to rise *to* the call of duty.

Rule *over* a country, *in* the name of, *of* law or *of* force.

Rob a person *of* something: The thieves robbed the merchant *of* all his money.

Run *after* (eagerly follow) a woman or new fashions; run *at* is to attack: The bull ran *at* the farmer. Run *into* debt, *into* danger, run *over* (read rapidly) an account. Run *through*, is to *waste*: The man has run *through* his entire fortune.

Save a person or thing *from* harm.

Satisfy *with* food, gifts, etc. Satisfy one *for* labours and sacrifices; satisfy oneself *by* or *upon* inquiry: I have satisfied myself *upon* inquiry that the shooting in Karachi was not excessive. King John will satisfy you *for* all the sacrifices you make in the cause of your country. The beggar was satisfied *with* the little food that my servant gave him.

Scoff *at* religion, *at* sacred things.

Search *for* something lost; search *into* (carefully examine) a matter.

Security *for* the payment of a debt; security *to* the state, *for* the prisoner, *in* the sum of a thousand rupees. I made him write a pronote *for* security *of* my debt; What is the security *for* your good behaviour in the next two years?

See *about* (consider) a matter; see *into* (investigate) a matter; see *through* (penetrate): Many sagacious persons will see *through* all our fine pretensions. See *to*, is to attend to: It rests with you to see *to* his business.

Seek *after* or *for* happiness.

Send a message *to* a friend *by* a messenger or *by* mail; send a person *into* exile; send a shell *among* the enemy.

Sensibility: The sensibility *of* the organism *to* atmospheric changes.

Sentence *to*: He was sentenced *to* death.

Set *about* (begin working at) a business. Set a person *over* (in charge of) a business. Set *upon* (attack): The robbers set *upon* the unwary merchant.

Shelter *under* a roof *from* the storm; *in* the fortress, *behind* or *within* the walls, *from* attack: Dr. Johnson took shelter *under* the porch *from* the heavy downpour of rain. Mohammad Shah's army took shelter *behind* the walls of the fort. They thought they were sheltered *from* all attacks.

Show a person *over* a house.

Shudder *at* cruelty.

Side *with* a person *in* a dispute.

Sink *beneath* or *under* the waves, *under* a load, a sorrow.

Skilful *at* or *in* a work, *with* a pen or a tool of any kind.

Smile *at* (deride) a person's threats; smile *on* (favour) a person.

Smile *at* a thing or action or person.

Sneer *at*: Only a vicious mind is capable of a sneer *at* virtue.

Speak *to* (address) a person; speak *with* a person (converse with him); speak *of* or *about* a thing (briefly); speak *on* or *upon* a subject (at a greater length); speak *to* the point; speak *to* the question: I will speak *to* the Principal *about* your case. Mr. Lal will speak to-night in the Mando Bai Hall at the C.A.I. College *upon* the following subject: 'Democracy is a failure.' Bhattacharya cannot speak *to* the point, but wanders hopelessly.

Stand *against*, is to withstand, to resist: No king could stand *against* Alexander. Stand *by*, is to support: I must stand *by* my friend in his troubles.

Stare *at* a person. Stare one *in* the face.

Stick *at*, is to hesitate: He will stick *at* nothing to carry out his designs. Stick *to*, is to adhere perseveringly to: He will stick *to* his point to the last.

Stoop *to* meanness: She stoops *to* conquer.

Strip a person *of* his property, clothes, etc.

Struggle *against* difficulties.

Subscribe *to*: He subscribed a large amount of money *to* the famine relief fund.

Subsist *on* scanty food.

Succeed *to* a property, *in* an undertaking.

Suffused *with*: Her cheeks were suffused *with* blushes.

Sue *for*: He sued *for* damages to the extent of two thousand rupees.

Supply a thing *to* a person. Supply a person *with* a thing.

Support: the roof is supported *by*, *on* or *upon* pillars; the family was supported *on* a pittance, or *by* charity.

Sympathise *with* a person *in his* troubles.

Take *after*, is to resemble: She takes *after* her mother. Take *to* (commence the habit of): He has taken *to* gambling. Take *upon oneself*, is to undertake: He took *upon himself* to say that the doctor was mad.

Talk *of*, or *about* an event; talk *over* (discuss) a matter; talk *to* or *with* a person.

Taste *of*, *for*: I have had a taste *of* his severity. He has no taste *for* Mathematics.

Think *of* or *about* anything, think *over* (consider) a matter.

Throw a stone *at* a person.

Tide *over* losses, misfortunes, etc.

Tired *of*: I am tired *of* writing letters to him without ever getting a reply.

Touch *upon* or *on*, is to allude briefly: In his lecture on the emancipation of women, he touched *upon* the subject of female education.

Treat *of* a subject, *at* great length.

Trust *in* a person, *to* a man's goodwill, a man *with* money.

Upbraid a person *with* ingratitude, *for* fault etc.

Venture *upon* an undertaking.

Vie *with* another person.

Vote *for* (in favour of) anything. Vote *against* a thing.

Wait *at* table, is to attend at table as a waiter when a meal is being taken. Wait *for* a person or thing; *wait on* or upon (attend) a person.

Warn a person *of* danger; warn a person *against* a fault.

Wish *for*, is to desire to have: This is the book he wished *for*.

Wrestle *with* an adversary.

Yearn *for* affection.

Yield *to*: He yielded in the end *to* my entreaties.

241. The following examples show how the meaning of a verb changes when a preposition is added to it :—

Admit.—He *admitted* his mistake.
Your conduct *admits of* no excuse (is such that it cannot be excused or pardoned).

Attend.—I will *attend* (go to) the meeting.
He *attends to* the meeting (gives his mind to the business of the meeting).

Bear.—We must *bear* (endure, suffer) our hard lot.
I cannot *bear with* (endure patiently, tolerate) her rudeness.

Begin.—Let us *begin* this book (commence to read it).
Let us *begin with* this book (begin this book before we begin any other).

Believe.—I do not *believe* this man (accept his statement as true).
I do not *believe in* this man (trust in his honesty).

Call.—He *called* me (shouted my name and asked me to come).
He *called on* me (visited me at my house).

Catch.—He *caught* him.
A drowning man will *catch at* a straw (try to seize).

Close.—This *closes* (finishes, concludes) the bargain.
I cannot *close with* (accept) such an offer.

Commence.—We must *commence* this work to-day (begin to do it).
We should *commence with* this work (do this work before doing any other).

Consult.—He *consulted* me on this point (asked my advice).
He must *consult with* me on this point (take my counsel).

Count.—Do not *count* the chickens before they are hatched.
I *count upon* your help (depend).

Deal.—He *dealt* (distributed) the cards.
He *dealt in* (sold) cards and other things.

Dispense.—*Dispense* (distribute) your charities fairly all round.
We can *dispense with* (do without) your charities.

Eat.—Have you *eaten* the bread and butter?
The caste system is *eating into* (undermining) the very vitals of our society.

Grasp.—He *grasped* the chain (held tight).
He *grasped at* (attempted to seize) the chain.

Guard.—*Guard* this man (protect).

Guard against (take every precaution against) this man.

Guess.—He *guessed* the questions (hit upon the questions by guess or conjecture).

He *guessed at* the questions (tried to find the questions out by conjecture).

Inquire.—He *inquired* or *enquired* the matter (asked what was the matter).

He *inquired into* the matter (investigated the matter by a careful examination).

Meditate.—He *meditates* revenge (*future action*).

He *meditates on* the revenge he took (*past action*).

Meet.—I *met* him on the road (as I was walking on the road, I came in front of him).

I *met with* him (found him) in the library.

Prepare.—They *prepared* a feast.

They *prepared for* the feast (got themselves ready for it).

Repair.—They *repaired* (put into good order) the house.

They *repaired to* (went to) the house.

Search.—*Search* that boy (examine his clothes, etc.)

Search for that boy (try to find out where he is).

Strike.—He *struck* the boy.

He *struck at* (aimed a blow at, endeavoured to strike) the boy.

Taste.—He *tasted* the acid.

The water *tastes of* (has a flavour of) salt.

Touch.—He did not *touch* the point (come to the point under debate).

He *touched upon* the point (briefly alluded to it)

Work.—He *works* the machine (manages).

He *works at* (is busily engaged with) the machine.

242. Do not use the infinitive with certain words which require a preposition followed by a gerund or by a verbal noun :—

He is addicted *to smoking*. [*Not* 'to smoke.']

Let us aim *at doing good*. [*Not* 'to do good.']

He is averse *to playing* cards.

She has hardly any chance *of succeeding*.

I am confident *of securing* the first prize.

I am desirous *of visiting* Kashmir.

Although he is a good mathematician he lacks the power *of teaching* this subject.

He persisted *in going* there.

She despaired *of achieving* her object.

She will have some difficulty *in perceiving* his meaning.

Hereafter he is disqualified *for holding* any government post.

You must not forget the duty *of helping* the poor.
She can have no excuse *for talking* so bluntly.
She is an expert *in inventing* stories.
The merchant was fortunate *in securing* the king's patronage.
I do not hinder you *from visiting* the Qutab Minar.
Gandhi is indefatigable *in doing* good to the people.
I insisted *on his going* there.
You are not justified *in blaming* him for this.
He has a knack *of doing* well in the examination.
He appreciated the necessity *of acting* promptly.
He thought *of eluding* his pursuers.
He succeeded *in convincing* his enemies.
He has no scruples *in begging*.
You can find little satisfaction *in sitting* idle.
She was right *in suspecting* her lover.
I have the privilege *of knowing* him intimately.
She refrained *from shedding* tears.
He prohibited me *from taking* wine.
He prevented me *from sitting* in the examination.
Abstain *from speaking* ill of others.
I am debarred *from getting* the next increment.
I am confident *of winning* the first prize.
I am intent *on taking* revenge upon him.
He assisted me *in doing* this.
He hindered me *from doing* this.
He repented *of having been* idle.
She has a passion *for singing* hymns.
He excels *in speaking* French.
He is right *in holding* this view.
He is fearful *of taking such* a hasty step.

NOTE.—Sometimes both constructions are permissible :—
He was afraid of telling a lie.
He was afraid to tell a lie.
She at last got the opportunity of meeting her lover.
She at last got the opportunity to meet her lover.

243. On the other hand, certain words always take the infinitive after them :—
He hopes to win the first prize.
She expects to meet opposition.
Men are inclined to judge of others by their actions
He advised us to work hard for the examination.
She declined to say anything further.
He intends to compile a Gujrati dictionary.

244. Needless prepositions are often placed after some verbs. Following the idiom of their own vernacular, many students constantly violate English idiom by inserting prepositions after many verbs. Hence we get such faulty expressions as these :—

I will fine eight annas *to* you. (Say *I will fine you eight annas*)

May I request *to* you to consider my case ? (Say *I request you......*)

Xerxes attacked *upon* the Greeks. (Say .....*attacked the Greeks.*)

The Germans invaded *into* France (Omit *into*)

Who resisted *against* Napoleon at Waterloo ? (Omit *against.*)

The traveller in Arabia often feels *for* the want of water. (Omit *for.*)

Her name precedes *before* mine on the list and succeeds *after* Kamla's. (Omit *before* and *after.*)

He picked *up* a quarrel with me. (Omit *up.*)

My anger was roused *up* by the insult. (Omit *up.*)

John inquired *as to* whether......(Omit *as to.*)

The thermometer rose *up* to 90° F. (Omit *up.*)

She was sprung *up* from a low class. (Omit *up.*)

Scott gives *but* a good description of the battle. (Omit *but.*)

Will you take *up* Poetry to-morrow ? (Omit *up.*)

He ordered *for* a drink. (Omit *for*)

Have you enough *of* money ? (When *enough* is used as an adjective, as here, *of* should be omitted, *of* is added only when *enough* is used as a noun, *e.g.*, I have had *enough of* this.)

There is no use *for* sending. (Omit *for.* Or say, there is no use *in...*)

We discussed *about* the matter. (Omit *about.*)

I will inform *to* your brother. (Omit *to.*)

She resembles *to* her mother in appearance. (Omit *to*)

She does not obey *to* my words. (Omit *to*)

I hope you will assist *to* me in this matter. (Omit *to.*)

He signed *to* the agreement. (Omit *to.*)

It is a sin to violate *against* law. (Omit *against.*)

The Police Inspector carefully investigated *into* the matter. (Omit *into.*)

He combated *with* my views at the meeting. (Omit *with.*)

Your medicine has benefited *to* me much. (Omit *to.*)

He recommended *for* my case to the Inspector. (Omit *for.*)

Darkness pervades *through* the whole play. (Omit *through.*)

He meditates *upon* a fresh attack. (Omit *upon.*)

245. Prepositions are often omitted after verbs where they should be inserted. Hence such mistakes as the following :—

Ten scholarships were competed. (Say, *competed for*).

You must apply the Director for the post. (Say, *apply to.*)

I will not listen what you say. (Say, *listen to.*)

I tried but could not prevail him. (Say, *prevail upon.*)

He dispensed his services. (Say, *dispensed with.*)

No modest man will boast his achievements. (Say, *boast of.*)

Have you disposed the current work. (Say, *disposed of.*)

They partook a sumptuous dinner. (Say, *partook of.*)

He medidates his past attitude. (Say, *meditates upon.*)

Your conduct does not admit any excuse. (Say, *admit of.*)

We should pray God every day. (Say, *pray to God...*)

I wish to mention you a circumstance. (Say, *I wish to mention a circumstance to you.*)

He attends his duties very diligently. (Say...*attends to his duties.*)

I came to say you that no one had yet applied the Principal for the vacant post. (Say, *I came to say to you......applied to the Principal...*)

I could not approve her conduct. (Say,...*approve of her conduct.*)

He grieves the loss of his property. (Say,...*grieves for the loss...*)

He replied me in the negative. (Say,...*replied to me...* But we can also say, *He answered me in the negative.*)

Will you fight this cause ? (Say, *fight for.*)

He is a man who keeps appearances. (Say, *keeps up.*)

She is unable to move her bed. (Say, *from her bed.*)

He enquired her. (Say, *of her.*)

They were talking something. (Say, *about* or *of, something.*)

No one can depend his word. (Say, *depend upon.*)

246. Also note the following :—

He sided her. (Say, *sided with her.*)

Weeds hinder flowers *to grow*. (Say, *from growing.*)

Why do you prohibit me *to speak* ? (Say, *from speaking*)

Be careful to guard *from* danger. (Say, *against danger.*)

Your friend rejoices *for* your prosperity. (Say, *in* or *at your prosperity.*)

The gentleman alighted *out of* his carriage. (Say, *from.*)

He readily complied *to* my request. (Say, *with my request.*)

The memory is improved *from* exercising it. (Say, *by.*)

The mourning mother was overwhelmed *by* grief. (Say, *with.*)

He murmurs *for* the treatment he receives. (Say, *at.*)

I am tired *with* this work. (Say, *of.*)

He was angry *upon* me. (Say, *with.*)

The thief deprived the poor blind man *from* all he had (Say, *of.*)

Are you convinced *regarding* this clerk's trustworthiness ? (Say, *of.*)

He warned his pupils *concerning* obscene songs (Say, *against listening to obscene songs*).

The crown passed *in* the hands of a foreign prince (Say, *into*).

I wrote this *by* a steel pen (Say , *with*).

You have great influence *upon* her (Say, *over*).

I extorted a very humiliating confession *out of* him (Say, *from*).

The reasons you assign for your conduct are contrary *with* common sense (Say, *to*).

Exercise 36. *Fill up each blank with the proper preposition :—*

Be careful to guard—danger. (From, against.)

When do you intend to go—Delhi. (At, to.)

Is she connected—this new scheme ? (In, with)

The warrior is pleased—his new sword. (By, with.)

Your friend rejoices—your prosperity. (For, in, at.)

My friend readily complied—my request. (To, with.)

It is time for you to go—the railway station. (On, to.)

The bereaved father was overwhelmed—grief. (By, with.)

The Romans triumphed—the Greeks. (Upon, over.)

I am persuaded—the truth of your statement. (For, of.)

She murmured—the treatment she received. (For, at.)

She deprived her husband—all he had. (From, of.)

He warned his pupils—listening to obscene songs. (From, against.)

Education is productive—good. (For, of.)

She has great influence—him. (Upon, over.)

She extorted a very humiliating confession—him. (Out of, from)

The reasons you assign for her conduct are contrary—common sense. (With, to.)

This man is blind—one eye. (In, of.)

My friend is offended—me. (Against, with.)

The title of " knight " was conferred—him. (To, on.)

I can read this passage—the light of the moon. (From, by.)

Please send your letter—my address in Lahore. (On, to.)

Is it true that you have a dislike—ethics ? (Against, to.)

—hearing this statement, they were very much surprised. (By, on.)

Profiting—my brother's suggestion I modified my plan (From, by.)

His knowledge of English gives him a great advantage—me. (Above, over.)

The Raja's visit—Delhi was the occasion of great rejoicings. (In, to.)

I am astonished—his ignorance. (By, at)

Wilson felt certain—his success. (About, of.)

It is—my power to help you. (Outside, beyond)

The artist took pains—his picture. (On, with.)

She was quite overcome—emotion. (Through, with, by.)

Mohan is absorbed—the study of Philosophy. (With, in.)

He confessed his ignorance--many things. (About, of.)
The professor was much pleased—my essay. (At, with.)

Exercise 37. *Correct any mistake in the use, insertion or omission of prepositions in the following sentences :—*

She insisted to go there, though her husband cautioned her on it.
One evening in my walk I came at a most lovely spot.
Trust in God and He will protect you of all harm.
The nurse took part with the child's activities.
In what time will the Governor arrive in the Lahore station ?
You should admonish to her to be more careful in her behaviour.
Do not trouble yourself for the worries and anxieties of life.
Energy is a marked feature in the English character.
I like to listen the song of the nightingale at the evening.
I want to feel that I can in all times rely your word.
She closely resembles to her brother in appearance.
Mohan has the bad habit to borrow money from others.
Refrain to tell lies and do not persist to do evil.
I hope he has been successful to get an appointment.
I have a great desire for being a professor.
Do you know if there is a house for letting in the neighbourhood ?
I hope to reply your criticisms to-morrow.
We were discussing in regard to this matter for a long time.
Travel affords a man with many experiences.
She was sitting in company with her friends.
In vain he searched after an answer for the question.
He was honourably acquitted from the charge.
The matter was dragged into the court.
He tried to save her, but of no purpose.
Sadly she took leave from her children.
I called into mind our long-standing friendship.
This matter must be considered in every point of view.
I cannot agree with your proposal of marriage.
I certainly differ with you in this matter.
He preferred death rather than imprisonment.
She is ill from typhoid.
He was presented with a testimonial of his worth.
Permit me, sir, for bringing this before your notice.
The people succeeded to raise a tumult.
Never be neglectful to those who have shown you kindness.

Exercise 38. *Fill the following spaces with appropriate prepositions :—*

An enthusiastic crowd of workmen gathered—Blackwall to witness the launching—the *Lion*. Every man felt a personal interest—the majestic

fabric that,—the proud labours—those skilful shipwrights, had grown up—the trim piles of oak, and had taken the shape—an East India-man,—the days when these grand vessels were queens—the wide sea. Decked—flags stern—stern, the sun glinting—the crimson lion that towered proudly—high, she glided gracefully from the ways amid the thunder—the cannon.

Exercise 39. *Fill in the spaces:—*

The reign—Suleiman the Magnificent was—every way the most glorious period—Ottoman history. —this great ruler justly called—countrymen " The Lord—his age, " the Ottoman Empire enjoyed a position—the nations—the world which had never before been attained—any, and which no subsequent Sultan has succeeded—regaining. Throughout Europe the sixteenth century was one—progress and enlightenment. The chaos—the Middle Ages was—an end. The revival—learning, the wealth—the New World, and the centralising—authority—the hands—strong and capable monarchs were leading—the more orderly and prosperous conditions—the modern epoch.—this general advance, the Turks not only kept pace—the times, but—many ways showed superiority—all other nations.—military organisation especially—regard—artillery, they were ahead—of all their rivals, while in financial and judical administration—his empire,—his high character and ability—war and peace, Suleiman can more than bear comparison—any—the great sovereigns—his time.

CHAPTER V

SOME COMMON IDIOMS AND PHRASES

"Idioms are blunders committed by great men."—*Anonymous.*

*247. Animals, Insects, Birds, Fish.

(**indicates that the phrase is colloquial.*)

To make an ass of oneself (to do something that exposes one to ridicule ; to act stupidly or foolishly) : How can you deprive anybody of his right to *make an ass of oneself*? Do not *make* such *an ass of yourself* as to suppose that...(A. Trollope.)

All asses wag their ears. All foolish persons talk as if they were very wise ; the empty vessel makes the greatest sound ; those who talk much seldom say anything of value.

Honey is not for the ass's mouth (gentle words are wasted on unreasoning anger) : You will never be able to impress him with your gentle manners—*honey is not for the ass's mouth.*

To wrangle over an ass's shadow (is to quarrel over trifles) : Why don't you people live in peace? Not a day passes but you *wrangle over an ass's shadow.*

As blind as a bat (unable to see) : Without his glasses he is *as blind as a bat.*

A bear (a bad-tempered person) : The old man is *a bear*, he is always grumbling.

Like a bear with a sore head (very bad-tempered) : What is wrong with him to-day? He is *like a bear with a sore head.*

To make a bee-line for (to go the shortest way) : As she spoke he *made a bee-line for* the door.

To have a bee in one's bonnet (to be slightly crazy or unbalanced mentally) : Pay no attention to what my brother says ; he has *a bee in his bonnet.*

As busy as a bee : The boy works too hard, he is always *as busy as a bee.*

A beehive (a busy swarming place) : The workshop is a regular *beehive* of industry.

The sting is in the tail (the unpleasant part is hidden at the end) : Read through her letter carefully : you will see *the sting is in the tail.*

To turn tail (to run from in a cowardly way, to turn back, to retreat): "Never thought I should live *to turn tail* in this way," growled one soldier to another as they passed out.—(English Illustrated Magazine.)

With the tail between the legs : with a beaten, spiritless, cowardly look exhibiting alarm or suffering, as an underdog in a fight, or a dog in the cold.

To kill two birds with one stone (to achieve two tasks with one effort) : Thus smilingly the knave went on, and *killed two birds with one stone.*

A bird of ill-omen (a person who habitually brings bad news) : When Barnett arrived Emma knew something was wrong, for Barnett has always been *a bird of ill-omen.*

A bird of passage (a person who shifts from place to place) : Nobody in the China Town of New York has any fixed abode or occupation. Everyone is *a bird of passage.*

A little bird whispered or **told** (an indirect way of saying that one does not want to disclose the source of one's information on the point) : Outwardly he was very polite and courteous. But *a little bird whispered* to me that he could be very severe on occasions.

Birds of a feather flock together (persons of like tastes seek one another's society). Usually used disparagingly. The idle and dissipated like *birds of a feather flock together.*

Old birds are not to be caught by chaff (experienced persons are not easily to be deceived or befooled) : The publisher held out many promises but I refused to work for him. *Old birds are not to be caught by chaff.*

The early bird catches the worm (the person who rises early reaps the reward of his effort) : It is true that *the early bird catches the worm.* But there is a pleasure in idleness that such men can never know.

A bird's-eye view (a general view, as that seen by a bird or an aviator in flying over a place) : From the top of Qutab Minar you get a good *bird's-eye view* of the environs of Delhi.

A bird in the hand is worth two in the bush (one certainty is worth more than two prospective advantages) : You have your money safe with you ; don't lend it to anybody on interest ; you must always bear in mind that *a bird in the hand is worth two in the bush.*

To make a bull's eye (to make a hit, score a complete success : The Republicans had *made a bull's eye,* and were jubilant.

To chew the cud (ruminate) : The teacher sat in his chair *chewing the cud* of his reflections.

A cat may look at a king : Even the humblest have certain privileges in the presence of the greatest

All cats look gray in the dark : All persons are undistinguished until they have made their mark.

To let the cat out of the bag (to reveal a secret) : You need not look so frightened because you *let the cat out of the bag* to the old hermit

A cat-and-dog life (always quarreling as a cat and a dog) : This man and his wife are leading a *cat-and-dog life* and both are miserable.

Chicken-hearted (lacking in courage): What a *chicken-hearted* (= white-livered) fellow you are!

To crow over (to exult in triumph): The idea of my allowing anybody to *crow over* me was preposterous.

As faithful as a dog: Her old servant never left her; he was *as faithful as a dog.*

A dog-in-the-manger (one who will neither enjoy a thing himself, nor permit others to do so): Why what *a dog in the manger* you must be—you can't marry them both, can you?

To go to the dogs (to go to ruin): Fellow-citizens, this country is *going to the dogs.*

Every dog has his day (a time of action or influence comes to every one): Fortune was ever accounted inconstant, and *each dog has but his day.*—(Carlyle.)

Give a dog an ill name and hang him (it is easy enough to attribute faults to a person once you have made up your mind to punish or dismiss him, etc.): It was only a case of *giving a dog an ill name and hanging him.*

The dogs of war (Fire, pestilence, famine, and sword): Cæsar's spirit raging in revenge shall let loose all *the dogs of war.*

The under-dog (the person at a disadvantage as in a contest): Galsworthy's sympathies were always with the *under-dog.*

To help a lame dog over the stile (to come to the aid of one in distress): I said to her: "I am not *a lame dog* and I don't care *to be helped over a stile.*"

To wake up a sleeping dog (to disturb some person or condition capable of causing trouble): Mahmud found that to attack the Ghakhars was only *to wake up sleeping dogs.*

To let sleeping dogs lie (to take care not to alarm or disturb influences or persons that may cause trouble): Why should you provoke them into retaliation? *Let sleeping dogs lie.*

You can't teach an old dog new tricks (it is difficult to teach old people to conform to new ways): I cannot teach Hindi to Umadutt. It is impossible *to teach new tricks to an old dog.*

To dog (to follow closely): Wherever the thief went, the policeman *dogged* him.

A dog's life (a very hard time): When I was working under him he gave me *a dog's life.*

To fish in troubled waters (to interfere in a quarrel in the hope of securing personal advantage): When Hyder Ali and the English fell out, the Marathas, always anxious *to fish in troubled waters,* swooped down on them.

To make fish of one and flesh of another (to be partial): This is making *fish of one and flesh of another* with a vengeance.

A fish out of water (a person in the wrong place; a square peg in a round hole): I don't like going to the musical concert. I should feel there like *a fish out of water.*

What's sauce for the goose is sauce for the gander (what's fair for one is fair for the other; like actions demand like treatment): I

pay for my tea and you must pay for your sweets. *What's sauce for the goose is sauce for the gander.*

Hornets' nest (an unpleasant situation, angry commentary). His injudicious remarks *brought a hornets' nest about our ears.*

To hunt with the hounds and run with the hare (to try to keep in with both sides, to play a double and deceitful game): You wish to join the Congress and remain in the Government service too; you can't *hunt with the hounds and run with the hare!*

To lionize (to make much of socially): On his return to India after his famous tour to Europe he was very much *lionized* at Delhi.

A lion in the path or way (a danger in one's path; especially a fancied danger): Superstitious people are not willing to give up their old beliefs and prejudices. Every reform seems to them *a lion in the way.*

In the lion's jaws (in a place of great peril): Rhodes went to see the native chiefs alone. He walked deliberately *into the lion's jaws.*

(An ass in) a lion's skin (not so dangerous as it seems): Don't worry about his threats. He is only an ass *in a lion's skin.*

The lion's share (the largest portion of anything): *The lion's share* of University Examinerships goes to the D. A.-V. College.

Mare's nest (a false alarm or an unfounded suspicion); The police followed up the clue, but it proved to be a *mare's nest.*

To smell a rat (to suspect rascality or a trick): Hamlet *smelt a rat* and drove his rapier through the arras.

A shark (a dishonest business man). His firm was ruined by *sharks.*

A snake in the grass (a deceitful person). You must not trust your clerk. He is a *snake in the grass.*

A snail's pace, *i.e.*, very slowly. I reached Chiniot two hours before Niaz, who followed me at a *snail's pace.*

A toady (a sycophant): Anything you tell Rama goes to Mohan. Rama is Mohan's *toady.*

248. Clothes.

Below the belt (unfairly): Be careful how you deal with him; he always hits *below the belt.*

If the cap fits (if the charge is just, admit it): Do you mean that I tell a lie? *If the cap fits,* wear it.

A feather in one's cap (an achievement to be proud of, a thing to one's credit): The Editorship of the College Magazine is another *feather in his cap.*

To cap it all (to surpass all; in addition to everything else): He bought a car, ran into debt, and *to cap all,* married an English girl.

A turn-coat (a person who changes his opinions): I don't believe in what she says about religion. She is a regular *turn-coat.*

To cut one's coat according to one's cloth (to live within one's means): You will soon come to grief, if you do not *cut your coat according to your cloth.*

Hand and glove or **hand in glove** (to be intimately connected with each other): Don't trust those two, they are *hand and glove* together.

To put on the gloves (to assume a defensive attitude): Tom is very aggressive, always *with the gloves on.*

To wash dirty linen in public (to discuss personal matters of a scandalous or unpleasant nature before strangers) : It is ridiculous that grave disputes......should be kept waiting while the *dirty linen* of high society *is washed in public.*

To pocket (to bear tamely) : He quietly *pocketed the insult* and went away.

To step into another's shoes (to take another's place) : When the secretary retires, the assistant secretary will *step into his shoes.*

No one but the wearer knows where the shoe pinches (only the person who suffers knows the seat or cause of the pain) : A certain Roman put away his wife. When his friends remonstrated and asked him, "Was she not fair ? Was she not chaste ? Was she not fruitful ?" he held out his shoe, and said, "Is it not handsome ? Is it not new ? Yet *none knows where it pinches, save he that wears it.*"

To laugh in one's sleeve (to smile inwardly while preserving a serious countenance) : How they must have *laughed* at you *in their sleeves !*

To wear one's heart on one's sleeve (to show plainly one's feeling). It doesn't do, in this unsympathetic world, *to wear one's heart on one's sleeve.* I will not *wear my heart upon my sleeve* for daws to peck at.

249. Colours.

To put down in black and white (to write down on paper). I have it here *in black and white.*

Black sheep (an evil mannered or disreputable member of a family or society). You must not blame him alone, there are many *black sheep* besides him.

To go into black (mourning). They *went into black* for their mother.

Blackmail (the crime of extorting money by threats of disclosing some discreditable secrets of the person threatened) : They attempted to *blackmail* her about her past in Delhi.

Black ingratitude (the very worst ingratitude) : Her attitude towards her husband showed *black ingratitude.*

Black-hearted (evil). Uriah Heep was a *black-hearted* villain.

Once in a blue moon (rarely). That only happens *once in a blue moon.*

***To feel blue** (miserable). I am all alone and *feeling blue* because there's no one to talk to.

Blue or **bluestocking** (a learned woman, or one affecting literary tastes ; one who is pedantic and undomestic). Lady Montague was only a *bluestocking*, she was not so learned as she appeared to be.

***Blue blood** (aristocratic origin). He has no *blue blood* in his veins.

***To be done brown** (to be swindled). Don't go to that shop or you will *be done brown.*

The green-eyed god (jealousy). Many a woman is a victim of the *green-eyed god.*

To go grey (to become grey-haired). Although still young she is *going very grey.*

Red tape (official or legal formality and delay). The delays in the administration of justice are largely due to *red tape*.

Like a red rag to a bull (a cause of irritation). Impudence in any form is to me *like a red rag to a bull.*

To look white about the gills (to look ill). I don't think that she is very well. She is *looking rather white about the gills*.

250. Flowers, etc.

National Emblems.

The rose	... England.	The leek	... Wales.
The thistle	... Scotland.	The wattle	... Australia.
The shamrock	... Ireland.	The maple leaf	... Canada.

To hand a bouquet (to compliment). The Principal in speaking of the retiring headmaster, *handed him a bouquet* for his unfailing tact, energy, and initiative.

Budding (young or rising). He is considered to be a *budding* genius at mathematics.

To nip in the bud (to put a stop to). Evil tendencies should be *nipped in the bud.*

The pick of the bunch (the best of all). I am fond of Wordsworth's poems, but I think his "Ode on the Intimations of Immortality" is *the pick of the bunch.*

To beat about the bush (not to come to the point). Say what you have got to say. You need not *beat about the bush.*

Good wine needs no bush (anything that is good needs no advertising for its own quality will win its way). This book was out of print a month after its publication. In fact *good wine needs no bush.*

To be in the flower of life (to be in the prime of one's age). I saw her first when she had just left school and was *in the flower of her life.*

The flower (the best part of). The country lost the *flower* of its youth in the war.

To let grass grow under the feet. (To idle away one's time by inaction; neglect one's opportunities). The king answered that he had not come to Ireland *to let the grass grow under his feet.*

To win the laurels (to win honour). He *won his laurels* in the field of politics.

To sow wild oats (to indulge in the follies or excesses to which youth is specially liable). He *sowed his wild oats* while he was in Paris.

The olive branch (offer of peace). The Mohammadans are not prepared to *hold out the olive branch* to their enemies.

To win the palm (to win a prize). Ranjit *won the palm* because he topped the list of the successful candidates in the Province this year.

A broken reed (a support which will fail you). In the emergency his brother proved to *be a broken reed.*

Root and branch (entirely). He destroyed his enemies, *root and branch.*

To go to the root of a matter (to trace the cause of; to have a full explanation of). He was not satisfied with the report and liked to go *to the root of the matter* himself.

No rose without a thorn (no favourable circumstance or condition without some drawback). Mohan was very sick after his sweets and cream ; still, *there is no rose without a thorn.* I am the only *rose* of all the stock That *never thorn'd* him.

Stony-hearted (cruel). *Stony-hearted* was the man who beat her so mercilessly.

A thorn in the flesh (a cause of continual trouble or irritation). Afzal's presence in Lyallpur was a *thorn in Mirza's flesh.*

A thorn in one's side (a nuisance). That boy *has been a thorn in my side* ever since he came to the school.

A violet (a shy, retiring girl). She is very nice but rather a modest *violet.*

Wreathed in smiles (smiling broadly). As the couple walked hand in hand, the bride's face was *wreathed in smiles.*

251. Fruits.

The apple of one's eye (the most treasured possession). His little son is *the apple of his eye.*

Apple of discord (a cause of envy or contention). The money so easily got was the *apple of discord* that broke their friendship.

There's small choice in rotten apples. Where everything is corrupt there is little chance for selection. Amongst the communalists there is no hope of finding a national-minded person. *There is small choice in rotten apples.*

Apple-pie order (in perfect order). The Principal made his presence felt and soon everything in the college was in *apple-pie order.*

To get to the core of something (to investigate thoroughly). It took a long time *to get to the core of the affair,* but eventually the culprit was caught.

A hard nut to crack (a question difficult to answer ; a problem difficult to solve ; something involving effort or difficulty). This turned out to be *a harder nut to crack* than he had imagined.

Sour grapes (symbolic of disappointment). You don't want to become a professor, eh ! I think it's a case of *sour grapes.* You say you don't want to because you know you can't.

To give some one the raspberry (to disapprove vocally of some one). As soon as the speaker rose to speak the crowd *gave him the raspberry.*

Rotten (disgusting, evil). I had *rotten* luck to-day.

252. Parts of the Body.

To turn the back on some one (to desert a person). If you also *turn your back on me,* I shall be nowhere.

To back (to vouch for) ; to assist financially. (*a*) Yasin is *backed* by the Congress in this election. (*b*) The scheme was *backed* by an American millionaire.

To have or set or get one's back up (to be annoyed or angry, as a cat with its back arched when attacked by a dog) Lord ! how *her back will be up* when she meets me. But the other great families *set up their backs* against this claim of the Egremonts.

To the backbone (through and through; thoroughly). He is a *pucca* Muslim and yet a Nationalist *to the backbone*.

The backbone (the chief support; the mainstay). Sober practical men constitute *the* moral *backbone* of the country.

Behind one's back (when one is not present). Who cannot abuse a king *behind his back* ?

With one's back to the wall (in such a position that one cannot be assailed from behind; hence, in a desperately defensive position). Every position must be held to the last man; there must be no retirement. *With our backs to the wall*, and, believing in the justice of our cause, each one of us must fight on.

To back out (to break an engagement). He promised to play for us, but at the last moment he *backed out*.

To back up (to assist). He was *backed up* by his friends throughout this venture.

Blood is thicker than water (kinship is stronger than friendship). My brother will not let me down even though I am wrong—*blood*, after all, *is thicker than water*.

In cold blood (deliberately). He shot her *in cold blood*.

Bad blood (anger). There is always *bad blood* between the two families—they are deadly enemies.

His blood is up (he is angry; he is in a passion). He spoke very strongly to his mother when *his blood was up*.

A nobody (a person of no importance). I don't understand why he gives himself such airs; everybody here knows that he's *a mere nobody*.

A bone of contention (a cause of quarrel). This house has been *a bone of contention* between the two brothers for many years.

To have a bone to pick (to have a cause of complaint). I've *a bone to pick with you* about the insolence you showed yesterday.

To breast (to surmount). He *breasted* the difficulties manfully.

To make a clean breast of a thing (to confess fully). When she realized that I had seen through her game, she *made a clean breast of the whole matter*.

Over head and ears (thoroughly submerged in or engrossed; with all one's might). When I returned from Cambridge I was *over head and ears* in debt.

To give ear to (to pay attention to; hearken; heed). Those who are placed in authority should think twice before they *give ear* to the complaints of their subordinates against one another.

To set by the ears (to cause discord between). The Congress accuses the British of *setting* the Hindus and Muslims *by the ears*.

To give an eye to (to attend to). Certainly I will *give an eye to* the matter.

To keep an eye on (to watch over). That youngster is a bit of a handful. You will have *to keep an eye on him*.

***To make eyes at** (to look lovingly at). She saw her husband *making eyes at* another girl.

***To see with half an eye** (to see easily or to understand clearly). Any one can *see with half an eye* that he is in love with you.

To see eye to eye with (to agree). He always quarrelled with his elder brother; they never could *see eye to eye*.

In the twinkling of an eye (immediately). The whole thing happened *in the twinkling of an eye*.

Eye-wash (deceit, trickery). I don't trust his nice, friendly manner; that's all *eye-wash*; actually he hates me.

An eye for an eye (revenge). I hate those people who do not want justice, but *an eye for an eye*.

To face (to meet with courage). He *faced* the situation like a man.

To put a bold face on it (to make the best of bad conditions). Though he was nearly bankrupt, yet he *put a bold face on it* and tried to overcome the difficulties by carrying on business as usual.

To finger (to touch with the hand). The novel has been *fingered* so often that many of its pages are quite dirty.

To burn one's fingers (to suffer from meddling in something or lose money in an investment that promised great returns but proved unprofitable). Afzal will not invest any more money in the Silvertone Talkies. He *burnt his fingers* once and that is enough.

To let slip through one's fingers (to lose an opportunity; to allow to escape; to let go of one's hold). Guard all the doors, Watson; we won't *let him slip through our fingers* this time.

To twist or turn around with one's little finger is to have complete control over; make tractable. Henry was so madly in love with Mary that she could *twist him around her little finger*.

To have a finger in the pie (to take active part in something or, a share in the profits of an enterprise). Susie liked *to have a finger in every pie*.

The finger of fate (destiny). The *finger of fate* guided him in all his work through life.

To have a thing at one's finger tips (to know a thing thoroughly). Mohan has the whole business *at his finger tips*.

To put your best foot forward (to make every effort). It is impossible for you to finish the work within two hours, unless you *put your best foot forward*.

To split hairs (to dispute about things which do not matter). Why *split hairs* over the colour of the dress? The fact is you don't want me to buy a new dress at all!

To have one's foot in the grave (to be near death). Think of his marrying with *one foot in the grave*!

To or **on his feet** (*i.e.*, out of pecuniary embarrassment). A windfall in the form of an unexpected legacy put him quickly *on his feet*.

To a hair (exactly). Yes, I could guess her intentions *to a hair*.

Hair on end (result of fright). When I saw that ghastly railway accident my *hair stood on end*.

In hand (under consideration). The matter is *in hand* at present; I'll let you know when it is settled. (under control). If he had strong passions he kept them well *in hand*.

At hand (handy, close). I haven't my book *at hand* just now, but I'll show it to you later.

***An old hand** (an experienced person). For the way he went about his busines it was easy to see that he was *an old hand* at it.

To lend (give or **bear) a hand** (to help). Will you please *lend me a hand* in this matter ?

To take in hand (to take control of some one or something). When the business began to show signs of failure Granda *took it in hand* and made a success of it.

From hand to mouth (without forethought, in an improvident way). My father's income was small and uncertain, and so the family lived *from hand to mouth.*

Off-hand (in a careless or in an unhesitating way). You can't expect me to write this article *off-hand.*

To gain or **get the upper hand** (to get the advantage of ; obtain a lead or command over). Hindus and Muslims both are trying *to get the upper hand* in the Punjab.

To have one's hands full (to be fully occupied ; have as much work as one can do). I have no time to go through the proofs. My *hands are full.*

To keep in hand (to have under control). If he had strong passions he *kept them well in hand.*

With a high hand (in a dictatorial way ; with imperious manner ; arrogantly). I think the police superintendent ruled his subordinates *with a high hand.*

A good head on his shoulders (a steady, clear-thinking person). You can expect nothing wrong from Smith ; he carries *a good head on his shoulders.*

***Thick-headed, Wooden-headed** (stupid). He seems a little *wooden-headed* this morning.

***Off** or **out of his head** (mad, out of temper). When I spoke to her I found that she was clean *off her head.*

To lose your head (to lose your presence of mind). When charged with the murder she *lost her head* completely.

Draw to a head (to bring to an issue or a climax, as affairs which have been undecided). There was hatred between us for a long time but the pronote affair *drew it to a head.*

From head to foot (completely, thoroughly, all over). He was clad in armour *from head to foot.*

Head over heels or **heels over head** (in a somersault, clumsily). Why did you hurl royalty *head over heels* out of yonder Tuileries' windows ?

Over head and ears (deeply immersed or involved, especially in love or debt). He is *over head and ears* in debt (or in love with........).

Neither head nor tail—neither one thing nor another.

To make neither head nor tail of anything (to fail to understand) He came back to Tap Road at three in the morning and told me a story of which I could make *neither head nor tail.*

To have a head on one's shoulders) to have one's senses ; be able to think for oneself). The goal-keeper saved the goal just in the nick of time. He *has a head on his shoulders.*

To keep one's head above water (to maintain one's position : to support one's self without loss or profit). Defoe wrote articles for newspapers, became a press tycoon and so *kept his head above water.*

To hit the nail on the head (to speak to the point ; strike the mark ; attain the objective). His last argument was invincible and *hit the nail on the head.*

To take into one's head (to be seized with a sudden notion, form an idea or intention). Amjad is not reliable. He may *take it into his head* to go to Lahore and tell Karim everything.

Two heads are better than one (collective intelligence is superior to individual intelligence). Let us do the work together. *Two heads are better than one.*

To take to heart (to grieve over). He has *taken* his son's death *to heart.*

To take heart (to be encouraged). He *took heart* from his father's words and sat in the examination once more.

To break one's heart (to cause despair to another). The girl's refusal *broke the heart of* her lover.

After one's own heart (according to one's ideal). This hero is *after my own heart.*

Faint heart never won fair lady. One who is lukewarm in his love-making is not likely to succeed in gaining the love of the woman he admires. Go and propose boldly to her and don't mind her first 'no.' You know a *faint heart never own a fair lady.*

Next one's heart (something very dear, or vital). The idea *next to* Arundale's *heart* is to open a Theosophical School at Adyar.

To carry or **wear one's heart upon one's sleeve** (to show one's feelings plainly ; to lay one's cards on the table ; to be frank and above board). Tandan is a sensitive man and does not believe in *wearing one's heart on one's sleeves* for daws to peck at.

To have one's heart in one's mouth (to be excited or frightened excessively). I fell across a beam that lay in the way : and faith, *my heart was in my mouth* ; I thought I had stumbled over a spirit.

To set the heart at rest (to become satisfied or tranquillized in mind). *Set your heart at rest.* The salary cut is restored.

To set one's heart on or **upon** (to become intensely desirous of). He said he had *set his heart on* her, and he would marry only her or none.

To have one's heart in the right place (to be sympathetic or disposed kindly towards). Your *heart is in its right place* ; if you only had the right words on your tongue.

Have a heart (be charitable, merciful, considerate, or kind). Poor girl ! *Have a heart* ! Don't kill me with your refusal.

To put one's heart and soul into a thing (to put all one's energy into a thing). He was sure to pass the B. A. Examination. He had *put all his heart and soul into* his studies.

Good at heart (kind without making an outward display of it). I believe in what he says. Thought outwardly a gruff man, he is *good at heart.*

To be at, or on, or **upon the heels of** (to follow closely). Change is *at the heels of* Fortune.

To **kick** or **turn up one's heels** (to die). He struck him with a bullet full in the forehead, and he instantly *turned up his heels.*

To **take to one's heels** (to run away). He was a coward at heart. No sooner did he see his enemies than *he took to his heels.*

To **show a clean pair of heels** (to escape from pursuit). We chased him for some distance, but he *showed us a clean pair of heels.*

To **knuckle under** (to give away). The Captain soon *knuckled under*, put up his weapon, and resumed his seat, like a beaten dog.

To **pay lip-service to** (to pretend to be loyal). Those who *pay lip-service* to the king are greater enemies than those who openly speak against him.

Neck or nothing (every risk must be taken). We chased the robber down the road. It was a case of *neck or nothing* with us.

To **lead by the nose** (to so dominate or influence a person as to control him at will). Though authority be a stubborn bear, yet he is often *led by the nose* with gold.

To **turn one's nose at** (to regard or treat with contempt or scorn). When you live with poor people, you have no right *to turn your nose at* their way of life.

To **pay through the nose** (to pay very dearly). I am *paying through the nose* for the sins of my youth.

To **poke your nose into someone's business** (officiously to intermeddle with other people's affairs). I fail to understand why he is so often *poking his nose into my business.*

Shoulder to shoulder (presenting a united front as soldiers in close formation; united for common effort or co-operation). We are strongest when we are labouring *shoulder to shoulder* for some common object.

To **have an old head on young shoulders** (to be wiser than one's years). Your son appears to have *an old head on young shoulders.*

To **put** or **set one's shoulder to the wheel** (to labour or assist in person; to exert oneself to achieve something). Philanthropic movements require that every citizen should *put his shoulder to the wheel.*

To **rub shoulders with** (to come in close contact with; to be associated with). She had *rubbed shoulders* with the great.

To **shoulder** (to push on one side). He *shouldered* his way through the crowd.

To **give the cold shoulder to some one** (to ignore). He went to speak to her, but she *gave him the cold shoulder.*

To **hold one's tongue** (to be silent). *Hold your tongue*, my lad! I'll deal with you later.

On the tip of one's tongue (on the point of being said). He had arguments *on the tip of his tongue.*

With one's tongue in one's cheek (to intend to convey one meaning while actually expressing another). Be careful in reading G. B. Shaw. He *so often has his tongue in his cheek.*

Down in the mouth (low-spirited, discouraged). The sailors were *down in the mouth* when they saw that the weeds were neither fit for eating, nor for smoking.

From mouth to mouth (from one person to another, as scandal or rumour spreads from lip to lip). The news of my daughter's divorce went round the village from *mouth to mouth*.

By word of mouth (orally). The rest of my instructions the messenger will convey to you *by word of mouth*.

To be born with a silver spoon in one's mouth (born in luxury, or to luck or wealth). Amar Nath has inherited extravagant habits, since he was *born with a silver spoon in his mouth*.

To make a mouth at (to make a wry face, as in derision). Satish is *making mouths* at me, Sir.

To make the mouth water (to cause to desire ardently). So many books in the stall *made my mouth water* but I had no money.

To take the bread out of one's mouth (to deprive one of the means of livelihood). This new measure *takes the bread out of the mouth* of the poor and feeds fat the rich.

To take the words out of the mouth of (to anticipate what a person is on the point of saying). I also would have proposed Jamil to the chair. You spoke before me and *took the words out of my mouth*.

254. Shapes and Measures.

Many or **mere words will not fill a bushel** (promises will not help the needy). You should be ashamed of your inactivity. Go and do something for the oppressed ; *mere words will not fill a bushel*.

A blockhead (a thick-headed person). Your wit will not so soon out as another man's will, 'tis strongly wedged up in *a blockhead*.

A chip of the old or **same block** (a son who is like his father). Young Smith is a real *chip of the old block*.

To touch bottom (to sink as low as possible). You say he is sinking ? You are wrong. He *touched bottom* months ago, I know no one more degraded.

To get at the bottom of (to ascertain all the facts concerning). Rest assured I shall soon *get at the bottom* of this mystery.

To be at the bottom of (to be the principal cause or author of : now usually of mischief or rascality). Pride is *at the bottom of* all great mistakes.

Crooked (dishonest). Don't believe that merchant ; he is *crooked*.

Crooked stick (a stubborn person). You cannot make him do your will, he is a *crooked stick*.

To cross (to put difficulties in one's way). She *crossed* him in everything he wanted to do.

Crossed in love (disappointed in love). Poor fellow ! He's been *crossed in love* four times.

To double cross (to cheat, to inform against). The thieves had been partners, but each tried to *double cross* the other and so both were caught.

To cross a cheque (to write something, as the name of a bank, across the face of a cheque, requiring its deposit in a bank by the payee for

collection). Please send me the money by *cheque* but take good care *to cross* it.

To cross one's mind (to occur to one). While waiting at the station it *crossed* Rama's *mind* to go and see his uncle.

To cross one's path (to obstruct or interfere with one). If the fellow *crosses my path* again, Watson, he shall find himself behind the bars.

To cross out (cancel). The discovery of his forgery *crossed out* his claim at once.

To fall flat (to fail). All her jokes *fell very flat.*

*__On the level__ (honest). You may safely rely on them as their business is *on the level.*

To do one's level best (to exert one's powers to the fullest extent ; to do all one can). I shall *do my level best* to help him.

Level-headed (having well-balanced judgment ; shrewd). He has the reputation of being a *level-headed* man.

To come into line (to agree). It is hoped that the small remaining minority will soon be convinced and *come into line* with the overwhelming majority.

To read between the lines (to perceive or infer what is not expressed, as a hidden, different, or real meaning). The Act professes to give Home Rule to India. But if you *read between the lines* you will soon find that there was no such intention in the authors' minds.

To drop a line to (to write to). He *dropped a line* to his brother thanking him for this.

In the long run (as the final outcome of a train of circumstanccs). I am heavily in debt at present, but *in the long run* I hope to win through.

The long and the short of (the sum and substance of). *The long and the short of the story* is that Tom turned her out.

Long-winded (verbose, protracted, diffuse, loquacious). I was not very much impressed by the speech which was *long-winded* and beside the point.

* **Not by a long chalk** (by no means). Has he paid your bill ? No, *not by a long chalk.*

To make a point of (to insist upon ; or to attach much importance to). Her husband *made such a point of* his tea that she had little hope of persuading him to give it up.

To carry one's point (to be successful in or as in anything at issue). Sheended by *carrying her own point,* and having her own way.

To come to the point (to add one to one's score in any game, to gain one item of advantage in any contest). He easily *scored a point* over his adversary.

To the point (apposite, pertinent, apt). It is impossible for him to *speak to the point.* Your speech was terse, and *to the point.*

To make a point (to convince another in argument). He spoke very eloquently and it was clear from the faces of the students that he had *made his point.*

To give point to an argument (to add weight to). His examples certainly *gave point to his argument.*

A point (a purpose). I could not catch her *point*.

Not to put too fine a point on it (to speak bluntly). I don't trust him. *Not to put too fine a point on it*, he is a liar and a cheat, as I know by experience.

An all-rounder (a person good at many things). Mohan is the best of the lot—in fact he is *an all-rounder*.

To be short (to lack money : to be curt). (*a*) Can you lend me a rupee, I'm *very short* to-day ? (*b*) She was *very short* with me to-day.

Square (honest). He is always *square* and will give you a *square* deal.

***On the square** (above-board). You may safely rely on Mohan, his business is all *on the square*.

A square deal (a bargain or transaction characterized by fairness and honesty ; any negotiation conducted in accordance with ordinary justice). Whatever others might say, I cannot call it *a square deal*.

A square meal (a substantial repast ; a full, satisfying meal). Even at the age of thirty, I ate but one *square meal* a day.

To square accounts or matters (to pay in full : settle an account ; adjust differences). I will go to the village to-morrow *to square accounts* with my creditors.

To square up (to pay in full, as an account, settle balance). I will see you at the end of the week and *square up* all accounts.

A square peg in a round hole (a person out of his element). Though his brother's influence got him the Principalship, it soon became evident that he was a *square peg in a round hole*.

To thank one's stars (to be glad). I *thank my stars* I have got through the examination.

His star is in the ascendant (fortune favours him, he is lucky). Mr. Puri will officiate in Class I for six more months. His *star is in the ascendant*.

To tell a person straight (to speak very frankly). I *told him straight* I wouldn't have any nonsense.

The eternal triangle (problem arising from one man's love for two women or one woman's for two men or two women's for one man). It was only another case of the *eternal triangle*.

255. Time.

A bad quarter of an hour (an uncomfortable time). When he went to see her she gave him *a bad quarter of an hour* by asking about his position and prospects.

At an unearthly hour (at a most inconvenient time, either late at night or very early in the morning). At *what an unearthly hour* have you come ?

In the small hours of the morning (between midnight and dawn). He returned from the dance in *the small hours of the morning*.

High time (there must be no more delay). It's *high time* that you should leave this place.

A good time (rather long : an enjoyable time). (*a*) It took me a *good time* to get there. (*b*) We paid a visit to the theatre and had a *good time* together.

Bad time (an uncomfortable time, an inopportune moment). (*a*) The doctor gave me a *bad time* this evening. (*b*) This is a *bad time* to think about opening new business.

To mark time (to adopt a policy of inaction, or maintenance of the existing state of affairs ; neither to go forward nor to go backward). He suggests that the business men should *mark time* for the present until the market appears more stable. The human mind accordingly, instead of marching, merely *marked time*.

***Till Doomsday** (a long time). God! if you wait for a lucky day you'll wait *till doomsday*.

***A month of Sundays** (an indefinitely long period, as if every day in the month were a week). He will require a *month of Sundays* to do it.

In an evil hour (at an un-auspicious time). *In an evil hour* was Bina introduced to Sarkar, and hence came misfortunes.

At the eleventh hour (at the last moment ; just in time). Your cheque came *at the eleventh hour*, when I was just about to cancel my passage to England.

Long hours (the hours, like ten, eleven, and twelve, which require the greatest number of strokes of the clock). We dined at 8, but the talk continued to the *long hours*

Short hours (the hours, like one, two, and three which require few strokes of the clock) In the month of June I feel sleepy in the *short hours*.

The small hours (the early morning hours). The drinking began at ten, and was continued far into the small hours.

At this time of day (at this time or stage in any course or period ; at so late a day). I will not begin *at this time of day* to distress my tenants because they cannot make regular payments.

At times (on various occasions ; occasionally ; now and then). She knew that *at times* she must be stern.

Behind the times (backward ; not apace with the present ; laggardly; unprogressive ; not up to date ; a back number). The advocates of *purdah* stand for views which are retrograde and *behind the times*.

From time to time (now and then ; occasionally ; sometimes, or a succession of periods without intervals). She lived with them entirely only visiting her mother *from time to time*.

In good time (in due course of time ; at a suitable or fitting period or date). *In good time* you will hear all about it.

For the time being. (This phrase may, according to context, mean the time present, denoting a single period of time, but its general sense is that of time indefinite and refers to an indefinite states of facts which will arise in the future and which may, and probably will, vary from time to time). This policy is issued subject to the rules and regulations of the company *for the time being* in force.

In no time (at once ; quickly ; right away ; without delay). Follow me and I will lead you to Finisterre *in no time*.

Time and again (repeatedly ; very often ; frequently). *Time and again* I thought John's love of you was near to madness.

Exercise 40. *Use the following idioms in sentences of your own* :—

Animal spirits.
Backstairs influence.
Bad blood.
A black sheep.
A blind alley.
A bosom friend.
Casting vote.
A chicken-hearted fellow.
A close-fisted man.
Closing hours.
A cold-blooded murder.
Commanding presence.
A cool head.
Crocodile tears.
A curtain lecture.
A double-minded man.
A drawn game.
A Fabian policy.
Fair play.
Foul play.
A fair weather friend.
Fair words.
A foregone conclusion.
A gala day.
A garbled quotation.
A golden mean.
A good Samaritan.
A herculean task.
Hush money.
An iron will.
A jaundiced eye.
A laughing stock.
A left-handed compliment.
A maiden speech.
A nine days' wonder.
An open-minded man.
An open question.
An open secret.
Palmydays.
Plain sailing.
A promising youth.
A rainy day.
A random shot
A red-letter day.
Red tape.
A right hand man.
Scot free.
A screw loose.
A sleeping partner.
A stalking horse.
A standing nuisance.
A thankless task.
A Utopian scheme.
A watery grave.
A wet blanket
A white elephant.
A wild goose chase.
The fourth estate.
A Jack of all trades.
The lion's share.
A man in a thousand.
The man in the street.
A man of parts.
A man of straw.
A moot-point.
Personal Equation.

CHAPTER VI

IDIOMATIC USES OF VERBS

256. Bring.

To bring about. (*a*) *To achieve* : This action *brought about* the desired effect. (*b*) *To cause* : His folly has *brought about* his ruin.

To bring down. (*a*) *To decrease* : Small incomes have *brought down* the standard of living. (*b*) *To cause to fall* : The wind *brought down* a number of trees. (*c*) *To cause enthusiasm* : His eloquent speech was enough to *bring down* the house.

To bring forth (to produce) : "A good tree *bringeth* forth good fruit."

To bring forward. (*a*) *To propose for discussion* : The proposal she *brought forward* seemed a foolish one. (*b*) *To advance in date* : The meeting was originally fixed for the 16th, but has been *brought forward* to the 20th.

To bring in. (*a*) *To initiate* : This practice was *brought in* to prevent certain abuses. (*b*) *Yields as rent* : This building alone *brings in* Rs. 500 a month. (*c*) *To earn* : Her writings *brought in* but a small income.

To bring off. (*a*) *To carry* : He returned to the village and *brought off* as many as his cart could carry. (*b*) *To succeed* : She attempted the impossible and *brought it off*.

To bring on. (*a*) *To cause* : Dirt often *brings* on disease. (*b*) *To originate; to induce* : Grief for his death had *brought on* a consumption.

To bring out. (*a*) *To expose* ; *to bring to light* : His cross-examination *brought out* many surprising things. (*b*) *To carry forth* : "*Bring out* your dead !" (*c*) *To produce from inside something* : She put her hand into her pocket and *brought out* her handkerchief. (*d*) *Publish*: The publishers have recently *brought out* a cheap edition of *All Quiet on the Western Front*.

To bring over. (*a*) *To import* : These toys are *brought over* from Japan. (*b*) *To convince* : All my arguments failed to *bring her over* to my own views.

To bring round. (*a*) *To revive* : The doctor soon *brought her round*. (*b*) *To convert* : I felt great difficulty in *bringiug* her *round* to my way of thinking. (*c*) *To deliver* : The goods were *brought round* early this morning.

To bring one to (to revive). If she faints I will *bring her to* with smelling salts.

To bring up. (*a*) *To educate* or *rear* : She *brought up* all her children. (*b*) *To raise a point* or *question* : The matter was *brought up* in committee. (*c*) *To be sick* : If you eat any more cream you will *bring it up*.

To bring home. (to produce a vivid impression or deep realization of). The benevolences and forced loans which *brought home* the sense of tyranny to the subjects of her predecessors were abandoned.

To bring through. (to get safely through a critical period, as of an illness). The doctor *brought* his patient *through* a serious illness.

To bring to bear upon. (to cause to act or have influence). No human instrument has been *brought to bear upon* these stones.

To bring to book. (to call to account ; demand an account from ; bring to terms), The absconding official was now *brought to book.*

To bring to light. (to unearth, to discover, to reveal clearly). His searching cross-examination *brought* the whole thing *to light.*

Exercise 41. *Use the following in sentences :—*

To bring home to (to convict or convince of .

To bring into play (to cause to operate).

To bring to bear (to apply influence etc.).

To bring to pass (to cause to happen).

To bring back (to call to mind).

To bring down the house (to elicit tumultuous applause).

To bring forth (to give birth to ; to cause).

To bring out (to express ; to publish).

To bring over (to convert).

To bring round (to restore to consciousness).

To bring under (to subdue).

To bring up the rear (to come last).

257. Call.

To call at. (*a*) *To pay a visit* : I *called at* Dutt's last night. (*b*) *To stop at* : This train is not *calling at* Sant Nagar.

To call for. (*a*) *To go to find* : She *called for* her lover in the afternoon. (*b*) *To require* : The situation *calls for* considerable tact. (*c*) *To demand* : His teacher *called for* an explanation of his conduct.

To call forth (*to bring out*). Adversity *calls forth* the best qualities in a man. He then *called forth* his courage and went up.

To call on. (*a*) *To pay a visit* : I shall *call on* you this evening. (*b*) *To pray to* : Of what avail is it to *call on* gods when you do nothing to help yourself ? (*c*) *To draw on* : She had to *call on* all her energies to stand the strain.

To call out (*To draw forth*). New responsibilities often *call out* virtues and abilities unsuspected before.

To call over. (*a*) *To summon* : I saw him standing there and *called him over*. (*b To read out a list* : The headmaster *called over* the names of the successful candidates.

To call in (*summon* ; *send for*). *Call in* a doctor immediately.

To call up (*a*) *To telephone* : *Call up* the doctor and ask him to come immediately. (*b*) *To recall* : He could not *call up* past events.

To call in question (to summon, as for examination ; to cast doubt upon ; dispute ; also, formerly, to investigate into ; examine). The opinion has only recently been *called in question*.

To call somebody names (to vituperate ; address abusively). He *called his mother names* because she did not give him money to go to the pictures.

To call over (to pronounce in order; to enumerate). A gentleman in black proceeded *to call over* the names of the jury.

To call to account (to demand explanation of ; to take to task). He was *called to account* for the shortage in the cash balance.

To call to order (to require the attention of so as to be able to proceed with business, as in a deliberate assembly ; to ask or command obedience to a rule of order). The President *called* Mr. Satyamurti *to order* and proceed with his speech.

To call God to witness (to declare solemnly before God the truth of a statement). Bina said, "I call God to witness that I did not accompany Binoy."

Exercise 42. *Use the following in sentences :—*

To call for (to read).

To call on (to invoke, to appeal to).

To call into play (to give scope for).

To call in question (to dispute).

To call up (to recollect).

To call off (to divert).

To call forth (to elicit).

To call (thing) one's own (to possess).

258. Carry.

To carry. (*a*) *To win a motion* : The motion was *carried* unanimously. (*b*) *To travel for* (of a voice) : Her voice *carries* extremely well.

To carry away (*to be moved quickly and greatly*). Women are *carried away* with everything that is showy.

To carry off. (*a*) *To win* : She is a good student and will *carry off* the prize. (*b*) *To seize*: The robber *carried off* all the cattle. (*c*) *To kill* : Many persons were *carried off* by plague.

To carry on. (*a*) *To manage* ; His son *carried on* his business in his absence. (*b*) *To misbehave* : I do not like the way she *carries on*. (*c*) *To resume what was being done before an interruption* : The officer said, " *Carry on*, my men !"

To carry out. (*a*) *To execute* : She *carried out* the plan in every detail. (*b*) *To put into practice* : She carried out my suggestion at once.

To carry through (sustain). Patience and preseverance will *carry a man through* many difficulties.

To carry a thing too far (*to go beyond reason*). They *carried* the *joke too far* and it resulted in a tragedy.

To carry coals to Newcastle (*to do something which is unnecessary*). To try to tip a millionaire is like *carrying coals to Newcastle.*

To carry weight (*to have influence with*). You may rely on her for she *carries a good deal of weight* with her husband. (*To influence*) : What he says *carries weight* with the administration.

To carry into effect (to accomplish ; put into action ; perform). Akbar had thought out great reforms, but he could not *carry them all into effect* during his lifetime.

To carry the day (to gain the day, as in a contest). The English were brave but badly led ; so the Germans *carried the day.*

To carry the point (to be successful in or as in anything at issue). The advocate does not care for the justness or otherwise of his arguments —he is anxious only *to carry the point.*

Exercise 43. *Use the following in sentences:—*

To carry all before one (to succeed).
To carry into effect (to accomplish, perform).
To carry conviction implant one's own in other minds).
To carry one's point
To carry a motion.
To carry off (remove from life, win).
To carry on with (flirt or have amorous intrigue).
To carry through (to bring safely out of difficulties).

259. Cast.

To cast down (*to be depressed*). She was much *cast down* by her loss.

To cast in one's lot with (*to resolve to share with one in weal or woe*). I intend *to cast in my lot with* him. After a little hesitation Olcott decided *to cast in his lot with* Blavatsky.

To cast oneself on (*to entrust oneself to*). She *cast herself on* the Lord's mercy and care.

To cast about (to consider ways and means; to devise or plan, observe or seek warily). After that, he *cast about* for a suitable line of approach the whole day, his brain seething with ideas and schemes.

To cast aside (to reject as worthless ; also, to disinherit). Pandit Nanak Chand made a proposal, but the Council *cast it aside.*

To cast off (to drive away, to disown, to discard). The father was angry and *cast off* his son.

To cast pearls before swine (to express choice thoughts etc., before an unappreciative audience). You cannot force truth on minds not ready to receive it ; it is no use *casting pearls before swine.*

To cast up (to reproach ; to add arithmetically ; to turn up unexpectedly). You have no right *to cast up* my mother's guilt before me. Will you *cast up* this column of figure for me ?

A casting vote (a vote which decides when the voting is otherwise equal. The chairman of a meeting often exercises this power). Sir Abdur Rahim gave his *casting vote* against the motion.

Exercise 44. *Use the following in sentences* :—

To cast a vote.

To cast a spell on (to bewitch).

To cast aside (to give up using ; to abandon).

To cast in one's lot with (to share fortunes of).

Cast down (depressed)

260. Come.

To come about (*to happen*). How did these things *come about* ?

To come by (*to gain, acquire*). This gold is honestly *come by*.

To come down. (*a*) *To lower in price* : These goods have *come down* recently. (*b*) *To leave University* : He is *coming down* from Cambridge at Easter. (*c*) *To fall socially* : They were once a great family, but they have now *come down.* (*d*) *To visit the country* : My brother is *coming down* for the week-end.

To come off (*take place*). When does the Convocation *come off* ?

To come in. (*a*) *To begin* : When does the winter *come in* ? (*b*) *To enter* : I asked her to *come in.*

To come on. (*a*) *To start* : The rain has just *come on.* (*b*) *To exhort* : *Come on*, let's have a game of tennis. (*c*) *To thrive* : The plants are *coming on*,—that is, are growing well.

To come out. (*a*) *To appear* : Several new books have *come out* this year. (*b*) *To transpire* : At last the truth has *come out.* (*c*) *To fade* : If this is left in the sun the colour will *come out.* (*d*) *To blossom* : I think the roses will *come out* next week. (*e*) *To be displaced* : The stopping of my tooth has *come out.*

To come round. (*a*) *Agree* : I hope she will *come round* to our views. (*b*) *To recover* : I hope she will *come round* within a week. (*c*) *To visit* : I'll *come round* to-night.

To come to grief. (*a*) *To have an accident* : She was driving rashly and it is no wonder that she *came to grief.* (*b*) *To turn out disastrously* or *unfortunately* : As for *coming to grief*, we are on a good errand and the devil himself can't harm us.

To come across (to encounter unexpectedly ; to meet by chance ; to cross the path of). Krishnamurti is the most spiritual person I have ever *come across.*

To come of (to be descended from). He *comes of* a noble family.

To come to close quarters (to get into immediate contact ; to fight hand to hand). You will realize the complexity of the Indian problem when you *come to close quarters* with it.

To come to the front (to attain prominence as in time of danger or difficulty). Mrs. Naidu *came to the front* during the Non-Co-operation Movement.

To come to the point (to reach the vital or essential matter under discussion ; to speak plainly or directly ; to avoid circumlocution or beating about the bush). Stop beating about the bush and *come to the point.*

To come true (to occur as expected). When I saw her entering 73, Oxford Road, I realized that my dream had *come true.*

To come to light (*to be discovered.*) On investigation many curious facts *came to light.*

To come to pass (*to happen*). It *came to pass* that there was a great sorrow in the land because of the famine.

To come up (*to rise for discussion*). The question *came up* before the Municipal Committee last week.

Exercise 45. *Illustrate the use of the following* :—

Come with the world (be born).
Come to an end (cease).
Come to blows (fight).
Light come light go (what is easily won is soon lost).
Come to light (be revealed).
Come into one's head (occur).
Come what may (whatever happens).
Come of.
Come to harm (be injured).
Come about (happen).
Come down upon (rebuke).
Come into (receive possession of).
Come off with flying colours.
Come over (come from distance or across obstacle).
Come round (recover from ill temper, swoon, etc.).
Come to one's senses.
Come under (be subjected to influence).

261. Cry.

To cry down (*to depreciate*). Dissolute men *cry down* religion, because they would not like to be under its restraints.

To cry out (*to protest against*). She *cried out against* such injustice.

To cry up (*to extol*). That young author is *cried up* by his friends.

To cry over spilt milk (to spend time in useless regrets). What's done, Sam, can't be helped ; there is no use in *crying over spilt milk.*

To cry 'wolf' (to give a false alarm : in allusion to the boy in Æsop's fable who summoned the neighbours against wolves when there were none, and hence was not believed when the wolves really came). Don't be alarmed. It's his habit to cry '*wolf*'.

262. Cut.

* **To be cut up** (*to be grieved*). I spoke to him yesterday, poor fellow ! His wife is dead and he is very much *cut up* about it.

To cut down. (*a*) *To decrease* : We must all *cut down* our expenses. (*b*) *To run* : *Cut down* the road and see if the policeman is still there.

To cut in. (*a*) *To interrupt* : While I was speaking she kept *cutting in.* (*b*) *To enter quickly* : *Cut in* and get your hat.

To cut off. (*a*) *To stop* : He has *cut off* all his connections with her. (*b*) *To kill* : She was *cut off* in the prime of life. (*c*) *To run away* : The prefect told the small boy *to cut off.*

To cut out. (*a*) *Successfully to rival* : He's *cutting me out* with my best girl. (*b*) *To cut a design* : She gave him some patterns *to cut out* for her.

To be cut for a position (*to be specially fitted for*). He seems to be *cut out for a* statesman.

To cut short (*to stop*). He made this suggestion but I *cut him short.*

To cut or **to cut dead** (to refuse to recognize an acquaintance in public, affect not to know, avoid meeting a person). She would *cut her* dearest friend if she married a prince. He *cut you dead*, you say ; but are you quite sure he saw you clearly enough to know you ?

To cut one's coat according to one's cloth (to live within one's means). If you will not *cut your coat according to your cloth* you will soon go bankrupt.

To cut one's own throat (to act so as to ruin oneself). When he signed the agreement he did not know he was *cutting his own throat.*

To cut the Gordian knot (to solve a difficulty in a bold or unusual manner). Stuart must kill his brother for the cause. In no other way could the *Gordian knot* be cut.

Exercise 46. *Use the following in sentences :—*

Cut short (interrupt).

Cut in (enter abruptly ; interpose in conversation).

Cut down (reduce expenses).

Cut off (intercept supplies, communications).

Cut off with a shilling (disinherit by bequeathing a shilling)

Cut up (distress greatly).

263. Do.

To do by (to act toward ; treat). Do as you would be *done by.*

To do away with. (*a*) *To remove* : The British Government wisely *did away with* Suttee. (*b*) *To murder* : The robbers lost no time in *doing away with* their victim.

To do for (*to ruin*). I am *done for.*

To be done up (*to be exhausted*). Having walked ten miles, he is quite *done up.*

To have to do with (to have an interest or part ; be connected or have business with). She is insolent towards all who *have to do with her.*

To have done with (to leave off ; make an end of it ; be through with). I *have done with* scheming.

To do the trick (to achieve one's object, accomplish one's purpose). My last hit *did the trick.*

264. Draw.

To draw on. (*a*) *To put on* : Slowly she *drew on* her gloves. (*b*) *To borrow from* : I *drew on* Mohan for my immediate expenses. (*c*) *To*

approach : It grew colder as night *drew on.* (*d*) *To lead on* : He's shy, but the maiden *draws him on.*

To draw out : (*a*) *To make long* : He *drew out* his sermon until the congregation slept. (*b*) *To make some one speak without reserve* : He was reticent at first, but her kindness *drew him out.* (*c*) *To take out something from inside* : She put her hand in her pocket and *drew out* her cheque book.

To draw up : (*a*) *To pull up* or *stop* : The motorist soon *drew up.* (*b*) *To stand erect* : She *drew herself up* proudly. (*c*) *To formulate* : The lawyer *drew up* the agreement.

To draw a blank (to be unsuccessful as in an enterprise). In the lottery of life he *drew a blank.*

To draw a cheque (*to make out a cheque payable to somebody*). When the bookseller presented his bill, *he drew him a cheque for* the whole amount.

To draw the line somewhere (to fix the limit ; refuse to go further.) On the principle of "doing in Turkey as the Turks do" we should even have ridden donkeys on the sand if I had not put a firm veto on it, saying, "We must *draw the line somewhere.*"

265. Drop.

To drop in (*to pay short visit*). When passing your house I will *drop in* to see you.

To drop into (*to become accustomed to*). You will soon *drop into* our way of doing things.

To drop off : (*a*) *To decrease* : The attendance at this class never *drops off.* (*b*) *To fall* : When the leaves are dead they *drop off.* (*c*) *To go* : Leave her alone, she wants *to drop off to* sleep.

To drop out (*to retire*). One of the competitors soon *dropped out.*

To drop in (to pay an informal visit). If he could *drop in* on a Sunday, he might go home the wiser.

To like or **take a drop** (to like or take a drink ; to drink hard). The valet *liked a drop* as well as his master.

To take or **have a drop too much** (to be intoxicated). I went to Chequers and *had a drop too much.*

266. Fall.

To fall away : (*a*) *To become lean* : These cattle have quickly *fallen away in* flesh. (*b*) *To revolt* : The whole province has *fallen away* from the King. (c) *To become careless* : You used to work well, but now you are *falling away.*

To fall back (*to retreat ; to yield*). At last the rioters *fell back.*

To fall back upon (*to have recourse to some help*). You must lay by something to *fall back upon* in time of emergency.

To fall flat : (*a*) *To fail* : This play will *fall flat.* (*b*) *To drop to the ground* : As the firing began they all *fell flat* to avoid the bullets.

To fall for : (*a*) *To succumb to the attraction of* : He always *falls for* a pretty face. (*b*) *To be tempted by* : Eve *fell for* the serpent.

To fall in with. (*a*) *To meet*: At my friend's tea party I *fell in with* a strange fellow. (*b*) *To agree with*: I am sure she will soon *fall in with* my opinion.

To fall out, to fall out with (*to quarrel*). I am told the two brothers have *fallen out*. I don't like to *fall out with* my friends. Blessing on the *falling out* that all the more endears.

To fall through (*to fail*). The scheme has *fallen through* for want of adequate support.

To fall to (*a*) *To commence*: He *fell to* working with those articles. (*b*) *To begin to eat*: They *fell to* ravenously.

To fall upon (*to attack*). The Germans surprised their enemies and *fell upon* them as they slept.

To fall flat (failed to excite interest or amusement). The best written paper must *fall flat* on an audience accustomed to hear the best orators.

To fall foul of (to quarrel with; to attack or assail violently). He had not been seated at table five minutes before he managed *to fall foul of* everybody within reach. You *fall foul* upon our miracles and our saints.

To fall on one's feet (to come advantageously out of a predicament, in allusion to the cat's nimbleness of always falling on its feet). Anybody else could hardly have escaped imprisonment in such a case, but he has the knack of always *falling on his feet*.

To fall to the ground (to come to nothing; to be discredited or rendered futile). All his hopes *fell to the ground* when he was told that Mr. James was still alive.

To fall short (to be or prove deficient; fail to meet the standard). The labourers should never *fall short* of the common wages of the country.

To fall in love with (to be enamoured of). He *fell in love with* his friend's sister.

To try a fall (to have a wrestling-bout). You shall *try* but *one fall*.

Exercise 47. *Illustrate the use of the following:—*

Fall a prey to.	Fall upon.
Fall flat.	Fall into a rage.
Fall to the ground.	Fall into.
Fall into error.	Fall upon.
Fall to pieces.	Fall back upon
Fall in with.	Fall out.
Fall through (miscarry; fail)	Fall short.
Fall to (begin eating or fighting).	Fall off.

Fall foul of (come into collision with, quarrel with, attack).

267. Get.

To get. (*a*) *To buy*: I am going *to get* a pair of socks. (*b*) *To fetch*: Go and *get* your hat. (*c*) *To obtain*: A good teacher *gets* good results. (*d*) *To become*: It's *getting* late. (*e*) *To receive*: He's *getting* Rs. 50 per mensem from his father for pocket expenses. (*f*) *To arrive*: I expect she will *get* here to-morrow. (*g*) *To understand*: I don't *get* your meaning.

To get about (*a*) (1) *To move*: He *gets about* quickly. (2) *To walk*: She was down with fever last week but she is *getting about* now. (3) *To travel*: He *gets about* a great deal. (*b*) *To set about doing something*: Tell him to *get about* his business. (*c*) *To be rumoured*: It's *getting about* that he is a scoundrel and cheat.

To get along (*a*) *To agree*: They *get along* well together. I *got along* excellently well *with* my cousin. *(*b*) *To go*: Well, it's time for me to be *getting along*.

To get at (*a*) *To attain to*: His object in this inquiry was to *get at* the truth. (*b*) *To bribe*: Don't trust him, he's been *got at*. (*c*) *To insinuate*: What are you *getting at*?

To get through (*a*) *To pass*: He has *got through* the examination. (*b*) *To finish*: I will accompany you as soon as I *get through* this work. (*c*) *To spend foolishly*: He soon *got through* all his money.

To get up (*a*) *To rise*: He *gets up* at eight o'clock. (*b*) *To dress*: He was *got up* like a prince. (*c*) *To launder*: My dress shirt has been well *got up*.

Exclamations with "Get": Get along! *Move along! Nonsense!* Get off! *Go away!* Get on! *Move!* Get in! *Enter!* *Get out! *You don't mean it!* Get out! *Go away!* Get up! *Rise!*

To get down (*a*) *To write to dictation*: *Get down* these notes quickly. (*b*) *To descend*: She climbed up the ladder, but soon *got down*. (*c*) **To be unhappy* or *unfit*: I soon *get down* in this bad weather. (*d*) *To annoy*: I don't like her. She *gets me down* every time.

To get in (*a*) *To enter*: As soon as they saw me they *got in* the car and started to drive off. (*b*) *To be a successful candidate*: He will *get in* the I. C. S. (*c*) *To return home*: At what time did you *get in*?

To get off (*a*) *To escape*: His friends expected that he would *get off* with a fine. (*b*) *To make acquaintance with*: He *got off* with a nice girl. (*c*) *To depart*: He *got off* in good time this morning. (*d*) *To sell*: He *got off* all his goods.

To get on (*a*) *To make progress*: She is *getting on* nicely with her English. (*b*) *To recover from an illness*: She was very ill, but she is *getting on* nicely now, thank you. (*c*) *To annoy*: I don't like Parma, he *gets on my nerves*. (*d*) *To agree or live sociably with*: It is hard to *get on* with a suspicious friend.

To get out of (*to escape from*). You were lucky to *get out* of her clutches.

To get out (*to remove*). I can't *get* this stain *out*.

To get over (*a*) *To surmount*: He *got over* all his difficulties. (*b*) *To make a good impression*: I don't think that speech will *get over*.

To get round a person (*to wheedle*, or *prevail with, somebody*): He will try to *get round* the money-lender and thereby meet his present engagements.

***To get round** (*to be rumoured*). Please don't speak of this, I don't want it *to get round*.

To get wind of (to hear or learn of, to come to the knowledge of). If my old uncle *gets wind of it* he will cut me off with a shilling.

To get by heart or **rote** (to commit to memory). I have *got* all the hymns *by heart*.

Exercise 48. *Use the following in sentences* :—

Get the upper hand. Get wind (become known).
Get by heart. Get it into one's head.
Get on one's nerves. Get through. Get into.
Get over. Get round. Get abroad. Get on.

268. Give.

To get away (*a*) *To distribute; to present* : The Governor *gave away* the prizes. (*b*) *To betray* : In his cross-examination he ultimately *gave himself away*.

To give in (*to yield*). When pushed hard the door finally *gave in*.

To give forth (*published, noised abroad*). Soon after it was *given forth*, and believed by many, that the King was dead.

To give out (*a*) *To distribute* : I saw a man *giving out* handbills in the street. (*b*) *To become exhausted* : The ponies *gave out* at the next milestone. (*c*) *To announce* : It was *given out* that the president was dead.

To give up (*a*) *To despair of one's recovery* : The doctors have *given him up*. (*b*) *To surrender* : We are creditably informed that the murderer has *given himself up* to the police. (*c*) *To abandon* : I had to *give up* smoking.

To give way (*a*) *To yield* : She would not listen to me at first, but at last she *gave way*. (*b*) *To break; to snap* : The rope is sure to *give way* if you pull it so hard.

Give-and-take (the making of mutual concessions). No settlement is possible unless our representatives meet in a *give-and-take* spirit.

To give a good account of (to prove one's ability, or success in anything). He *gave* quite *a good account of himself* in the final match.

To give oneself airs (to assume an arrogant or superior attitude ; to put on airs). A stuck-up fellow who *gave himself airs*.

To give one the lie (to denounce one as a liar). When he denied having received the payment *I gave him the lie* direct by producing his receipt duly signed and stamped.

To give rise to (to cause or produce ; result in.) This event *gave rise to* mutual dissensions.

To give one the slip (to avoid one who is seeking for you ; to escape from). The prisoner *gave* constables *the slip* and has not yet been caught.

Exercise 49. *Illustrate the use of the following* :—

To give a person to understand. To give the lie to.
To give oneself to. To give audience.
To give one a bit of your mind (to scold him). To give way.
To give countenance. To give currency to.
To give place to. To give a false colouring to.
To give loose rein to. To give rise to.
To give vent to. To give one his due.
To give chase (to pursue something that is running away from you).

269. Go.

Go by (*a*) *To judge from:* You cannot always *go by* appearances. (*b*) *To be guided by*: It is a good rule to *go by* the advice of your parents.

To go down (*a*) *To decrease in price*: Sugar had *gone down*. (*b*) *To sink*: The "Lusitania" *went down* in 1916. (*c*) *To be well received*: She sang two songs which *went down* well with the audience. (*d*) *To lose cash*: My friend, once prosperous, but now *gone down*. (*e*) *To be believed*: That story won't *go down*.

To go for (*a*) *To seek*: I *went for* the doctor at 9 a.m. (*b*) *To reprimand*: I did not like his tone and I *went for him* tooth and nails. (*c*) *To be sold at*: These watches are *going for* Rs. 20 each.

To go off (*a*) *To succeed*: The concert *went off* very well. (*b*) *To explode*: Just a touch and the gun *went off*.

To go into (*to investigate, to examine*). He promised to *go into* the matter.

To go on (*a*) *To continue*: She *went on* doing her work till twelve o'clock. *(*b*) *To behave badly*: I must say I don't like the way she *goes on*. (*c*) *To be angry*: When he asked her about it she *went on* dreadfully, so he withdrew his question.

To go out (*a*) *To leave a house* or *room*: The master left the class-room. There was no noise when he *went out*. (*b*) *To be extinguished*: The fire in the hearth has *gone out*. (*c*) *To become unfashionable*: Blue serge suits were fashionable ten years ago, now they have *gone out*. (*d*) *To strive for*: If you are *going out* for big results, you must make a big effort.

To go through (*a*) *To suffer*: The poor woman has *gone through* much. (*b*) *To examine*: I must *go through* the accounts. (*c*) *To carry determinedly to a finish*: This was their plan, and I think they mean to *go through* it.

To go up (*a*) *To ascend*: The plane *goes up* very quickly. (*b*) *To burn* or *explode*: A bomb was dropped on a tower which *went up* in flames. (*c*) *To increase*: The shares in the market have *gone up*. (*d*) *To enter a University*: My brother *goes up* to Cambridge next week.

To go back on (to fail to keep, especially of promises). He gave me a definite promise and he is not likely *to go back on* his word.

To go in for (to urge, favour, or support with energy). Nobody else is *going in for* it, I believe, except the mover.

To go out of one's way (to take extra pains or unnecessary trouble). Who would have thought he would *go so far out of his way to* help a poor porter?

To go to the dogs (to go to ruin). The school might as well *go to the dogs* for all he cares.

Go to the wall (be forced to yield; fail or be unsuccessful). Quacks prosper as often as they *go to the wall*.

Go without saying (be taken for granted). That false accusations rarely succeed *goes without saying*.

To go hard with one (to prove a troublesome matter to one). Had the implications of his speech been understood at the time it would *have gone very hard with him*.

To go with the stream (to do as people around one do). It is so much easier in everything *to go with the stream* and to do what you are expected to do.

To go all lengths (employ every means ; use every effort) : He is willing *to go all lengths* to further the cause of temperance.

No go (of no use or avail, impossible, a failure). But it was *no go* ; the Simon Commission was boycotted by all parties in India.

Exercise 50. *Use the following in sentences :—*

To go mad.
To go hand in hand.
To go a long way.
To go to law.
To go out of one's way to do a thing.
To go well with.
To go under (to sink, fail, succumb).
To go on a fool's errand.
To go through fire and water.
To go to the wall.
To go to the bad.
To go to the dogs.
To go to rack and ruin.
To go in for.

270. Hold.

To hold out. (*a*) *To offer resistance* : The rebels *held out* for about a month. (*b*) *To offer* : Law *holds out* no prospects.

To hold up (*to stop on the highway and rob*) : They were *held up* by bandits.

To hold over (*to delay ; to postpone*). The judge said that he would *hold over* his judgment till after the summer vacation.

To hold by (adhere to, esteem, approve of). Even you who did not *hold by* stage plays made an exception of it.

To hold forth (to speak at great length; harangue). A petty conjuror, telling fortunes, *held forth* in the Minto Park.

To hold good (remain in full force and effect). The rule still *holds good*, in spite of so many exceptions.

To hold off (to remain at a distance, refrain from intimacy or intercourse). If you really love me, *hold off*.

To hold out (to offer resistance ; not to succumb or yield). Even a consumptive may *hold out* for years.

To hold in play (to keep occupied or employed). Grouchy was to *hold* the Prussians *in play* until the emperor had routed Wellington.

To hold one's own (to maintain one's position, as in a contest). Though she looked to be so timid and shy, she was quite capable of *holding her own*.

To hold water (to be capable of bearing close inspection). Whether your story would succeed in *holding water* is more than I can say.

To hold in check (to restrain ; to control). It is a wonder if you still believe that an army of 8,000 men at Kandahar would be sufficient *to hold in check* the advance of 10,00,000 Russians from the Caucasus.

To hold the stage (to have the attention of one's audience). He *held the stage* for two hours and kept the audience spell-bound.

To hold with the hare and hunt with the hounds (to keep on good terms with two conflicting parties ; to play a double game). How long can one *hold with the hare and hunt with the hounds* ?

Exercise 51. *Use the following in sentences :—*

To hold one's peace.
To hold one's tongue.
To hold in check.
To hold one's own.
To hold one's ground.
To hold up one's head.
To hold one's head high.
To hold true.
To hold water.
To hold one's hand.
To hold one in esteem.
To hold together.

271. Keep.

To keep back (to conceal). I shall *keep back* nothing from you.

To keep in (*a*) *To detain after school-hours* : A few boys were *kept in.* (*b*) *To be confined to the house* : I was *kept in* by a bad cold.

To keep on (*to continue doing*) : She *kept on* talking all the night.

To keep up (*a*) *To carry on* : The husband and wife *kept up* the discussion. (*b*) *To maintain* : He is trying his best to *keep up* the reputation of his family. (c) *To remain unsubdued* : I do not know how he *kept up* under his misfortunes.

To keep up appearances (to remain outwardly unchanged ; to act in a way circumstances have led people to expect of one) : Though his whole business is ruined, yet he manages to *keep up appearances.*

To keep abreast of or **with** (to keep up to the same plane). They must upward still, and onward, who would *keep abreast of* truth.

To keep a stiff upper lip (to keep up your courage, spirits; stand firmly): It was *keeping a stiff upper lip* that carried me through a great many hard trials.

To keep at arm's length (keep as far away as one can reach with the arm ; hence, away from close contact or intimacy). I always *keep* such people *at arm's length.*

To keep body and soul together (to keep alive ; to keep from starving). Bread alone can't *keep body and soul together.* The labourers hardly get as much as would *keep body and soul together.*

To keep company with (to frequent the society of ; associate with). I do not *keep company with* such people.

To keep one's countenance (to preserve a calm demeanour ; restrain from blushing or smiling). Courtiers always *keep their countenance* though they seldom keep their word.

To keep oneself to oneself (to keep aloof from society ; take no counsel with others).

To keep one's eyes open (to be wide awake or on the alert). It is better to always *keep your eyes open.*

To keep one's head above water (to maintain one's position). He manages to *keep his head above water* somehow or other.

To keep open doors, house or **table** (to show hospitality to ; to cater generally as to friends, acquaintances, and parasites). My friend *keeps an open house.*

To keep pace (to continue at the same rate as ; not fall behind). Don't walk so fast else I shall not be able *to keep pace* with you.

To keep the ball rolling (to maintain interest and animation in anything; to keep anything going, especially a conversation or social entertainment). I put in a word now and then *to keep the ball rolling*.

Exercise 52. *Frame sentences to illustrate the use of the following:—*

To keep within bounds.	To keep with (to hold in restraint).
To keep out of the way.	To keep in with (to keep in the favour of)
To keep a thing to oneself.	To keep down (to hold in subjection).
To keep one's own counsel.	To keep in view.
To keep a person in the dark.	To keep things going.
To keep a good table.	To keep one's own counsel.
To keep a sharp look-out.	To keep at it (to persist).
To keep pace with.	To keep one's eye on another person.
To keep good hours.	To keep an opponent at arm's length.
To keep company with.	To keep the wolf from the door.

To keep the house (is said of one who is obliged to remain indoors owing to illness).

To keep house (is to manage the business of a household).

272. Lay.

To lay by (to store up for future use): She resolved to *lay by* a part of her income.

To lay out (to invest): He *laid out* a large sum in Railway shares.

To lay up (to be confined to bed): He was *laid up* with fever.

To lay about one (to deal blows on all sides; to exert oneself to the utmost). He'll *lay about him* to-day.

To lay a fire (to place wood, paper and coal in a grate in suitable position ready for kindling). It is not so easy *to lay a fire* as you suppose.

To lay aside (to put by or away; leave off; abandon; dismiss from thought; cease to consider). Please *lay aside* your false pride and begin your work.

To lay at one's door (to accuse; to charge with the responsibility for something). He never admits his own fault but always *lays it at another's door*.

To lay before (to submit or present to, to offer for examination; as, *to lay* a scheme *before* a meeting).

To lay by the heels (to fetter or place under restraint). The judge will *lay* the bailiff *by the heels*.

To lay down. (1) *To give up or resign; to relinquish*; as, to *lay down* the reins of office. (2) *To declare, assert, or affirm, especially in an authoritative or dictatorial manner*: as, to *lay down* the law. (3) *To surrender*: The rebels *laid down* their arms.

To lay heads together (to consult, confer, plan). *Lay your heads together*, friends, and devise a suitable scheme.

To lay the cornerstone (to make a regular beginning). If we succeed in this we shall be *laying the cornerstone* of all our future fortune.

To lay heart (to take into serious consideration ; to grieve or ponder over). Also rendered *to take heart.* Though she listens to such lessons she does not *lay them to heart* as she might.

To lay low (to bury, kill, humiliate, etc.). I saw her *laid low* in her kindred's vault. His pride was *laid low* by the defeat.

Exercise 53. *Use the following in sentences of your own:—*

To lay waste (to ravage). To lay bare(to expose).

To lay open (to reveal, to explain).

To lay one under an obligation (to oblige a person).

To lay a trap. To lay before (to submit or present to).

To lay heads together (to consult together ; to take common counsel).

To lay hands on (to seize, appropriate, also do violence to).

To lay down one's arms (to surrender).

To lay down the law. To lay hands on (to grasp).

To lay up for a rainy day (to make provision for a time of trouble and difficulty).

273. Look.

To look after (*to take care of*). You must *look after* your health.

To look down upon (*to treat with indifference* or *contempt*). She *looks down upon* her poor parents.

To look forward to (*to expect with pleasure*). I am *looking forward to* the Xmas holidays.

To look into (*to investigate*). I will *look into* the matter.

To look on (*to regard*). I *look on* him as my brother.

To look to (*a*) *To be careful* : *Look to* your manners. (*b*) *To hold responsible* : as, *to look to* the endorser of a note for payment. (*c*) *To attend to* : as, *Look to* her, she is about to faint. (*d*) *To regard expectingly* or *with enquiry and hope* ; *turn to, as for help* : Some *look to* price, others to quality, we suit both.

To look up. (*a*) *To search for* : *Look up* the word in the dictionary. (*b*) *To improve* : Things are *looking up*. (*c*) *To pay a visit to* : *Look me up* when you come to Delhi.

To look up to a person (*to respect a person*). His friends *look up to him.*

Her, his, your etc., look-out (the particular matter or thing, that concerns one and is to be guarded against or watched for). If he chooses to vote for the devil, that is *his look out* .

To look over. (1) To glance over hastily or superficially ; as, to *look over* a manuscript. (2) To examine with care, as accounts, property etc. The auditors *look over* the account books annually. (3) To overlook, forgive, pardon. Let us just warn the man and *look over* his faults this time.

To look through coloured glasses (to view through the medium of one's preferences or prejudices). You should *look* at the matter impartially and not *through coloured glasses.*

To look about one (to be watchful or observant ; to take one's circumstances or position into consideration). *Look about you* and you will see plenty of signs of the brooding storm.

To look a gift-horse in the mouth (to pick flaws in or find fault with a gift or favour). Instead of accepting thankfully the new constitution the Indians are *looking the gift-horse in the mouth*.

To look alive or **look sharp** (to be very watchful or careful, to hasten, to be prompt and alert). Tell your man to *look sharp*, please, as I have no time to waste.

To look blue (to show signs of low spirits, disgust or disappointment). He *looked blue* when the waiter looked up to him for the usual tip.

To look or **speak daggers** (to express hatred or anger, in words or mien). There sat he, *looking daggers* at everybody.

To look for a needle in a haystack (to seek what is practically impossible to find). To hope to find out John without any clue to his whereabouts in this vast metropolis is like *looking for a needle in a haystack*.

To look in the face (to meet or face without shrinking). He was now in a position to *look* his creditors *in the face*.

274. Make.

To make for (*to go* or *tend towards*). Contentment *makes for* happiness. He *made* for her.

To make sense (or **anything**) **of** (*to understand*). Are you able to *make anything of* this letter?

To make off with (*to run away*). He has *made off with* my tools.

To make over (*to give; to deliver*). He *made over* his bungalow to the Hindu Orphanage.

To make up for (*to compensate for*). This loss of income will, however, *be made up for* by reducing the expenditure under other heads.

To make out. (*a*) *To discover*: I cannot *make out* the meaning of this verse. (*b*) *To read, to decipher*: I cannot *make out* her handwriting. (*c*) *To prove*: You have failed to *make out* your case.

Make it up with (*to settle one's differences with; again, to become friendly with*). He *made it up with* Jones, and now they are friends again.

To make (or **cut**) **a fine** or **sorry figure** (to be much in evidence, used both favourably and unfavourably). Like the Persians they *made a splendid figure* everywhere but at home. Witnesses of this type *make but a sorry figure* in the hands of a skilful counsel.

To make a hit (to make a success; to score, to excel, to profit), "Nor yet did the heiress herself omit The acts that help to *make* a hit."

To make as if or **as though** (to act as if a pretended or supposed condition existed). When crossing the threshold she *made as if* she intended to linger.

To make at (to advance towards, in order to attack, or as if to seize). All men *make at* the same common thing, money.

To make away with (to put out of the way; to remove). A drunken man was decoyed into some water-side den, robbed, and quietly *made away with*.

To make away with oneself (to commit suicide). He was seized with an unaccountable melancholy and the idea of *making away with himself* had flitted his mind a dozen times.

To make believe (to pretend). We will *make believe* that there are fairies in this world.

To make better time (to proceed or travel more rapidly). You will *make better time* by rail than by boat.

To make bold (to take the liberty, venture, muster up courage). I *make bold* to warn you of the risk you run.

To make bricks without straw. (Biblical). To attempt to achieve something without having the necessary material to succeed. Ye shall no more give the people *straw to make bricks*, as heretofore ; let them go and gather straw for themselves.

To make free with (to use with undue freedom ; take liberties with). The nephew *made free with* his uncle's money.

To make much of (to exalt into great consequence). They *made much of* the little author of their town.

To make of (to reach as a conclusion about ; supply a reason for). None knew what *to make of* the transaction.

To make one's pile (to amass money). The Company went into liquidation, but not before the directors *had made their pile*.

To make one's way (to prove successful ; to advance). Slowly and steadily he *made his way* through the crowd. You have *made your way* up from poverty quite unaided.

To make up. (An English idiom of wide meaning. One may *make up* a parcel, a prescription, or a deficiency, *adjust* a quarrel ; *compensate* a loss; *make up* one's mind; *determine* a course, to follow; *concoct* a story ; *lay out*, as type into a page ; *prepare* one's face for the public, or *repair* a hedge). "May I ask if you have *made up your mind* to stay in ?" asked the hen-pecked husband, after a tiff. "No," replied the determined wife, "I have *made up my face* to go out."

To make up to (to come near to, with a show of affection or friendliness towards somebody). Tom's *making up* to the widow.

Exercise 54. *Use the following in sentences :—*

To make peace.	To make room.
To make way.	To make headway.
To make one's way.	To make friends.
To make sure of.	To make short work of.
To make amends for.	To make a clean breast of.
To make a living.	To make common cause with.
To make one's mark.	To make a virtue of a necessity.
To make light of.	To make much ado about nothing.
To make much of.	To make neither head nor tail of.
To make the most of a thing.	To make believe.
To make a shift.	To make mouths or faces.
To make free with.	To make fish of one and flesh of another.
To make fun of.	

275. Pass.

To pass by (*to overlook*). You should generally *pass by* the faults of your friends.

To pass off (*a*) *To pretend to be* : He *passed himself off* a Cambridge graduate. (*b*) *To happen safely or normally* : The much-dreaded examination *passed off* in April last.

To pass for (*to be unjustifiably regarded as*) : He *passes for* a great scholar.

To pass through (*to undergo*) : The people had to *pass through* terrible sufferings during the last famine.

To pass over. (1) To go across ; as, to *pass over* a course. (2) To let go by without notice ; overlook ; as, to *pass over* an insult.

276. Pull.

To pull down (*a*) *To demolish* : It is far easier to *pull down* than to build up. (*b*) *To humble* : Her pride was *pulled down* by the misfortunes she underwent.

To pull one's leg (to impose upon). Then I shall be able to *pull the leg* of that chap. He is always trying to do me.

To pull one through (*said of doctor and patient*) : The doctor will *pull her through* (*i.e.*, will make her recover).

To pull together (*to work together in harmony*) : Unless they *pull together* they cannot succeed.

Pull up (*a*) *To scold* ; *to rebuke* : He was *pulled up* by the Principal. (*b*) *To check in course of action* : Your father cannot long permit such extravagance, Ahsan ; he's sure to *pull* you *up* soon.

Pull through (*a*) *To pass with difficulty* : My brother *pulled through* the examination. (*b*) *To recover from illness* : Youth and a sound constitution began to *pull him through*.

To pull up (*a*) To stop, as a horse, by pulling on the reins ; hence, to stop in any course : Well, I'll go slower, but *pull me up* if I forget to keep the brake on. (*b*) To take courage : Let those that are weak and fearful *pull up* their spirits.

To pull the strings (to set in motion secretly ; be the hidden cause of action ; to be the real though hidden promoter of anything). The men who *pull the strings* are down in the Cape.

To pull a long face (to look very solemn or serious). The Lord Chancellor *pulled a very long face* because the young prince could not be induced to study.

277. Put.

To put by (*to lay aside* ; *to lay up in store*) : While his salary was good, he did not *put by* anything against emergencies.

To put on (*to assume*) : He always *puts on* an air of dignity.

To put out (*a*) *To extinguish* : Please *put out* your light. (*b*) *To be vexed or annoyed* : She was *put out* when I refused her request for a loan. (*c*) *To confuse or disconcert* : The lawyer was very much *put out* when he was not allowed to enter the court-room. (*d*) *To blind* (the eyes) : Betray'd, captiv'd, and both my eyes *put out*.

To put off (*a*) *To evade* : He tried to *put me off* with false promises. (*b*) *To postpone* : Don't *put off* till to-morrow, what you can do to-day.

To put up with (*a*) *To endure* : One has to *put up with* many hardships while travelling. (*b*) *To tolerate* : How long can one *put up with* his insolence ?

To put one up to (*to incite one to*). They *put him up* to mischief.

To put out of countenance (to confuse ; cause to feel ashamed). You did *put* her a little *out of countenance.*

Hard put to it (*in great trouble* : *sore beset*). For if he, though a man, was so *hard put to it*, what canst thou, being but a poor woman, do ?

Put to it (*tested* ; *tried*). Well, I was never so *put to it* in my life.

To put two and two together (to reason logically ; to draw a logical conclusion). Bimla is a clever girl, and can *put two and two together.*

To put in a word for one (to recommend to use one's influence) : If you think so highly of him, it is time that you should *put in a word for him* so that the boss might agree to take him on.

To put in an appearance (to present oneself ; to attend) : My friend the Doctor has just *put in his appearance.*

To put down (to suppress) : The rebellion was *put down* in no time.

Exercise 55. *Illustrate the use of the following* :—

To put in mind.	To put to shame.
To put to the sword.	To put one on his mettle.
To put the cart before the horse.	To put a good face on a thing.
To put one's shoulder to the wheel.	To put one out of countenance.
To put a spoke in one's wheel.	To put one's pride in one's pocket.

278. Run.

To run down (*a*) *To speak ill of* : He is always *running down* his elder brother. (*b*) *To trace* : The burglar covered his tracks, but the police eventually *ran him down.* (*c*) *To run over* : He was *run down* (run over) by a motor-car. (*d*) *To be enfeebled* : On account of over-work she is very much *run down.*

To feel run down (*to feel depressed* or *exhausted*) : I have been working very hard for the last three days and I *feel run down.*

To run in (*to arrest*) : The motor-driver exceeded the speed limit and was *run in* by the police.

To run out (*a*) *To lack* : Give me a few cigarettes please ; I have *run out* of them. (*b*) *To come to an end*: The present year has *run out.*

To run through (*to squander*) : He has *run through* his fortune.

To run up (*a*) *To increase* : Recently my expenses have *run up* considerably. (*b*) *To accumulate* : Why do you let your bills *run up* ?

Out of the running (out of the race ; disqualified). Dewan Abdul Hamid being *out of the running* there are now only two candidates for the chief ministership.

To run to seed (to exhaust vigour in seed-bearing : hence, to waste oneself). He is *running* rapidly *to seed.*

To be run after (to be popular and admired). Mrs. Harley was much admired and *run after.*

To run riot (to act without restraint ; to roam wildly). The boy seems to have let his imagination altogether *run riot.*

To run short (to have an insufficient quantity). The army was *running short* of provisions and ammunition.

279. Set.

To be set on doing a thing (*to be determined*) : I am *set on* going to Kashmir for my holidays this year.

To set down. (*a*) *To place* : The servant *set down* the tray on the table and went out. (*b*) *To describe* or *enumerate* : You *set down* the chief points in your letter to her. (*c*) *To snub* : Sir Harry owned himself to blame ; and thus the lady's pride was *set down* softly.

To set forth. (*a*) *To start on a journey* : He *set forth* for America rich in hope but poor in pocket. (*b*) *To make a full* or *formal statement of* : She *set forth* her reasons with all the logic of the legal mind.

To set in (*to commence*) : The rainy season has now *set in*.

To set off. (*a*) *To start* : He *set off* for Kashmir early this morning. (*b*) *To add to* ; *to strike beholders the more by virtue of contrast* or *setting* : A woman's beauty is *set off* by her clothes and ornaments.

To set upon (*to attack*) : The robbers *set upon* the defenceless camp.

To set out (*a*) *To start on a journey* : He will *set out* for Europe in May. (*b*) *To state clearly* : He *set out* his ideas in simple English.

To set up. (*a*) *To open a business* : He has *set up* as a cloth merchant. (b) *To establish* : He has enough to *set him up* in trade.

To set up for (to pretend to be ; have pretensions to being). Mr. Walker, too, *sets up for* a musician.

To set one's cap at (to try to capture as a spouse or to try to attract the affections of another). That girl is *setting her cap at you* in no disguised manner.

To set one's face against (to oppose resolutely). He is not likely to vote with us as he has *set his face against* the scheme.

To set store by (to prize or esteem highly. A phrase with many variants and numerous intensives such as *great, much, high*, etc. ; used also in the negative form, as *to set little*, or *no store by* or *of*) : The great scheme, on which we *set so high a store*, failed to catch the public.

Exercise 56. *Use the following in sentences :—*

To set a thing on fire.
To set store by.
To be well set up.
To set one's face against.
To set one's house in order.
To set people by the ears.
To set the Thames on fire (to attempt the impossible).

280. Smell.

To smell (*to suspect*) : I went through her letter again and again, but could not *smell* disloyalty anywhere.

To smell a rat (*to suspect* something fishy) : When she told me the story I didn't believe her. I *smelt a rat* at once.

281. Start.

To start. (*a*) *To commence* : He *started* with very little money and made millions. (*b*) *To frighten* : As they were walking across the field they *started* a hare. (*c*) *To jump in fear* : Some one shouted in my ear suddenly and I *started* from my seat. (*d*) *To set out* : He will *start* for Lahore to-day.

282. Stick.

To stick out. (*a*) *To endure* : I like the way she *sticks it out*, ill as she is. (*b*) *To be obvious* or *obtrusive* : His vanity *sticks out a mile.* His nose does *stick out*, doesn't it ?

Stuck up. (*a*) *Proud* : I don't like her, she is very *stuck up.* (*b*) *Affixed* : A big poster was *stuck up* on the wall.

To stick at nothing (to let nothing stand in or impede the way of). He is a man who would *stick at nothing* to gain his ends.

To stick by (to cling faithfully to). In spite of the presuasions of his dearest friend he *stuck by* his sister.

To stick to one's colours (to adhere firmly to one's cause, keep one's flag flying). Mr. John's loyalty to our cause is beyond question. He will *stick to his colours* to the last.

To stick to one's guns (to remain faithful to the cause). He said he had made a great mistake in championing her cause, but having done so, he would *stick to his guns* to the last.

283. Take.

To take after (*to resemble*) : She *takes after* her mother.

To take back. (*a*) *To withdraw* : He *took back* the words he had said against her. (*b*) *To receive again* : The firm *took back* the broken glasses and replaced them by new ones. (*c*) *To return* : I *took* the books *back* to the Library.

To take down. (*a*) *To swallow* : Come on, my boy, *take* this mixture *down*. It will do you good. (*b*) *To transcribe* : All her speeches were *taken down* in short hand. (*c*) *To demolish* : The decorations were *taken down* after the festival. (*d*) *To snub* or *scold* : Your father *took* me *down* rather badly about that letter.

To take in. (*a*) *To deceive* : I was badly *taken in.* (*b*) *To comprehend* ; *to understand* : Sluggish minds require time *to take in* new notions.

To take to. (*a*) *To become addicted to* : Recently he has *taken to* drinking. (*b*) *To commence* : "Men of learning who *take to* business discharge it generally with greater honesty than men of the world."

To take up. (*a*) *To commence* : She has *taken up* photography as a hobby. (*b*) *To occupy* : It will *take up* too much time to tell you the whole story.

Take it from me (take my word for it). You might *take it from me* that none is more dishonest than he.

Take a drop too much (to drink to excess). Don't take him seriously, he seems to have *taken a drop too much.*

To take by storm (to capture by assault). The fort of Agra was *taken by storm.*

To take in good part (to receive with a good grace). I hope that you will *take in good part* what I am going to say.

To take ill (to be offended at). I hope you will not *take it ill* if I tell you not to trust your wife.

To take anything to heart (to be greatly affected by it). Be brave, don't *take your failure* too much *to heart.*

To take to task (to reprove). He was *taken to task* for the shortage in the cash balance.

To take to one's heels (to flee). The robber *took to his heels* the instant he noticed the policeman.

To take a leaf out of another's (or **the same**) **book** (to take example or pattern from). What a pity that our leaders *do not take a leaf out of the same book !*

✓ **To take the wind out of one's sails** (make one's words or actions ineffective by anticipating them, to put a damper upon one's energy or enterprise). The document in my possession is sure *to take the wind out of his sails* the moment it is brought to the notice of the court. I went to speak to her but she *took the wind out of my sails* by her words.

To take aback (generally used in the passive construction only to be bewildered or astounded). "Ay what!" asked his wife rather *taken aback.*

To take after (to resemble). In this as in several other things she *takes after* her mother.

To take to one's bed (to be sick or ill). It is quite true that he had to *take to his bed* several times during the past month.

Exercise 57. *Illustrate the use of the following :—*

To take into account.	To take to task.
To take advantage of.	To take the law into one's own hands.
To take notice of a thing.	To take one by surprise.
To take upon oneself.	To be taken aback.
To take to one's heels.	To take it into one's head.
To take pride in.	To take a leaf out of another's book.
To take the bull by the horns.	To take a leap in the dark.
To take the world easy.	To take things easy.
To take the lead.	To take the bread out of one's mouth.
To take the measure of a man.	To take a fancy.

284. Talk.

To talk over. (*a*) *To discuss* : We *talked over* the matter for two hours. (*b*) *To persuade* : He was against me at the start, but eventually I *talked him over* to my views.

To talk a person's head off (to bore one with too much talk). I am afraid my old cashier will *talk my head off*, he is so free with his tongue.

To tell against (to prove unfavourable to) **one**. I am afraid your statements will *tell against* you.

To tell tales out of school (to tell publicly that which is not for the public). We want you to join us but not until you undertake not *to tell tales out of school.*

To tell on or **upon** (to have a prejudicial effect on). The results are not yet published and the suspense is *telling upon* his health. The strain *told upon* her health.

285. Throw.

To throw up (to resign): In disgust he *threw up* his appointment.

*** To throw up the sponge** (to give up; to confess oneself beaten). (*a*) He tried repeatedly to explain, but eventually *threw up the sponge.* (*b*) They fought bravely, but without avail, against superior forces, and in the end were obliged *to throw up the sponge.*

To throw down the gauntlet (to give an open challenge). He *threw down the gauntlet*, and none dared to take it up.

To throw dust in the eyes of (to mislead, hoodwink, deceive). Don't try *to throw dust in my eyes.* I know everything.

To throw dust or mud at (to speak ill of, to abuse). Persons in his position should always expect to have *mud thrown at* them gratuitously.

To throw cold water on (to discourage one in, make little of). His father *threw cold water* on all his ambitious schemes.

To throw the handle after the blade (to risk all in an effort to recover losses, to lose even the little which remains to one, to send good money after bad). After losing so much money at the Casino, to think of speculating in cotton and wheat would be nothing but *throwing the handle after the blade* with a vengeance.

To throw over (to abandon, to cease to aid or acknowledge). I have been working with him at this scheme for years and I am not going to *throw him over* at this stage.

To throw stones at (to find fault with others). Those who live in glass houses should not *throw stones at* others.

286. Try.

To try on. (*a*) *To attempt*: She could not deceive me although she *tried it on.* (*b*) *To try the fit of clothes*: He went to the tailor to *try on* his new suit.

To try one's hand at (to undertake as an experiment, make an attempt at). Being unsuccessful in several undertakings he determined to *try his hand at* farming.

To try conclusions (to pit oneself against). After this he would have *to try conclusions* with his own people.

287. Turn.

***To turn in** (*to go to bed*). It is already twelve o'clock—let's *turn in.*

To turn one's back upon (*a*) *to turn away from*: Many failures embittered him and finally he *turned his back upon* Bombay. (*b*) *To refuse help to*: She applied to her father for help, but he *turned his back upon her.*

To turn out. (*a*) *To produce*: This factory *turns out* cement, to the extent of a thousand maunds daily. (*b*) *To prove*: He *turned out* to be a gambler. (*c*) *To expel*: *Turn out* this man at once.

To turn off (*to dismiss*). If your servant is lazy, why don't you *turn him off*?

To turn up. (*a*) *To happen*: Who can say what will *turn up* next? (*b*) *To appear*: You had promised to come, but you did not *turn up.* (*c*) *To upturn*: This plough *turns up* the soil at an amazing rate.

To turn a deaf ear to (to refuse to listen). He *turned a deaf ear to* all our entreaties.

To turn the head or **brain of** (to affect one mentally, disturb one's balance). This sudden good fortune has *turned the poor girl's head.*

To turn in one's grave (a phrase used with reference to the dead, when something happens which would have caused grief or annoyance to them when alive). Our ancestors will *turn in their graves* if they knew how the *purdah* is being banished nowadays.

To turn one's hand to (to apply oneself to, to go to work, to take up as an occupation). He was ready *to turn his hand to* anything that might enable him to make a living.

To turn over a new leaf (to begin a new course of life; to change one's ways or conduct; to make a change in one's manner of living, usually for the better). After his release from jail he *turned over a new leaf* and started life as a hawker of provisions.

To turn turtle (to overturn or capsize). We had hardly gone a few miles when the car collided against a tree and *turned turtle.*

To turn up (to put in an appearance). Of all persons on earth you perhaps least expected me *to turn up* here, didn't you?

To turn the tables upon somebody (to reverse the respective positions of two persons or parties). When the defence counsel produced in court the very person who was alleged to have been murdered by the accused, he *turned the tables* upon the public prosecutor.

Exercise 58. *Use the following in sentences of your own:—*

To turn adrift.	To turn one's back upon.
To turn one's coat.	To turn over a new leaf.
To turn the scale.	To turn one's hand to.
To turn tail.	To turn the tables.
To turn a thing to account.	To turn up one's nose at.
To turn one's head.	To have a turn for.

288. Up to the mark.

(*a*) *Up to a certain standard*: I examined her in English and found her quite *up to the mark.* (*b*) *In good health*: I am not quite *up to the mark* this morning.

289. The ups and downs.

(*a*) *The successes and failures*: Life is full of *ups and downs,* my friend. (*b*) *The risings and fallings*: The market is unsteady, one should watch its *ups and downs* carefully.

290. Work.

To work out (*to solve*): I *worked out* the problem in fifteen minutes.

To work up (*to excite*): I *worked* him *up* into a great passion.

To work upon (*to influence*): He *worked upon* the religious feelings of the poor ignorant villagers.

CHAPTER VII

MISCELLANEOUS IDIOMATIC EXPRESSIONS

291. Study the following miscellaneous idiomatic expressions :—

1.

Be up and doing (to strive, to be actively engaged). " Let us then *be up and doing* for some greater work to do."

The last straw. The final trial of patience and endurance : the culminating circumstance or event : from the proverb, "It is the last straw which breaks the camel's back"—the last in a cumulative series of motives, or that which finally brings about a catastrophe, as the feather that turns the scale, the last drop that makes the cup run over.

Under the rose (in strict confidence). Cupid bribed Hippocrates, the Greek god of silence, with a rose not to reveal the indiscreet love affairs of Venus, hence the flower became the emblem of silence.

Out of the frying pan into the fire (from a bad position into a worse). To escape from the clutches of the tiger the man leaped into the river where he was seized by an alligator. He thus *jumped out of the frying pan into the fire*.

With open arms (with a warm welcome). When the prodigal returned home he was received *with open arms* .

To thank one's stars (to thank one's good fortune). *I thank my stars* that I escaped unhurt.

It is Greek to me (it is quite unintelligible to me). Your explanation is couched in peculiar words : It is all *Greek to me*.

In a fix (in perplexity). When I found myself penniless at night in a strange city, I was *in a fix* what to do.

On the horns of a dilemma (in a critical position). He was *on the horns of a dilemma* ; if he remained in the house he must perish in the flames and if he came out the soldiers would kill him.

To be in one's cups (in a state of intoxication). The boss *was in his cups* when I called on him last night.

2.

To be in bad odour, not to be in a good odour ; also **to get into bad odour** (to be or become unpopular with some one). When a person is *in bad odour* with the government even his best friends desert him.

To be in the doldrums, to be in the dumps (in a state of low spirits). "Pluck up courage and go about your work with spirit: you look as though you were *in the doldrums*."

To be in one's good books (to be in one's favour). **To be in one's bad books** (to be out of favour with one). Sham Lal is *in the Principal's good books*, but Mohan Lal seems *to be in his bad books*.

To be in tune (to be in a happy state of mind). Are you *in tune* for study to-day ?

To be in the wrong box (to be in uncongenial circumstances). He seems to like the profession of a teacher but he will soon find that *he is in the wrong box*.

To be in the same box or **in the same boat** (to be equally embarrassed). All of us were *in the same box*, thanks to the new situation that had arisen.

To be lost in the clouds, to be in cloudland (to get into unintelligible speculations). I don't follow your arguments at all, you *are always lost in the clouds*.

To eat humble pie (to apologise humbly, to yield under humiliating circumstances). In spite of all his brag he had *to eat humble pie*.

To eat one's words (to retract one's statement, to take back what one has said). Take care what you say ! You will have *to eat your words*.

To take the field. A general who commences operations against the enemy is said to take the field. In cricket the side coming out to field first is said to take the field. In racing when a man stakes his money against the favourite, he takes the field.

3.

To put one on one's mettle (to rouse one to do one's best). This unexpected misfortune *put him on his mettle*.

To move heaven and earth (to use every means). He is *moving heaven and earth* to gain his end.

To give a false colour to (to misrepresent). Don't believe him, he always *gives a false colour* to a statement.

To carry matters with a high hand (to take strong measures). The Headmaster *carried matters with a high hand* and expelled four students for a very trivial offence.

To blow one's own trumpet, to be one's own trumpeter (to speak boastfully of one self, to sing one's own praise). I don't like her, as she is always *blowing her own trumpet*.

To lose ground (to become less powerful or acceptable). The belief in witchcraft *is fast losing ground*. *To lose ground* with some one.

To win one's spurs (to make one's reputation). It was in parliamentary debates that he *won his spurs* (made his reputation as a politician).

To play fast and loose (to say one thing and do another, or, behave in a fickle or inconstant way). I never trust a man who *plays fast and loose*.

To make both ends meet (to live within one's income). The cost of living has become so heavy now that all find it difficult *to make both ends meet*.

To be worth one's salt (to deserve the salary paid to one). Every man who is *worth his salt* has his enemies.

4.

At sixes and sevens (in disorder). Returning to my room I found that all my things were *at sixes and sevens.*

By hook or crook (by fair means or foul). He is determined to have the house this year *by hook or by crook.*

To all intents and purposes (practically, virtually). *To all intents and purposes* the Prime Minister of Alwar is the ruler of the state.

To hold water (to be sound, to stand scrutiny). This argument will not *hold water.*

To be of a piece with (in keeping with). This is *of a piece with* the rest of her conduct.

To pay off old scores (to have revenge). Her attitude was clearly meant to *pay off old scores* (to have her revenge).

To gain ground. (*a*) *To become more powerful or acceptable* : The belief in the efficacy of vaccination is slowly *gaining ground* in this country. (*b*) *To become victorious* : The enemy had *gained ground* during the night's fighting.

To be at one (to be of the same opinion). At least on the question of child marriage we *are* all *at one.* I am *at one with* her in this matter.

To put a spoke in one's wheel (to thwart one in the execution of one's design). It was she who *put a spoke in my wheel.*

To be the order of the day (refers to a course of action which is general and of continual or frequent occurrence). Retrenchment is *the order of the day,*

5.

To be full of onself (to have an exaggerated estimate of one's own power or position, to be filled with vanity). He struts about *so full of himself,* that everybody laughs at him.

To be on good terms with one (to be friendly with). I am not *on good terms with him.*

To be on the right side of fifty (to be less than fifty years old).

To be on the wrong side of fifty (to be more than fifty years old). Do you know that she is *on the wrong side of fifty* ?

To be on the wane (to be diminishing). Her beauty is now *on the wane.*

To cast pearls before swine (to offer to a person things which he cannot appreciate). To talk on politics to the illiterate is *to cast pearls before swine.*

To cut off in its bloom (to destroy a thing in its prime). Plague has *cut off her life in its bloom.*

To do a thing by fits and starts (to do a thing at intervals). Study *by fits and starts* does not pay much.

To have nothing to do with (to have no business with). I have *nothing to do with* her.

To do a thing off-hand (to do without forethought or preparation). He gave me a difficult problem in Geometry and *I did it off-hand,*

6.

To fall out of use or **to drop out of use** (to cease to be used). These old words have now *fallen out of use.*

The Schoolmaster is abroad (education is spreading in every direction and ignorance is diminishing). Although much still remains to be done in this direction, the gradual increase in the number of schools clearly shows that the *schoolmaster is abroad*.

A black sheep (a bad character ; also, an evil-disposed or dis-reputable member of a family or society). There are *black sheep* in every community.

To rise to the occasion (not to fail at the critical moment). He *rose to the occasion* and went to the stake cheerfully.

To take the bull by the horns (to meet or grapple with a danger or difficulty resolutely or boldly). I stepped forward fully determined *to take the bull by the horns*.

Above your hook (beyond your mark or apprehension). The reference is to hat-pegs placed in rows. The higher rows are above the reach of people of small stature.

To bell the cat (to render a common foe harmless of evil at great personal risk). The phrase is taken from a well-known fable :—A cat made herself a terror to a number of mice, one of whom suggested that a bell should be tied round the neck of the cat to give them warning of her approach. They all agreed to this suggestion. Thereupon an older mouse exclaimed, "But who will bell the cat ?"—it being a very venturesome and risky job.

A bolt from the blue. (A disaster that comes too suddenly. In mythology, Jupiter, the god of thunder, hurled revengeful bolts from heaven). The news of Mr. Khanna's death came to us as *a bolt from the blue*.

To bridle one's tongue (to gag the mouth, *i.e.*, to put a check upon one's tongue). When your blood is up you should *bridle your tongue*.

To butter both sides of one's bread. To gain advantages from two parties at one and the same time.

7.

To know on which side one's bread is buttered. To be fully alive to one's own interests.

To look as if butter would not melt in his mouth (to look harmless and innocent). She smiles and languishes, you'd think that *butter would not melt in her mouth*.

Cheek by jowl (in close proximity). Here was a doctor who never had a patient, *cheek by jowl* with an advocate who never had a client.

Chewing the rag. (*a*) *To wrangle* : "Stop *chewing the rag*" means stop wrangling. (*b*) *Keeping on harping on the same topic* : What is the good of *chewing the rag* so much ?

To drive one into a corner (to place one in such a position as to make it impossible for him to escape, and hence to put one in an embarrassing situation). At first I had the upper hand of him, but he soon *drove me into a corner* by his incontrovertible arguments.

All is fish that comes to his net. He turns everything to some use or profit no matter by what means.

Getting into a scrape (or **a hole**) means getting oneself in an awkward or difficult position.

To give one the sack (to dismiss one). The master *gave his servant the sack*.

To feather one's own nest (to make money unfairly). Mr. Dutt, who is one of the trustees, is suspected of having *feathered his own nest.*

To make ducks and drakes of (to squander). The foolish young man soon *made ducks and drakes of* the vast property his father left him.

8.

To set the Thames on fire (to do something remarkable or surprising). He will never *set the Thames on fire.*

To the back-bone (thoroughly). He is a patriot *to the back-bone.*

Swelled head (conceit). She is suffering from *swelled head.*

To heap coals of fire on one's head (to return good for evil, to make the enemy ashamed of his enmity). "If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink, for thou shalt *heap coals of fire upon his head* and the Lord shall reward thee."

A dead letter (no longer in force). The Sarda Act is already *a dead letter.*

To pin one's faith to (to place full reliance upon, absolute confidence in). *He pins his faith to* technical education.

Loaves and fishes (material benefits). The Municipal Commissioners soon fell out violently among themselves for the *loaves and fishes* of office.

To leave one in the lurch (to leave one in a difficult situation). We should not believe fair-weather friends who always *leave us in the lurch.*

Flog a dead horse. To try to arouse to energy or desperate effort an exhausted or weak and feeble person or animal; agitate to work up excitement about a subject which is threadbare, or to revive interest in a subject which is out-of-date.

To call a spade a spade (to be blunt and plain of speech). He does not mince matters but *calls a spade a spade.*

9.

To kick against the pricks (to struggle with an overmastering force). He *kicked against the pricks* of conscience.

To have two strings to one's bow (to have more than one resource to rely upon). You see *he has two strings to his bow,* he deals in curios, and is also a photographer.

A wild-goose chase (a foolish and fruitless search). I suspect the chief has set us on *a wild-goose chase.*

To do yeoman's service (to render material help in pressing emergency or dire need). In the fairs one generally finds the boy scouts *doing yeoman's service* by restoring stray children to their parents.

A wolf in sheep's clothing (a hypocrite). I suspect him of being *a wolf in sheep's clothing.*

To be on tenterhooks (to be in a state of painful suspense and anxiety). I left him *upon tenterhooks* of impatient uncertainty

To talk shop (to talk exclusively about one's business or professional affairs). It is not etiquette to *talk shop* on social occasions.

To end in smoke (to come to nothing). All his schemes *ended in smoke.*

To leave no stone unturned (to use all the available means). The police *left no stone unturned* to trace the culprits.

The world, the flesh, and the devil (love of pleasure, sensual indulgence and vicious propensities). He renounces *the world, the flesh and the devil,* preaches and prays day and night.

10.

To rest on one's laurels (not to seek to add to one's reputation). You are sufficiently old now! It is better for you to *rest on your laurels.*

To harp on the same string (to dwell tediously on the same subject). I am tired of hearing him. He always *harps on the same string.*

To give one a piece of one's mind (to scold one). I gave him *a piece of my mind* when I saw him last.

To bring down the house (to call forth general and loud applause). On the very first night of her appearance on the stage she *brought down the house* with her superb acting.

Every inch (entirely, completely). He is *every inch* a king.

Over the heads of (above the comprehension of). For some days the new professor lectured *over the heads of* his pupils.

The ins and outs (full details). He knows the *ins and outs* of the business.

To stand on ceremony (to act with reserve, to insist on strict rules of etiquette being observed). Intimate friends need not *stand on ceremony.* I never *stand on ceremony* with him.

To take the edge off one's argument (to make one's argument ineffective). I began to argue with her but she *took the edge off my argument* by showing me the written confession of the culprit.

To pocket an affront (to receive or submit to it without retaliating or showing resentment). He is not the man *to pocket an affront.*

11.

Out of pocket (penniless). I am *out of pocket* these days.

To tremble or **hang in the balance** (to remain undecided). India has thrown an open challenge to the bureaucracy and her fate *now hangs in the balance.*

To serve one's time (to go through an apprenticeship). He is *serving his time* in a bank.

To lie in the bed one has made (to reap the consequences of one's own acts, to suffer for one's own misdeeds). She must *lie in the bed she has made.*

To mean business (to be in earnest). I am sure he *means business* this time.

On the spur of the moment (at once, without deliberation). He did it *on the spur of the moment.*

To be at one's beck and call (to be under one's absolute control). Do you expect me *to be always at your beck and call* ?

To bury the hatchet (to cease fighting, to make peace). Let us now *bury the hatchet* and work for the advancement of our country.

To get into hot water : to be in hot water (to be in perplexing, difficult, or irritating circumstances). The schoolmaster *got into hot water with* the Inspector for taking part in political meetings.

To get wind. (*a*) *To become widely known* : The story of her elopement soon *got wind.* (*b*) *To come to know* : Her father soon *got wind of* the engagement.

12.

To give or lend countenance to (to encourage, approve, support). Distinguished scientists from the first *gave countenance to* the theory of gravitation.

To give loose rein to (to indulge without restraint). It is a bad thing to *give loose rein* to one's anger.

To go a long way (to be nearly sufficient for). This sum will *go a long way* in discharging his debts.

To go to the wall (to be hard pressed). When two persons fight, the weaker must *go to the wall.*

To go to the bad (to be reduced to poverty). If you make idle, dissipated people your companions, you are sure to *go to the bad ;* and once down the hill, it is hard to get up again.

To have too many irons in the fire (to be engaged in or financially interested in too many enterprises). Your health is sure to break down under the strain of overwork, you have *too many irons in the fire.*

To have no backbone (to have no strength of character). He is a vacillating person and is easily disheartened ; he *has no backbone.*

To keep a good table (to entertain one's guests sumptuously). Mr. Varma always used to *keep a good table,* but to-day he has even surpassed himself in hospitality.

To keep one's head above water (to avoid getting into debt or trouble). Though overwhelmed by difficulties on all sides, he was clever enough *to keep his head above water.*

To keep the wolf from the door (to ward off extreme poverty ; to avoid starvation, or death by hunger). There are thousands of people in India who daily have hard ado *to keep the wolf from the door* (that is, have a hard struggle to get their daily bread).

13.

To lay one under an obligation (to do him a favour so that he feels indebted to you). You have *laid him under a great obligation* by recommending his case to the Principal.

To lay up for the rainy day (to make provision for a time of trouble and difficulty). When he is getting a decent salary, why should he not *lay up something for the rainy day* ?

To make short work of (to bring to a sudden end). The thugs of the nineteenth century used to *make short work of* their victims.

To make amends for (to compensate). By his virtuous life, he has *made amends for* his past actions.

To make a **mountain of a molehill** (to give great importance to trifles). To give so much importance to this dispute is to *make a mountain of a molehill.*

To make a **virtue of necessity** (to pretend to do willingly that which cannot be avoided ; to submit to circumstances with a good grace). When you know you can no longer stay at this office, why not make *a virtue of necessity* and resign rather than be chucked out (dismissed) ignominiously and even lose your chances of service elsewhere ?

To make hay while the sun shines (to take advantage of a favourable opportunity). When trade was brisk, he worked hard and made his fortune ; he believes *in making hay while the sun shines.*

To **throw off the mask** (to make a revelation of one's true self or intentions). Uriah Heep was at last obliged to *throw of the mask.*

To see a **thing through coloured spectacles** (to see a thing with a prejudiced mind). If you want to get at the truth, you must not *see the matter through coloured spectacles.*

There is no love lost between them (they are not on good terms, they dislike each other). Though these two brothers do not quarrel openly, certainly *there is no love lost between them.*

14.

To live from hand to mouth (without any provision for the future). Many people in this country have *to live from hand to mouth.*

In the long run (eventually, ultimately). Hard work is sure to be rewarded *in the long run.*

In the nick of time (just at the right moment). The police came on the scene *in the nick of time.*

Through thick and thin (under all difficulties). She stood by her husband *through thick and thin.*

At issue (in dispute). What is the real point *at issue* ?

To burn the candle at both ends. (*a*) *To expend one's energy in two directions* : Be reckless and extravagant of one's energy as by working all day and playing all night, or by tiring oneself by daily work and nightly toil. You *can't burn the candle at both ends* and make anything by it in the long run. (*b*) *To spend extravagantly* : *Burning the candle at both ends,* he soon came to grief.

To be not fit to hold a candle to (not to be named in comparison with). He is not *fit to hold a candle to* his predecessor.

To burn one's fingers (to get into trouble). He *burnt his fingers* by interfering in his neighbour's affairs.

To live by one's wits (to have no settled means of subsistence but to pick up a living by deceit or fraud). I suspect he *lives by his wits.*

To bid fair (to seem likely). He *bids fair* to be an excellent teacher.

15.

To strain every nerve (to use one's utmost efforts). He *strained every nerve* to get the prize this year.

To speak volumes for (to serve as a strong testimony to). It *speaks volumes for* your industry that you have built so large a business without any one's help.

To hope against hope (to hope even when the case seems hopeless) Poor fellow ! he is *hoping against hope.*

To get off easy (to get a light sentence, to escape lightly). His guilt was proved to the hilt, but he *got off easy.*

To wash one's hands of (to have nothing to do wtth a person or thing any more). I *wash my hands of* the whole affair.

To have an axe to grind (a private end to serve, a personal interest in the matter). I suspect your friend *has an axe* of his own *to grind.*

Glad eye (a smiling glance which indicates a desire for aquaintance). He gave her the *glad eye.*

Go the whole hog. To see a thing right through to the finish at all costs. To get all that can be had ; have all that is offered ; go through, item by item, of a bill of fare.

In a jiffy (very soon). I shall be back *in a jiffy.*

Maiden speech (a speaker's first speech). Beaconsfield's *maiden speech* was not applauded by his listeners.

16

To take time by the forelock (to make the best of the opportunity offered). He believes in *taking time by the forelock.*

Between Scylla and Charybdis (facing dangers equally perilous; between two fires). He is between *Scylla and Charybdis.* If he whips the child, its mother scolds him ; if he lets it off, its grandmother comes down on him.

To screw one's courage to the sticking-point (to muster up enduring strength, to summon courage). 'But *screw your courage to the sticking-point* and you will not fail.'

Penny wise and pound foolish (thrifty in small things, and careless or wasteful in larger and more important ones). He is *penny wise and pound foolish.*

Few and far between (few and rare). The visits of my friend, like angels' visits, *are few and far between.*

A fair field and no favour (an equal chance for every one). The competitors want *a fair field and no favour.*

A drawn game (a play in which neither party wins). The hockey match I witnessed yesterday was *a drawn game.*

To out-Herod Herod (to out-do ; specifically, to excel in ranting). I would have such a fellow whipped for overdoing Termagant ; *it out-herods Herod* ; pray you avoid it.

Rob Peter to pay Paul. To take or borrow money from one to give or pay to another.

A Roland for an Oliver. Tit for tat ; forcible retaliation ; to match one improbable story with another.

17.

To spread like wildfire (to spread rapidly). The news of Mahatma Gandhi's arrest *spread like wild fire* in the whole town.

To have the gift of the gab (a talent for speaking). He is not a great lawyer, but he *has the gift of the gab.*

Gall and wormwood (hateful). Prohibition is *gall and wormwood* to distillers.

To go home to one (to appeal to one deeply). Though the Principal addressed the students for a few minutes only, his earnest words *went home to them*.

To be at sea (perplexed, at a loss what to do). He is quite *at sea* regarding the choice of a profession.

To stand in one's own light (to act against one's own interests ; to hinder one's own advancement). He does not understand that he *stands in his own light*.

Tooth and nail (with all the power of which one is capable). We shall fight *tooth and nail* for our rights.

To be within a stone's throw of (to be at a short distance from). Our college is *within a stone's throw of* the General Post Office.

To stand one's ground (to maintain one's position). He *stood his ground* against his adversary.

To show one's hand (to reveal one's plan of action). I told them that I was prepared to *show my hand* provided he agreed to do the same.

18.

In the dark (in ignorance). For a long time she kept her parents *in the dark* about the true state of affairs.

At the first blush (at the first sudden glance). The scheme appears worthless *at the first blush*.

To be true to one's salt (to prove faithful to one's employer). The Rajput soldiers were *true to their salt*.

To fall foul of (to quarrel with). What is the matter with him ? He is *falling foul of* everybody.

To be in the air (prevalent, found everywhere). A spirit of unrest is *in the air*.

To a T (exactly). This will answer the description *to a T*.

To be in the running (to have a good chance of winning in the competition). I am told that Mohan Singh too is *in the running*.

A man of straw (a man of no substance or consequence). What is the good of entering into negotiations with a *man of straw* ?

To stand one in good stead (to prove useful to one). This hat *will stand me in good stead* in summer.

At a pinch (in case of emergency, if hard pressed). We are without a cook, but the dairymaid is not a bad hand *at a pinch*.

To pay one back in one's own coin (to treat in the same way as one has been treated). Let the opportunity come ! I will *pay him back in his own coin*.

To take one's life in one's hands (to undergo great risks). Soldiers in battles *take their lives in their hands*

Exercise 58. *Use the following phrases and idioms in suitable sentences :—*

All in all
Alpha and omega
Bag and baggage
(At) beck and call
Back and forth
Bear and forbear
(In) black and white
Bread and butter
(By) fits and starts
(Over) head and ears
By hook or by crook
Heart and soul
Hole and corner
Ins and outs
(To) all intents and purposes
Kith and kin
(By) leaps and bounds
(Through) the length and breadth (of)
Life and soul
The long and short (of a matter)
Might and main
Odds and ends
Part and parcel
Rack and ruin
Rank and file
Right and left
Rhyme and reason
Root and branch
(At) sixes and sevens
Stuff and nonsense
Sum and substance
Time and tide
Tooth and nail
Ups and downs
Ways and means
Why and wherefore
Wear and tear
Wind and weather
Carriage and pair
A fair field and no favour
Cut and dried
Checks and balances
Fair and square
(By) fits and starts
Fire and sword
Flesh and blood
How and why
Hard and fast
Null and void
Neck and neck
Fast and loose
Rough and ready
Safe and sound
Slow and steady
(Through) thick and thin
Time and again
Off and on
By and by
Objects and reasons
Out and out
Far and near
Far and wide
First and foremost
Over and above
Spick and span
To and fro
Through and through
Few and far between
Ever and anon
Now and then
Neat and trim.

Exercise 60. *Make use of the following idiomatic expressions in sentences so as to make their meanings clear:—*

To keep one's head above water (to escape ruin or disaster).
At all events (in any case). Beside the point (not relevant).
To work like a nigger (to work as hard as one possibly can).
To go before the mast (to live the life of a sailor).
To carry all before one (to overcome all difficulties).
To be behind the scenes (to have private information).
Behind one's back (without one's knowledge).
Another pair of shoes (a different matter).
Betwixt the cup and the lip (between a hope and its realization).

Between the devil and the deep sea (facing alternatives equally unpleasant or disadvantageous).

Between Scylla and Charybdis (with dangers on either side).

To sleep like a top (to sleep soundly).

To damn with faint praise (to show disapproval of or undervalue by praising slightly; condemn).

Bolt from the blue (a disaster that comes too suddenly).

To cross the Rubicon (to take a decisive step in any enterprise after which there is no turning back).

Nine days' wonder (anything that is talked about for some time and then forgotten).

Tooth and nail (desperate, whole-hearted). A far cry (a long way).

To go on a spree (go on an outing for the day).

Spick and span (very neat and trim). So so (not very good).

A stick in the mud (a person without any spirit or enterprise).

A man of straw (a man without means).

Tarred with the same brush (equally to blame).

In one's element (in one's proper sphere).

To run foul of (to have a collision with or to quarrel violently with).

A chapter of accidents (a series of misfortunes).

Out of the running (without a chance of success).

Out of the wood (out of danger). Some of these days (soon).

Under a cloud (in temporary disgrace). Out of temper (angry).

Under one's wing (under one's protection). Out of date (obsolete).

To keep up appearances (in reduced circumstances, to appear outwardly the same as before as regards wealth or prosperity).

To throw up the sponge (to yield or to give in).

To patch up a quarrel (to settle a quarrel in a temporary makeshift way, not to settle it for good). Once in a blue moon (very seldom).

To run up a bill (to incur a debt). To turn a penny (to earn).

To take air (to become known). To turn tail (to flee).

To take heart (to become cheerful). Beyond measure (exceedingly).

A hand to hand fight (a fight at close quarters).

To live from hand to mouth (to live precariously without provision for the future). Within an ace of (very near to).

To be hand in glove with a person (to be very intimate with).

To pick a hole in one's coat (to find fault with one).

To run a man down (to disparage, or deride him).

To set one's heart upon a thing (to desire it greatly).

To set the table in a roar (to cause loud laughter among the guests at table).

To fall between two stools (to try to do two things at once and fail in both).

That cock won't fight (that plan will not work; that answer will not do).

Sour grapes (something one pretends to despise or dislike because not attainable).

Above your hook (beyond your mark or apprehension).

Exercise 61. *Write short sentences, illustrating the use of the following words or phrases :—*

(*a*) a walk over, (*b*) a knock-down, (*c*) ne'er-do-well, (*d*) off-hand, (*e*) ripping, (*f*) blooming, (*g*) castles in Spain, (*h*) time and again, (*i*) a dead letter, (*j*) a hornets' nest. (*Punjab University, 1932*)

Exercise 62. *Write short sentences, illustrating the use of each of the following idioms :—*

(*a*) Fits and starts, (*b*) hard and fast, (*c*) thick as thieves, (*d*) rough and ready, (*e*) out and out, (*f*) over and above, (*g*) rain or shine, (*h*) to stir a finger, (*i*) head over ears, (*j*) to break out of. (*Punjab University, 1931*)

Exercise 63. *Practise usages in any two of the following :*

To keep an eye on, beyond all question, scot free, as a rule, to follow suit. (*Punjab University, 1927*)

Exercise 64. *Illustrate the correct usage of any two of the following :—*

To make amends, to make believe, to make free with, to make good, to make sure of. (*Punjab University, 1926*)

Exercise 65. *Work up in sentences to show that you understand the correct usages of any two of the following :*

To make light of ; to make off with ; to come to ; come upon ; all the same ; for good and all ; to stop at nothing. (*Punjab University, 1925*)

Exercise 66. *Make sentences to show that you understand the meaning of the following expressions :—*

To saddle with ; to do homage ; a solemn declaration ; to pay the piper ; the last rates ; a bye-street. (*Delhi University, 1932*)

Exercise 67. *Write sentences illustrating the use of the following expressions :—*

By hook or by crook ; to pay off old scores ; to the latter ; put their heads together ; to see eye to eye ; a far cry. (*Delhi University, 1933*)

Exercise 68. (*i*) *Write sentences which will show that you understand the meaning of the following :—*

In cold blood ; to beat about the bush ; to call in question ; to die in harness ; to fight shy ; to lose ground ; at a pinch ; at one's wit's end.

(*ii*) *Interpret the following passage :—*

"If Mr. Asquith, who *sits* for this constituency, will consent to *stand* again and *run*, he will in all probability have a *walk-over* and *sit* in Parliament."

CHAPTER VIII

PROVERBS AND MAXIMS ضرب المثل، اقوال

292. Study carefully the following proverbs and maxims which are used in everyday speech and writing :—

1.

A stitch in time saves nine. (When a thing goes wrong it should be mended at the very beginning or it would cost much time and money afterwards.)

A man is known by the company he keeps. (People will take you for a rogue if you associate with rogues, they will call you good if you mix in good company.)

A bad workman quarrels with his tools. (An inefficient worker, instead of blaming himself, finds fault with his subordinates and instruments or circumstances.)

A rolling stone gathers no moss. (An unsteady man never succeeds. One who is "chopping and changing" and doesn't settle down will never become wealthy. So says the proverb, but it is not always borne out by facts—and its reverse does not hold true.)

All that glitters is not gold. (Do not be deceived by a glittering exterior. Appearances are often deceptive.)

A friend in need is a friend indeed. (A true friend stands by us in times of adversity.)

Something is better than nothing. (Half a loaf is better than no bread.)

Better alone than in bad company. (It is better for one to remain alone than haunt the society of evil persons. "Evil communications corrupt good manners.")

Better to-day than to-morrow. (We should not put off till to-morrow what we can do to-day.)

Idleness is the rust of the mind. (A man is spoiled if he does not work.)

2.

Be slow to promise but quick to perform. (You must reflect long before making a promise but when you have once made one you should not delay in acting up to it.)

Be thou familiar but by no means vulgar. (Be familiar with everybody, but avoid too much familiarity which breeds contempt.)

Bear and forbear (endure patiently and avoid being angry).

Cut your coat according to your cloth (regulate your expenses according to your income).

Change of fortune is the lot of life (change of fortune is inevitable. Fortune is like a wheel. When the wheel goes up, we are prosperous; but when it goes down, we are miserable and poor).

Do to others as you would be done by (behave towards others as you wish others to behave towards you).

Desperate diseases require desperate remedies (extreme measures are necessary to put down an evil for which ordinary remedies are ineffectual).

What cannot be cured must be endured. (Try to find a remedy for every difficulty you can, but if you meet with one for which you can find no remedy, then bear it meekly and patiently).

Empty vessel makes much noise (a man of no worth brags most).

Cut off one's nose to spite one's face (to act from anger in such a way as to injure oneself).

3.

Blow hot and cold with the same breath (to appear both to favour and to oppose; to say two contradictory things in the same breath).

Carry coals to Newcastle (to take something where it is already plentiful. To do what is superfluous).

Better late than never. (It is better to do a thing even after long delay than not to do it at all).

As you make your bed, so you must lie. (You must accept and bear the consequences of your own actions.)

Easy come, easy go. (What is acquired without effort is spent without thought.)

Rome was not built in a day. (Great undertakings require time and trouble. One should not, therefore, be impatient.)

There are friends and friends. (Neither are all friends true nor are all friends false.)

All his geese are swans. ('The phrase is applied to a man who always represents his own possessions as better than similar things which belong to another.')

Let sleeping dogs lie. (' This phrase is used when men who have quarrelled have allowed their quarrel to go to sleep,—a quarrel which an irritating world, would readily revive.')

To kill two birds with one stone (to acccomplish two things with one stroke).

4.

There are wheels within wheels (the phrase implies secret machinations in a scheme which do not appear on the surface).

Beggars should not be choosers. (Persons seeking favours must not dictate to the giver what they like best. They must accept what is given to them and be thankful.)

Example is better than precept (action is better than teaching. An ounce of practice is better than a ton of theory. A person's moral conduct is more impressive than his teaching).

Everybody's business is nobody's business. Too many cooks spoil the soup (a business will not be done properly where nobody is singly and solely responsible for it).

A full purse never lacks friends (friends surround a rich man).

First deserve, then desire (everybody should see first whether he deserves a particular thing or not ; then, he should have a desire for it).

He lacks most who longs most (he who has numerous wants never has his wishes gratified).

It is never too late to learn (we may acquire knowledge at any time and at any age).

Let every herring hang by its own tail. Let every one attend to his business.

Jack of all trades but master of none (he who can turn his hand to many different occupations is an expert in none).

5.

Look before you leap. First weigh then say (consider well before you act).

Little pitchers have long ears (children are listening to what is being said : used in warning).

Make hay while the sun shines. Strike when the iron is hot (do not lose an opportunity when it comes).

Man proposes, God disposes (human plans will often fail, but what God has arranged must come to pass).

There is many a slip betwixt the cup and the lip (we should not count on anything until it is actually in our grasp).

Marry in haste, repent at leisure (if you do a thing rashly, you will have to repent afterwards).

Prevention is better than cure (it is better to prevent a misfortune if you can, than to find a remedy for it after it has taken place).

Praise a fair day at night (do not think that circumstances are favourable to you till you have seen the end).

Patience is a plaster for all sores (if you have patience, you will be able to bear all the troubles of life).

Forgiveness is the noblest revenge (the best way of being revenged upon a man who injures you is to forgive him).

6.

To err is human, to forgive divine (every one is liable to err, but to forgive one who commits a mistake is a god-like act).

Out of sight, out of mind (an absent friend is soon forgotten).

Saying is one thing, doing another (easier said than done).

Waste not, want not (if you do not waste things, you will never be in want).

Procrastination is the thief of time (most time is lost by putting off a work till a future time).

Strain at a gnat and swallow a camel (to make difficulties about trifles and to overlook serious things).

Sow the wind and reap the whirlwind (to do or say anything that will bring severe punishment).

Time and tide wait for no man. Take time by the forelock (these sayings point out the folly of procrastination).

Well begun is half done (if a work is well begun, it becomes easy to go through with it).

It never rains but it pours (when strokes of good or bad fortune come, they come in rapid succession).

7.

Let the dead past bury its dead. Let bygones be bygones (it is useless to revive unpleasant memories of the past).

More haste less speed (slow and steady wins the race, and the man who is over-hasty always spoils his work and wastes his time. He always does something amiss in haste and has to waste much time in mending it).

There is a sliver lining to every sable cloud (there is always some ray of hope in the darkest condition of affairs. Sweet are the uses of adversity. Misfortune, adversity, depression, however long they last, end in happiness and good fortune).

In for a penny, in for a pound. (In such a position that the penalty, loss, danger, chance, or risk is the same, regardless of the degree of responsibility involved ; when the enormity of the offence is not followed by a proportionate increase in punishment or risk ; seeking the largest profit. "As well be hanged for a sheep as for a lamb," as another proverb has it).

Little strokes fell mighty oaks (little by little we achieve great things).

Slow and steady wins the race. Slow but sure.

Bacchus has drowned more men than Neptune (wine has killed more men than water).

Barking dogs seldom bite. (Blustering and swaggering bullies do not often carry out their threats).

Creaking doors hang the longest. (Sickly persons very often outlive the strong.)

Poverty acquaints a man with strange bedfellows. (Nothing stands in the way of companionship among the wretched and needy.)

8.

Caesar's wife must be above suspicion. (The reputation of a great man's wife must be without blemish ; hence, any one who moves in select circles must be above reproach or too worthy to be suspected of evil).

If every fool held a bauble fuel would be dear. (There are so many stupid people in the world that if each one carried a bauble there would be no wood left for fuel. Bauble is a short baton with an ass's head and ears at one end, carried by licensed jesters.)

A nod is as good as a wink to a blind horse. (It is useless to make signs for those who cannot or will not see; none are so blind as those who will not see; one who will not understand cannot be made to do so). *A nod is as good as a wink to a blind horse*; and there are certain conventions in public as well as private life which it is better for all parties not to put in writing.

Every bullet has its billet. (Nothing occurs by chance or is done without some purpose or effect.)

Every cock crows on its own dunghill. (Every one can brag in his own home; every one is brave on familiar ground or when surrounded by friends.) "Every dog is a lion at home."

Drowning men catch at straws. (Men in danger seek to save themselves by clinging to anything, even to that which is not merely futile but absurd.)

Early start makes easy stages. (A timely beginning enables one to proceed with leisure, as on a journey.)

New brooms sweep clean. (Persons newly appointed to office or position zealously and enthusiastically correct the mistakes made by their predecessors. Also, those recently installed wish to introduce new methods and sweep away the old.)

Fine or soft words butter no parsnips. (Mere words do not provide the means of livelihood; actions speak louder than words.)

A sleeping fox catches no poultry (an idle man does not get anything).

9.

After me the deluge. (When my own career is closed, I care not what becomes of mankind.)

First catch your hare and then cook it. (One must have possession of a thing before one can enjoy it; the present must prepare for the future.)

Such carpenters such chips. (As a workman is, so will his work be.)

Circumstances alter cases. (Conditions modify conduct.)

Count not your chickens before they are hatched. (Do not base your expectations, beliefs, hopes, or plans, on something that may not happen.)

Claw me and I will claw thee. (Praise me and I will praise you.)

Corporate bodies have no souls to save and no bodies to kick. (Groups of men acting together in the form of Boards will do things to their fellow men which their individual consciences would probably not allow any of them to do singly.)

Cracked pipkins are discovered by their sound. (Speech reveals ignorance.)

Great cry and little wool. (Said of a boaster who uses many words, but says nothing of any importance.)

Give the devil his due. (Do full justice to a person or cause.)

10.

Talk of the devil and he is sure to appear. (Speak of some one and he will come into sight. Said of a person who, being discussed in his absence, suddenly appears.)

Early master, soon knave. (A master who rises to watch his servants will soon be doing his own work.)

Enough is as good as a feast. (Where there is sufficiency there is no need for excess.)

The first stroke is half the battle. (Well begun is half done. The method of attack determines the end; hence, the way in which a task is approached shows how it will be accomplished.)

The best fish smell when they are three days old. (The heartiest of welcomes can be overstayed. Do not wear out your welcome.)

Don't hallo before you are out of the wood. (Don't rejoice too soon or exult till all danger is over.)

A miss is as good as a mile. (A narrow escape is as real as any other.)

If the mountain will not come to Mohammed, Mohammed will go to the mountain. (If we cannot obtain what we wish without exertion we must exert ourselves to get it.)

Money makes the mare go. (Much can be accomplished with capital.)

Murder will out. (What is now kept secret is sure to come to light.)

11.

One swallow does not make a summer. (One difficulty overcome does not mean that all trouble is over; Winter is not over because one swallow has returned. Let us not conclude too soon from one good sign that the season of prosperity has returned.)

Out of God's blessing into the warm sun. (Out of the frying pan into the fire. Into a worse position than before.)

Don't put a patch upon it. (Don't make bad worse by trying to excuse it; avoid trying to hide a defect with a patch, as it serves to attract attention to it.)

Penny soul never came to twopence. (A mean-souled character never reached success.)

The proof of the pudding is in the eating. (Certainty is the outcome of actual experience.)

Safe bind, safe find. (What is packed carefully will remain secure.)

What is sauce for the goose is not sauce for the gander. (A thing which is good to one may be harmful to another, as men differ greatly.)

Scornful dogs will eat dirty puddings. (Necessity knows no law. Need compels deeds no matter how unpleasant. Hungry dogs are not fastidious about their food.)

You cannot make a silk purse of a sow's ear. (You cannot make anything refined out of something coarse and rude.)

If the sky fall, we shall catch larks. (When the unexpected happens, we shall profit.)

12.

Pigs might fly if they had wings. (What is impossible will never happen. Said in ridicule of visionary schemes.)

There is no smoke without fire. (There is no effect without a cause.)

Spare the rod and spoil the child. (The word 'rod' here does not mean a stick, and hence has no reference to corporal punishment. The rod was simply the symbol of authority and power, and here it simply means 'parental authority'.)

Speak of an angel and hear his wings. (Talk about some person and he will make his appearance.)

Speak softly and carry a big stick. (Talk low and be prepared for eventualities.)

Stolen waters are sweet. (That which is obtained by stealth is well-flavoured : applied in many phrases to fruit, game, love, etc.)

Stretch one's legs according to the coverlet. (Adapt yourself to your environment. Alter your procedure according to circumstances.)

Tell the truth and shame the devil. (Avoid prevarication.)

Two and two make four. (That cannot be controverted ; used to emphasize an undeniable and obvious statement.)

When in Rome do as the Romans do. (Conform to the habits and manners of the people among whom you live.)

13.

A burnt child dreads the fire. (One who has suffered becomes wary and cautious.)

Money burns hole in pocket. (When one has money it clamours to be spent.)

Charity begins at home. (We should show kindness to those of our own blood first, before we come forward to do kindly deeds unto strangers.)

Evil communications corrupt good manners. (If you associate with people of inferior moral habits, you yourself are likely to become depraved in character.)

The best fish swim near the bottom. (Anything which is really valuable, and, therefore, worth having, cannot be got without trouble.)

Love me little, love me long. (Do not love me too much at once and cease to love me soon.)

Love me, love my dog. (If you love me you will have to like all that belongs to me.)

There is small choice in rotten apples. (Where everything is corrupt there is little chance for selection.)

All asses wag their ears. (All foolish persons talk as if they were very wise ; those who talk much seldom say or do anything of value.)

His bark is worse than his bite. (His are merely angry words and threats with nothing worse to follow.)

14.

A fool should never hold a bauble in his hand. (A stupid person should not display his folly.)

One beats the bush another catches the hair. (One does the work, another caps the benefit.)

Beauty is but skin deep. (Loveliness is no deeper than the surface.)

A beggar may sing before a foot pad. (One with no money need not fear a highwayman.)

Blood is thicker than water. (Kinship is stronger than friendship, for water evaporates but blood does not.)

True blue will never stain. (An upright man will never do-wrong.)

Butter to butter is no relish. (Something substantial is necessary to give flavour to a delicacy.)

You can't eat your cake and have it. (You cannot enjoy the possession of that which you have already given away.)

Care killed the cat. (A proverb emphasizing the deadliness of worry, a cat is supposed to be very tenacious of life.)

A cat may look at a king. (The humblest have some privileges in the presence of the greatest.)

15.

A cobbler should stick to his last. (One should meddle only with matters with which one is familiar.)

Fine feathers make fine birds. (Dress makes the man.)

It's one thing to flourish and another to fight. (It is one thing to make a brave show but another to prove one's courage.)

It is a game at which two can play. (The same course of action is equally open to your opponent.)

All is grist that comes to his mill. (Everything he gets he turns to account.)

Handsome is that handsome does. (Actions appropriate to the occasion, not words, are the test of one's sincerity or merit.)

Heads I win and tails you lose. (Used to characterize a one-sided business proposition.)

Two heads are better than one. (Collective intelligence is superior to individual intelligence.)

It is in ill wind that blows nobody any good. (It is a disastrous event or over-whelming misfortune that brings no good to any one)

A good lather is half a shave. (Careful preparation reduces the labour required ; things done right to-day mean less trouble to-morrow.)

16.

Don't leap over the hedge before you come at the stile. (Don't be hasty.)

The fewer the words the shorter the quarrel. (Least said the soonest mended.)

Satan reproving sin. (The guilty chiding the guilty, the pot calling the kettle black.)

Muzzle the ox that treads the corn. (To neglect to pay for work done or to expect others to work for one for nothing.)

Lock the stable-door after the horse is stolen. (To take percautions after the harm or mischief has been done.)

You will be a man before your mother. (A jocular expression to suggest that one will succeed if one perseveres.)

Put that in your pipe and smoke it. (Take note of what has been said and give it careful thought; an injunction, generally in rebuke.)

A little pot is soon hot. (A small or narrow-minded person is quick-tempered. It takes very little to anger a small mind.)

Those who live in glass houses should not throw stones at others. (One who is himself vulnerable should not blame or attack others.)

Throw lots of dirt and some will stick. (Lie about a man profusely and some people will believe some of the lies.)

17.

Watch how the wind blows. (To await developments; to be on the look out for something to happen.)

God tempers the wind to the shorn lamb. (The Almighty softens the afflictions of a sufferer or lightens the burden of the afflicted.)

All water runs to his mill. (Everything comes his way: said of a person favoured by fortune.)

Those who dance (or **call the tune**) **must pay the piper.** (Those who indulge themselves must bear the expenses or consequences.)

Over shoes, over boots. (Said of one who having incurred first cost, must incur the second to attain his object; in for a penny, in for a pound.)

Discretion is the better part of valour. (It is foolish to run avoidable risks. Finding victory impossible he thought *discretion to be the better part of valour* and fled away.)

Where there's a will there's a way. (He who resolves upon doing a thing, by that very resolution overcomes the obstacles to it and half secures its achievement. Difficulties disappear before an unswerving resolution.)

Marriages are made in heaven. (The partners joined in marriage on earth were foreordained to be so united.)

The mills of God grind slowly. (Retribution may be delayed, but it is sure to overtake the wicked.)

More water glideth by the mill than wots the miller of. (Many things are done in a house which the master and mistress never dream of.)

Exercise 69. *Complete the following proverbs and give their meanings:—*

......thicker than water.
......without a thorn.
......must be above suspicion.
......gathers no moss.
......according to your cloth.
......and spoil the child.
......is master of none.
......betwixt the cup and the lip.
......as a wink to a blind horse.
......flock together.
......must be endured.
......deserve the fair.

Those who live in glass houses...
A bad workman quarrels......
Old birds are......
Early start......
New brooms......
One swallow......
Evil communications......
Scornful dogs......
Desperate diseases......
When in Rome......
Discretion is......
It is an ill wind......

PART II

THE STUDY OF WORDS

CHAPTER IX

SOME EXPRESSIVE WORDS

293. Englishmen in conversation often use striking comparisons to give flavour and piquancy to their intercourse. Such short pithy phrases make conversational language interesting and attractive. Such comparisons are, however, not to be found in literary compositions, though they are generally met with in novels, magazines, letters, etc. The following are some instances :—

294. Idiomatic Comparisons.

As *bald* as a badger.
" *bitter* as gall.
" *black* as coal.
" *black* as a crow.
" *black* as ink.
" *black* as midnight.
" *black* as pitch.
" *blind* as a bat.
" *blind* as a beetle.
" *blind* as a mole.
" *blithe* as a bee.
" *blithe* as a butterfly.
" *blithe* as a lark.
" *bold* as a lion.
" *brave* as a lion.
" *bright* as the day.
" *bright* as the light.
" *bright* as silver.
" *brittle* as glass.
" *brown* as a berry.
" *busy* as a bee.
" *changeable* as the moon.
" *changeable* as a weathercock.
" *cheerful* as a lark.
" *clear* as crystal.
" *clear* as day, noonday.
" *cold* as ice.
" *cold* as marble.
As *cold* as a cucumber.
" *cold* as a stone.
" *cunning* as a fox.
" *dark* as midnight.
" *dark* as pitch.
" *dead* as a door-nail.
" *dead* as a herring.
" *deep* as a well.
" *drunk* as a lord.
" *drunk* as a fiddler.
" *dry* as a bone.
" *dry* as dust.
" *hot* as fire.
" *hungry* as a horse.
" *innocent* as a dove.
" *light* as a feather.
" *loud* as thunder.
" *mad* as a March hare.
" *merry* as a cricket.
" *merry* as a lark.
" *mute* as a fish.
" *nimble* as a bee.
" *obstinate* as a mule.
" *old* as the hills.
" *pale* as a ghost.
" *patient* as Job.
" *playful* as a butterfly.
" *playful* as a squirrel or a kitten.

As *plentiful* as blackberries.
,, *poor* as Job.
,, *proud* as a peacock.
,, *quick* as lightning.
,, *quick* as thought.
,, *quiet* as a lamb.
,, *rapid* as lightning.
,, *red* as blood.
,, *red* as a cherry.
,, *red* as crimson.
,, *red* as a rose.
,, *red* as scarlet.
,, *regular* as clockwork.
,, *rich* as Croesus.
,, *rich* as a Jew.
,, *dumb* as a statue.
,, *fair* as a rose.
,, *false* as a Scot.
,, *fast* as a hare.
,, *fat* as Big Ben.
,, *fierce* as a tiger.
,, *firm* as a rock.
,, *flat* as a board.
,, *fleet* as a deer.
,, *free* as the air.
,, *fresh* as a daisy.
,, *fresh* as a rose.
,, *gay* as a lark.
,, *gaudy* as a butterfly.
,, *gaudy* as a peacock.
,, *gentle* as a lamb.
,, *good* as gold.
,, *graceful* as a swan.
,, *grave* as a judge.
,, *greedy* as a dog.
,, *green* as grass.
,, *happy* as a king.
,, *hard* as flint, marble.
,, *hard* as a stone.
,, *harmless* as a dove.
,, *heavy* as lead, sand.

As *hoarse* as a crow, a raven.
,, *round* as a ball, or a globe.
,, *sharp* as a needle, a razor.
,, *silent* as the dead.
,, *silent* as the grave.
,, *silent* as the stars.
,, *silly* as a goose.
,, *silly* as a sheep.
,, *slender* as a gossamer.
,, *slender* as a thread.
,, *smooth* as glass.
,, *smooth* as velvet.
,, *soft* as butter, wax.
,, *sound* as a bell.
,, *steady* as a rock.
,, *still* as death.
,, *still* as the grave.
,, *still* as a statue.
,, *strong* as a lion.
,, *stupid* as a donkey.
,, *sure* as death.
,, *sweet* as honey, sugar.
,, *swift* as an arrow.
,, *swift* as lightning.
,, *tall* as a poplar.
,, *tall* as a steeple.
,, *tame* as a hare.
,, *timid* as a hare.
,, *tricky* as a monkey.
,, *ugly* as a scarecrow, a toad.
,, *vain* as a peacock.
,, *warm* as wool.
,, *weak* as a baby.
,, *white* as a sheet,
,, *white* as wool.
,, *white* as snow.
,, *wise* as a serpent.
,, *wise* as Solomon.
,, *wise* as Solon.
,, *yellow* as saffron.
,, *yielding* as wax.

To spread like wild fire.
To follow as a shadow.
She wept a flood of tears.
As merry as the day is long.
To shake, tremble, or quiver like an aspen leaf.
He knows no more than a child how to do this.

295. Group Terms.

A *herd* of deer.
,, *shoal* of fish.
,, *flock* of geese.
,, *stack* of corn.
,, *stack* of wood.

A *stack* of arms.
,, *pair* of shoes.
,, *herd* of swine.
,, *flock* of sheep.
,, *flight* of steps.

A *bunch* of keys.
" *bunch* of grapes.
" *swarm* of flies.
" *tribe* of Arabs.
" *flight* of birds.
" *shower* of rain.
" *suit* of clothes.
" *sheaf* of wheat.
" *pack* of wolves.
" *pack* of hounds.
" *series* of events.
" *bundle* of hay.
" *sheaf* of grain.
" *bundle* of sticks.
" *group* of islands.
" *gang* of labourers.
" *regiment* of soldiers.
" *bunch* of plantains.
" *covey* of partridges.
" *chain* of mountains.
" *nest* or *swarm* of ants.
" *hive* or *swarm* of bees.
" *heap* or *mass* of ruins.
" *heap* of stones or sand.
" *fall* of snow or rain.
" *clump* or *grove* of trees.
" *herd* of cattle (*i.e.*,cattle pasturing)
" *drove* of cattle (*i.e.*, cattle being driven).
" *crowd*, or *throng*, or *concourse*, or *multitude* of people.
" *cluster* or *galaxy* of stars
" *sheaf* of arrows.
" *flight* or *swarm* of locusts.
" *brood* or *flock* of chickens.
" *gang* of thieves or robbers.
" *bunch* or *bouquet* of flowers.
" *range* of hills or mountains.
" *group* of figures in a painting.
" *collection* of relics or curiosities.
" *brace* of pigeons.
" *bevy* of ladies.
" *crew* of sailors.
" *fell* of hair.
" *string* of camels.
" *band* of musicians.
" *brace* of pistols.
" *box* of cigars.
" *brew* of beer.
" *pile* of arms.
" *posy* of flowers.
" *stud* of horses.
" *team* of players.

A *yoke* of oxen.
" *board* of directors.
" *brood* of hens,
" *flock* of birds.
" *hoard* of gold.
" *horde* of savages.
" *leash* of hounds.
" *host* of men.
" *litter* of puppies.
" *muster* of peacocks.
" *nursery* of plants.
" *team* of oxen.
" *staff* of officials
" *basket* of fruit.
" *cellar* of wine.
" *clique* of people
" *clutch* of eggs.
" *colony* of people.
" *faggot* of sticks.
" *family* of sardines.
" *flight* of stairs.
" *galaxy* of beauties.
" *kennel* of dogs.
" *museum* of art.
" *muster* of soldiers.
" *packet* of cigarettes.
" *squad* of soldiers.
" *panel* of jurymen.
" *posse* of constables.
" *quiver* of arrows.
" *suite* of rooms.
" *bench* of magistrates.
" *parade* of soldiers.
" *throng* of people.
" *troupe* of actors.
" *battery* of guns.
" *company* of actors.
" *council* of advisers.
" *gallery* of pictures.
" *library* of books.
" *nosegay* of flowers.
" *division* of troops.
" *flotilla* of boats.
" *squadron* of cavalry.
" *gathering* of people.
" *shrubbery* of shrubs.
" *party* of people.
" *fleet* of cars or ships.
" *genus* of animals or plants.
" *jamboree* of boy scouts.
" *congregation* of worshippers.
" *syndicate* of merchants.
" *commission* of enquiry.

A *detachment* of soldiers.
" *conference* of delegates.
" *constellation* of stars.
An *outfit* of clothes.
" *orchard* of fruit trees.
" *assembly* of people.

296. Offspring of Amimals.

Bear......cub.
Buffalo...buffalo calf.
Cat.........kitten.
Cow.......calf.
Dog ....puppy.
Duck......ducking.
Frog........tadpole.
Goat........kid.
Hare........leveret.
Hen.........chicken.
Horse........colt
Lion..........cub.
Sheep........lamb.
Swan.........cygnet.
Tiger.........cub.

297. Words indicative of Sounds.

Apes *gibber*.
Asses *bray*.
Bears *growl*.
Bees *hum*.
Birds *sing, twitter, warble*.
Bulls *bellow*.
Camels *grunt*.
Cats *mew* or *purr*.
Cattle *low*.
Crows *caw*.
Dogs *bark, snarl, howl, yelp, whine*.
Doves *coo*.
Ducks *quack*.
Eagles *scream*.
Elephants *trumpet*.
Flies *buzz*.
Frogs *croak*.
Foxes *yelp*.
Goats *bleat*.
Geese *cackle, gaggle*.
The *chattering* of teeth.
" *whistling* of an engine.
" " of the wind.
" *clank* of chains.
" *beating* of drums.
" *blare* of trumpets.
" *jingling* of bells.
" *tinkling* of bells.
" *lisping* of babies.
Hawks *scream*.
Hens *cluck*.
Hogs *grunt*.
Horses *neigh*.
Jackals *howl*.
Larks *sing*.
Monkeys *chatter*.
Mice *squeak*.
Nightingales *sing*.
Owls *hoot, screech*.
Parrots *talk*.
Pigs *grunt*.
Pigeons *coo*.
Puppies *yelp*.
Ravens *croak*.
Rooks *caw*.
Serpents *hiss*.
Tigers *growl*.
Vultures *scream*.
Wolves *howl*.
The *clanging* of arms.
" *sound* of footsteps.
" *creaking* of doors, shoes.
" *clatter* of hoofs.
" *sighing* of winds.
" *rustling* of leaves.
" *sighing* of trees.
" *jingling* of coins.
" *rippling* of waters.

298. Antonyms—Words of Opposite Sense. Pairs of words having opposite or contrary meanings are called *Antonyms* :—

Adjectives

Accustomed : unusual
Active : inert.
Alert : careless, absent-minded.
Ample : scanty, or meagre.
Ancient : modern.
Arrogant : humble.
Beneficial : injurious.
Blustering : gentle.
Cautious : reckless.
Celebrated : obscure.

Compassionate : merciless.
Conceited : modest, unassuming.
Conspicuous : inconspicuous.
Courageous : timorous.
Dexterous : awkward.
Dubious : assured.
Equitable : unjust.
Expedient : inexpedient.
Expeditious : dilatory.
Exquisite : detestable.
Fidgety : placid, self-possessed.
Flexible : rigid.
Foolish : wise.
Plenteous : insufficient.
Plentiful : scarce.
Progressive : retrograde
Prudent : imprudent, reckless.
Resolute : vacillating.
Restless : calm.
Rigid : flexible.
Romantic : prosaic.
Ruthless : humane.
Salubrious : unhealthy.
Serious : trifling, light.
Shallow : deep.
Generous : mean, avaricious.
Genuine : spurious.
Healthy : diseased.
Hospitable : inhospitable.
Immaculate : soiled, spotted.
Initial : final.
Intelligible : unintelligible.
Invariable : fluctuating.
Logical : irrational.
Luscious : unpalatable, insipid.
Meek : ungovernable.
Miraculous: commonplace, everyday.
Ordinary ; uncommon, rare.
Simple : intricate, complex.
Steadfast : wavering, fickle.
Tainted : pure.
Tenacious : butter-fingered.
Tractable : refractory.
Vague : definite.
Venturesome : timid.
Violent : gentle
Vital : immaterial.
Vivacious : languid.
Voluntary : compulsory.
Winsome : unprepossessing.

Nouns

Acquisition : loss.
Ability : incompetence.
Advantage : disadvantage.
Bravery : cowardice.
Brutality : humanity.
Cheerfulness : dejection.
Combatant : non-combatant.
Deficit : surplus.
Economy : extravagance.
Elegance : ugliness.
Entrance : exit.
Exterior : interior.
Gratitude : thanklessness.
Ignorance : knowledge.
Imbecile : sane.
Insufficiency : plenitude.
Lenience : severity.
Moderation : fanaticism.
Obligation : claim.
Optimism : pessimism.
Parsimony : prodigality.
Petulance : amiability.
Provision : waste.
Security : peril, risk.
Sedulousness : indolence.
Summit : base.
Rear : front.
Recklessness : prudence.
Tolerance : intolerance, bigotry.
Truth : falsehood.

Verbs

Accept : reject.
Accumulate : scatter, fritter.
Approach : retire, retreat.
Attract : repel.
Beautify : disfigure.
Choose : reject.
Collect : disperse.
Complicate : simplify.
Condemn : praise.
Consolidate : weaken.
Converge : diverge.
Defame : belaud.
Diminish : increase.
Distress : comfort.
Elevate : depress.
Enrich : impoverish.
Exonerate : implicate.
Exult : lament.
Fatigue : refresh.
Gratify : dissatisfy.

Harass : assist.
Illuminate : darken.
Impede : expedite.
Increase : decrease.
Induce : dissuade.
Insert : extract.
Interest : bore.
Lessen : extend, enlarge.
Magnify : reduce.
Obscure : clarify.
Permit : prohibit.
Persist : relinquish.
Prejudice : dissuade.
Preliminary : final.
Persuade : dissuade.
Pursue ; avoid.
Recover : relapse.
Rejoice : lament, grieve.
Relieve : aggravate.
Repress : encourage.
Restore : appropriate.
Resolve : hesitate.
Retreat : advance :
Reveal : secrete.
Solidify : liquefy.
Triumph : fail.
Volunteer : desert.
Worry : comfort.

299. Diminutives. Diminutives are formed from certain words to express smallness, affection or contempt. We give below a list of some of the diminutives in common use :—

Ankle	... Anklet
Arm	... Armlet
Baron	... Baronet
Book	... Booklet
Brook	... Brooklet
Bull	... Bullock
Cat	... Kitten
Crown	... Coronet
Dame	... Damsel
Dear	... Darling
Duck	... Duckling
Eagle	... Eaglet
Eye	... Eyelet
Hill	... Hillock
Lamb	... Lambkin
Lance	... Lancet
Leaf	... Leaflet
Man	... Manikin
Nest	... Nestling
Stream	... Streamlet
Owl	... Owlet
Part	... Particle
Poet	... Poetaster
Ring	... Ringlet
River	... Rivulet
Shade	... Shadow
Stream	... Streamlet
Tower	... Turret

Words and Classical Names

300. Proper Nouns used in a General Sense. Many interesting words frequently used in the English language come from the works of Greek, Roman, and modern writers of the first rank.

When we speak of a modern *Hercules* we are using the proper name *Hercules* in a general sense, applying it to any person who possesses the strength for which Hercules was famed. Similarly *a Goliath among men* means a man of gigantic stature and strength. Friends in relation to each other are often said to be *David and Jonathan* because of the well-known Biblical friendship of David and Jonathan.

Below is given a list of proper names used in a general sense:

A Sop to Cerberus—something offered to an official to make him favourably inclined. Cerberus was the three-headed dog that guarded the gates of the underworld. The dead who passed through the gates tried to assuage his violence by offering him some delicacy.

A Yahoo—a coarse person possessing the instincts of a brute. Yahoo was the name given (by Swift in *Gulliver's Travels*) to a race of brutes in human shape.

A Vandal—a person who either wilfully or through ignorance destroys beautiful works of art. The Vandals were a Germanic race who invaded the Roman Empire and destroyed many books and works of art.

An Ishmael—an outcast, one who hates and is hated by the majority of the people. Of Ishmael, the son of Hagar, it was said, " His hand shall be against every man, and every man's hand against him."

A Roland for an Oliver—an effective retort to a remark (tit for tat). Roland and Oliver were two heroes of French legend. They fought against each other on one occasion, but neither of them was able to defeat the other.

A Philistine—a man who has no interest in culture or the arts. The Philistines were regarded as the greatest enemies of the Israelites, who considered them more or less barbarians.

A Sibyl—an old fortune-teller or an old hag. The ancient races believed that the Sibyl had the power of prophecy.

A Daniel—an exceedingly wise judge. In *The Merchant of Venice* when Portia allowed Shylock to have his pound of flesh from the body of Antonio, Shylock exclaimed with joy, "A Daniel came to judgment."

An Amazon—a woman of masculine character. The Amazons were a fabled race of female warriors.

To go from Scylla to Charybdis—to escape from one misfortune only to fall into a more serious disaster. Scylla was a six-headed monster living on a rock, and Charybdis was a whirlpool so placed that it was hard to avoid it without being caught by the monster Scylla.

El Dorado—a fictitious country or city abounding in gold where boys play marbles with diamonds and the houses are roofed and the streets are paved, with gold.

Elysium—place, state, of ideal happiness. The Greeks believed it to be the abode of the blessed after death.

Islands of the Blest—where, according to the Greeks, the blessed lived after death. There they enjoyed nectar and lay on beds of asphodel.

A Don Juan—a dissolute person of the upper or aristocratic class. Don Juan, a young Spanish nobleman, who is represented as commencing his career of love and gallantry at sixteen, is the hero of Byron's poem *Don Juan*.

Dryasdust (Rev. Dr.)—A (fictitious) heavy author, very learned and very dull. In modern use the word signfies a dull, uninteresting speech or argument.

Faust—a student toiling after knowledge beyond his reach. *Faust* is the hero and title of a celebrated drama of the German poet Goethe.

Friar Tuck—a humorous, self-indulgent clergyman. This character is introduced by Sir Walter Scott in his novel called *Ivanhoe*.

A man Friday—A constant and submissive attendant.

A Hamlet—an irresolute, wavering sort of person whose action is held up by too much of reflection and thought. The hero of Shakespeare's famous play *Hamlet*.

John Bull—the national nickname for an Englishman, satirized as a rough, kind-hearted and bull-headed farmer.

A Martinet—a strict disciplinarian ; so called from the Marquis de Martinet, a young Colonel of Louis XIV, who reformed the French infantry.

A Mephistopheles—a sneering, irreverent, shallow temper. The character is that of a devil in Goethe's famous drama *Faust*.

A Merry Andrew—a buffoon ; so called from Andrew Borde, a Physician to Henry VIII. who combined considerable wit and drollery with great learning.

Puck—a mischievous, frolicsome and graceless fellow. Puck is a mischievous fairy in Shakespeare's *A Midsummer Night's Dream*.

Rip van Winkle—a person who has gone to sleep for an age. Rip van Winkle is represented as a Dutch farmer who slept twenty years in the Kaatskill mountains and found on awaking that America had become independent.

A Sherlock Holmes—a very clever detective. The name is the Hero and the title of a novel by Conan Doyle.

A Shylock—a merciless Jew who was a great usurer. In allusion to the Jew in Shakespeare's *A Merchant of Venice*.

Tom Jones—a model of generosity, manliness and openness combined with thoughtless dissipation. The hero of one of Fielding's novels.

Uncle Sam—the United States (of America) Government.

Billingsgate—coarse vituperation ; vulgar abusive language such as was formerly attributed to the fish wives of Billingsgate, fish market, London. *To talk Billingsgate*—to assail with scurrility.

Boycott—coerce, punish (person, class, nation) by systematic refusal of social or commercial relations ; combine in abstaining from (goods etc.) with this aim. (Captain Boycott, Irish landlord, first notable victim, in 1880).

Brother Jonathan—the people of the United States or the personification of their Government.

Bunkum—inflated or bombastic speech-making for effect only ; any specious utterance of a legislator made solely to please his constituents. The word is supposed to have had its origin in the remark of a member of Congress from Buncombe, N.C., that he was "talking only for Buncombe."

Cabal—a number of persons secretly united for effecting by intrigue some private or party purpose. In English History, the ministry formed in the reign of Charles II. after the fall of Clarendon (1667-1673). It was essentially a Committee of the Privy Council' ('committee for foreign affairs') under Charles II, so called because the initial letters of the names of its members formed the word : **C**lifford, **A**rlington, **B**uckingham, **A**shley, and **L**auderdale.

Coventry—a town in Warwickshire where women who spoke to soldiers were ostracized because of the unpopularity of the troops. Hence, *to send to Coventry*—to banish from society or social intercourse.

Enoch Arden, An—one who returns after a long absence during which he has been given up as dead by his friends and relations. From *Enoch Arden*, the hero of a poem of the same name by Tennyson.

Jezebel—a wicked wanton woman impudently brazen and given to painting her face : from *Jezebel*, the wife of Ahab, king of Israel.

Joe Miller—a stale story or worn out joke: from Joseph Miller, an actor and humourist (1684-1738), whose name was printed on a jest-book published in 1739 but who never was known to write a joke.

John Chinaman—the English nickname for the Chinese as a people.

Johnny—a young man about town, especially one given to hanging about stage-doors.

Jonah—any person regarded as bringing ill-luck: from the Biblical story of the prophet Jonah.

Macaroni—an exquisite; a fop; a dandy. An exquisite of a class which arose in England about 1760 and consisted of young men who had travelled and affected continental tastes and fashions.

Malaprop(ism)—ludicrous misuse of word, especially in mistake for one resembling it (*e.g.* a nice *derangement of epitaphs* for *arrangement of epithets*.) From Mrs. Malaprop, in Sheridan's *Rivals*, noted for her heroic achievements in word-fowling with a blunderbuss.

Peeping Tom—an over-inquisitive person; a pruriently prying person, especially one who peeps in at windows: from *Peeping Tom of Coventry*, an inquisitive tailor who peeped at Lady Godiva during her ride through Coventry and was struck blind. In 1040, Leofric, Earl of Mercia and Lord of Coventry, imposed certain exactions on his tenants which his wife besought him to remove; he said he would do so if she would ride naked through the town. Lady Godiva took him at his word, and the Earl faithfully kept his promise.

Pontius Pilate—a pawn broker.

May Queen—a girl chosen to preside over May Day revels, usually in acknowledgment of her beauty or popularity.

Samaritan—a humane, compassionate person.

Sandwitchman—a man who perambulates the streets bearing from his shoulders boards displaying advertisements before and behind him.

Santa Claus—the patron saint of children, in nursery folklore, a friend who brings presents on Christmas eve: usually pictured as a fat, jolly old man dressed in red trimmed with white fur, who descends chimneys to fill the stockings hung by the chimney-piece with gifts.

Scotland Yard—used for the London Police, the headquarters of the detection of crime.

301. Proper Nouns used as Adjectives or Verbs.

Many proper nouns have become generalized and are used as adjectives or verbs.

Abram-Man—a pretended maniac and begging impostor.

Achilles' argument—the sophism to prove that motion is impossible.

Adam's ale—water, aqua pura, fish broth.

Aladdin's Lamp—a source of wealth, prosperity or good luck.

Arcadian nightingales—asses, from their bray, so called by Rabelais.

Argus-eyed—vigilant; watchful; *e.g.*, the *argus-eyed sentry*; the *argus-eyed press*. Argus was a legendary person who possessed a hundred eyes. He was employed by the goddess Juno to prevent her enemies from escaping.

Augean stables, to clean—to clean out, as the stables of Augeus, which contained 3,000 oxen and had not been cleaned for 30 years, but

Hercules performed the task in a single day by turning the river Alpheus through them. Hence to free from defilement ; purify ; remove abuses, as from an administration, a community, politics etc.

Attic salt—refined wit. Attica was the name given to Athens whose inhabitants were renowned for their culture.

Bacchic frenzy—the mad excitement induced by wine. Bacchus was the god of wine.

Barmecide's feast—an illusory banquet or benefit : from the tale, in the *Arabian Nights*, of an imaginary feast served by a Barmecide prince of Bagdad to a beggar named *Schacabac*, setting only empty dishes before him.

Cadmean victory—a victory that is ruinous or fatal to the victor : from Cadmus who sowed the dragon's teeth from which sprang armed men who slew each other.

Ciceronian utterance—extremely eloquent or polished speech, Cicero was a great Roman orator and author.

Davy Jones's locker—the bed of the ocean as the last resting place of persons drowned at sea.

Fabian tactics—very cautious strategy. Fabius saved Rome by refusing to fight a pitched battle against Hannibal and by wearing out the forces of his enemies by a cunning policy of delay and inaction.

Fleet marriage—a clandestine marriage performed by a needy churchman (*Fleet parson*) in the *Fleet prison* (a debtor's prison in London, abolished in 1845), and duly recorded in the prison books. Prohibited in 1753.

French leave—informal or omitted leave-taking, as by one who has stolen some thing : from the French custom of leaving a social gathering without adieux to the host and hostess.

Gargantuan appetite—a very great appetite. Gargantua was the name of a giant invented by the famous French author Rabelais.

Hobson's choice—the opportunity to take the first thing offered or nothing : from Tobias Hobson, a livery-stable keeper of Cambridge, who always gave his customers the horse nearest the door—the first or none.

Jedburgh justice—to hang a suspected criminal and hold the trial afterward : from Jedburgh, a border town of Scotland, where many raiders were subjected to summary execution.

Judas' kiss—a kiss simulating friendship and characteristic of hypocrisy. *Judas' hair*, red hair of pronounced type.

King's evil—scrofula : once supposed to be curable by a monarch's touch.

King Log—a person who experiences temporary popularity only to be disregarded later, as "King Log", who was replaced by "King Stork" in Æsop's fable of the "Frogs asking for a king."

King's shilling—the coin formerly given to recruits on enlisting, to bind the bargain.

Lilliputian—petty-minded, little-sized, and imperfect persons. Lilliput was the name given (by Swift in *Gulliver's Travels*) to the land of the pigmies.

Machiavellian strategy—unscrupulous plans. Machiavel was an Italian statesman who wrote a book on statecraft in which he advocated unscrupulous tactics.

Olympian heights—a position of eminence. Olympus was the mountain which the Greeks believed to be the abode of the gods.

Oracular utterance—a profoundly wise speech. The oracle was supposed by the Greeks to be the voice of a god speaking to men.

Parthian shot—a last shot ; a parting missile. The Parthians, it is said, were accustomed to shoot while retiring on horseback at full speed.

Platonic abstraction. The mystical self-forgetfulness which leads the philosopher into a region of thought and spirit absolutely above his present condition.

Sardinian laugh—a laugh on the wrong side of one's mouth, a laugh that one will regret.

Sardonic smile—a smile of contempt. *Sardonic laughter*, bitter mocking laughter ; so used by Homer.

Scarborough warning—an attack without warning.

Spartan endurance—endurance of the highest type which was characteristic of the Spartans who were known for their courage, valour, hardihood, patience, and endurance.

Spear of Achilles—a spear that could cure as well as wound, rust from it having cured Telephus, king of Mysia, after Achilles had wounded him.

Sphinx's riddle—any problem of great difficulty. The Sphinx was a mythical monster, with a woman's head and lion's body, that sat by the road side of Thebes in Bœotia.

302. Some Interesting Words.

Abigail—a waiting maid. This name comes from the Hebrew. Abigail, when speaking to King David, called herself 'thine handmaid,' and her name is now used colloquially for maid-in-waiting or female servant.

Academy—a school of a superior kind ; a society of persons learned in some art or science. This word comes from *Akademia*, a grove at Athens in Greece where the philosopher Plato taught.

Accommodation Train, An—a train which stops at all stations.

Acid test—a test or trial, that will finally decide the value, worth or reliability of anything, just as the application of acid is a certain test of gold. It is a phrase often used of measures to be taken during political, social, economic, or other crises.

Adonis—"a fine, spruce, young gentleman ; a dandy. Adonis, a beautiful Greek youth, was a bold hunter, and loved by Venus. Against the advice of the goddess Venus, Adonis continued his hunting pursuits, and at last received a mortal bite from a wild boar he had wounded. The tears shed by Venus at his death were changed into anemones, while the red drops from Adonis's side were transformed into red roses. Proserpine, queen of the under-world, restored him to life on condition that he spent six months with her and six months with Venus. His alternate return to and departure from earth correspond to the seasons of summer and winter."—Lay.

Aeolian—comes from Aeolus, the Greek god of the winds. An *Aeolian lyre* (or *harp*) is one which produces musical sounds on exposure to wind. Aeolus ruled over the winds, and kept them prisoner in deep abysses, where they roared behind the gates of their caverns till it was the pleasure of Jupiter to release them.

Agony Column—a column in a newspaper containing advertisements of missing relatives and friends ; indicating great distress of mind in the advertiser.

Ambrosia—the food of the (Greek) gods. In some cities in Greece it was the practice to observe festivals called ambrosia in honour of Bacchus. The food of the gods was called ambrosia, which signifies immortal. It gave immortality to all who partook of it. It was sweeter than honey, and it had the power of healing wounds. On account of its sweet perfume the gods used it on their hair.

Arcadian—of Arcadia, a rural district of Greece ; rural ; rustic ; pastoral. Arcadia was a country in the middle of Peloponnese. Surrounded on every side by mountains it may be looked upon as the Switzerland of Greece. It received its name from Arcas, son of Jupiter. The people were mostly shepherds who passed the time as carelessly as they did in the golden age. They worshipped the god Pan, who lived chiefly among them.

Bachhanalian revels—drunken frolics. From Bacchus, the Greek god of wine.

Backstairs influence—influence secured by intrigue or underhand methods, especially at Court.

Bedlam—a lunatic asylum. A corruption of the word Bethlehem (hospital).

Blue Books—Parliamentary reports and official publications presented by the Crown to both Houses of Parliament. Each volume is in folio, and is covered with a blue wrapper.

Bohemian—of Bohemia. When it is applied to a person, especially an artist, it means a socially unconventional person, of free and easy manners, and sometimes morals.

Bristol compliment—a gift of an article that one does not care to retain for oneself.

Brown Study—absence of mind ; apparent thought but real vacuity.

Carpet-knight—one dubbed at Court by favour and not for military achievements ; a stay-at-home soldier ; used derisively.

Cerberus—Pluto's three-headed dog, was the keeper of the gate of hell. His duty was to keep the inhabitants of hell from escaping, and also to prevent the curious from entering before they died. It was usual for those who visited the lower regions in their life-time to appease the mouths of Cerberus by giving him a cake. Thus arose the saying, "A sop to Cerberus."

Chimera—a delusion, an imaginary and grotesque conception. From Chimaera, a monster in Greek mythology, half goat, half lion.

Cicerone—a guide, from the name of the great Roman orator Cicero whose fluency was supposed to be equalled by guides to antiquities. " Dr. Britton was a *cicerone* after my own heart."—C. Bronte.

Circe—was a daughter of the Sun. She was celebrated for her knowledge of magic and venomous herbs. Circe lived on the island of Aeaea, and first feasted those who came there and then turned them into beasts by her magic. She detained Ulysses at her residence for a year, and changed all his followers to swine. Hence the phrase *'the wiles of Circe'* has come to mean beguilement with deceit or cunning.

Cockpit of Europe—Belgium, because within its territory many wars have been waged and battles fought.

Colossal—very large ; gigantic. From the Latin *colossus*, a large statue. The colossus was a brazen statue of the sun-god Helios at Rhodes, which was included among the seven wonders of the ancient world. It stood about 100 ft. high at the entrance of the harbour. It was completed in 780 B.C., after twelve years' labour. It was partially demolished by an earthquake in 224 B. C , and the ruins were sold by the Saracens to a Jewish merchant in A. D. 672.

Croesus—the King of Lydia. He was exceedingly rich and wished to be thought the happiest of mankind. He was told by the philosopher Solon that poverty and domestic virtue were greater producers of happiness. Hence the saying, 'the wealth of Crœsus': A Crœsus is a person possessed of great wealth.

Cupboard love—love from interested motives. The allusion is to the love of children to some indulgent person who gives them something nice from her cupboard.

Cyclops—one of a fabled race of one-eyed giants. **Cyclopean**—of the Cyclops ; gigantic.

Damocles—The sword of Damocles is an ever-present imminent danger in what at first sight seems security and pleasure. Damocles was one of the flatterers of Dionysius of Sicily. He admired the tyrant's wealth and pronounced him the happiest man on earth. So he was invited by Dionysius to a sumptuous banquet. His pleasure was destroyed by perceiving a sword suspended over his head by means of a single horsehair.

Doctors' Commons—the College of Doctors of Civil Law in London, also the buildings occupied by them, where a registry of wills was kept and the admiralty and various other courts were held. Figurative literary references to Doctors' Commons usually relate to marriage or divorce or to the probation of wills, proceedings that now take place in the High Courts of Justice.

Draconian (Code)—a very severe code. From the Athenian legislator Draco who decreed the punishment of death for every crime, great or small.

Dunce—one who learns slowly ; an ignorant or stupid person. From *Duns Scotus*, a renowned scholar of the middle ages whose followers called 'Dunces' were looked down upon by those of his rival philosopher Thomas Aquinas.

Epicure—a person fond of pleasure. From the Greek philosopher Epicurus who was misrepresented as teaching that pleasure was the highest good.

Ermine—a small fur-bearing animal ; fur obtained from it is much used for the official robes of judges and peers.

Flora—a collective name for all the plant life of a country or region. Flora was the goddess of flowers among the Romans. According to legend she married Zephyrus, the West Wind, and received from him the privilege of presiding over flowers, and of enjoying perpetual youth.

Goliath—an exceedingly strong man. To be a 'Goliath among men' is to surpass others by reason of great strength.

Mrs. Grundy—is a general name for public fault finders and busybodies. The term "Mrs. Grundy" represents the opinion which one's

friends and neighbours have about one's actions or words. 'Mrs. Grundy' has become proverbial for that section of society whose ideas of the proprieties are extremely narrow and conventional. A moral censor, the personification of respectability.

Hector (verb)—to bully, swagger, from Hector, the Trojan King, though as Dr. Brewer says, " it is hard to conceive how the name of the brave, modest and noble-minded patriot came to be made the synonym of a braggart and blusterer."

Herculean—of, or like Hercules, the "strong man." Hercules was a celebrated hero who after his death was ranked among the gods. He was possessed of immense strength, and achieved a number of difficult enterprises, which are generally known as the twelve labours of Hercules.

Hermetically sealed—sealed in such a way as entirely to shut out the outer air. From Hermes, the Greek God, who was supposed to be the inventor of chemistry.

Hydra-headed—having many heads (like the Hydra), hence difficult, to root out; spreading. Hydra was a celebrated monster with nine heads, which, if cut off, were succeeded by others It was one of the labours of Hercules to destroy this monster. He did so with the assistance of Iolas, who applied a burning iron to the wounds as soon as one head was cut off.

Hymen—marriage. **Hymeneal**—pertaining to marriage. The ancients pictured Hymen, the god of marriage, as a handsome youth crowned with flowers, holding a torch in one hand, and in the other a yellow veil destined to cover his bride. Hymen was the son of Bacchus and Venus.

Job—the patriarch Job in the Bible is a type of patience under trying circumstances and conditions. **Job's Comforters** are those who, like Job's friends, while professing to comfort and console, do the opposite.

Lethal—death-dealing: deadly; mortal. Lethe was a river of hell whose waters the souls of the dead had to drink when going to the next world. The water had the property of making them forget everything belonging to their former life. *Lethe* means the sleep of forgetfulness.

Laconic reply—a very concise and pithy reply. From the people of Laconia or Sparta who were noted for their dislike of talk, unlike their eloquent rivals, the Athenians.

Liberty hall—a house in which one may do as one likes, where there is little formality and much freedom for members of the family and their guests.

Log-rolling—the combination of different interests, on the principle of 'Claw me, I'll claw you.' Applied in politics to the 'give and take' principle, by which one party will further certain interests of another in return for assistance given in passing their own measures, and in literary circles to mutual admiration criticism. The mutual admirers are called 'log-rollers,' and the allusion is to neighbours who assist a new settler to roll away the logs of his 'clearing.'

Martial—of war; warlike. Mars was the ancient Roman god of war. Though not invincible he was always accompanied by Victory, and is represented on ancient buildings with the uniform features of a strong man armed with a helmet, a pike, and a buckler.

Meander—a winding way or course (especially of a stream). From the Latin *Maeander*, a river in Phrygia proverbial for its windings.

One's mentor—one's adviser. From mentor, the aged counsellor of Telemachus, the son of Ulysses.

A mercurial disposition—of, belonging to, or resembling the god, Mercury ; of a lively, active disposition. From Mercury, the messenger of the gods.

Midsummer madness—the height of madness. The reference is to the rabies of dogs, supposed to be brought on by midsummer heat.

Milk of human kindness—sympathy for another. From Shakespeare's *Macbeth*

Morphia—a drug, obtained from opium, which causes sleep, or which deadens pain. *Morpheus* was the son of sleep and the god of dreams which appeared to the sleeper. He is usually pictured by artists as a sleeping child surrounded by poppies, his favourite flowers, because poppies induce dreams.

Nectar—is the drink of the gods in Greek and Roman mythology. A very delicious drink ; the honey-juice of flowers, collected by bees.

Nemesis—vengeance ; punishment that follows wrong doing. Nemesis, a daughter of Night, was a Greek goddess who measured out happiness and unhappiness to mortals. Had a man been happy hitherto, Nemesis sent him his share of trials to preserve the balance of good and evil, and *vice versa*.

Pandora's box—a present which appears a blessing but is in reality a curse, a bundle of evils. In Greek mythology, Jupiter gave the beautiful Pandora a box which she was to present to the man who married her. When her bridegroom opened the box all the evils that flesh is heir to flew forth and have ever since continued to afflict the world.

Pecksniffian—hypocritical; falsely pretending to be very virtuous and benevolent, like Pecksniff, a character in Dickens' *Martin Chuzzlewit*.

Pharisee—a member of an ancient Jewish sect, which held to the letter, rather than the spirit, of Mosaic law. In modern use the word signifies a person who is more observant of the forms and ceremonies of religion than the practical application of it; a self-righteous person; a prig.

Philippic—an oration by Demosthenes, a famous Athenian orator, against the aggressions of Philip, King of Macedon. In modern use the word signifies a political speech or writing full of scathing denunciation.

To appeal from Philip drunk to Philip sober—to urge the reconsideration of a matter on which a hasty decision has been made.

In a Pickwickian sense—in a technical, esoteric, or merely professional way, without meaning offence. In Dickens' *Pickwick Papers* we read that Mr. Pickwick accused Mr. Blotton of acting ' in a vile and calumnious manner, ' to which Mr. Blotton replied by calling Mr. Pickwick ' a humbug. ' Thus both of them had settled their account. We may say : " Lawyers and politicians daily condemn each other in a Pickwickian sense. "

Pin money—a lady's allowance of money for her own personal expenditure ; apparel- or dress-money : so called because formerly pins were very costly.

Priscian's head, to break—to violate the laws of grammar.

Platonic love—spiritual love between persons of opposite sex. From Plato, the Greek philosopher, who strongly advocated pure love between men and women.

A Quixotic scheme—a foolish and impracticable scheme worthy of Don Quixote (the eccentric hero of a Spanish romance by Cervantes).

Samson—the strong man of Israel. In modern use the word signifies a person who is exceedingly strong.

Saturnalia—a time of licensed or tolerated disorder and misrule. The festival of Saturn (called Saturnalia) amongst the Romans was a time of unlimited licence.

A Saturnine temper—of sluggish, gloomy temperament which was supposed to be the disposition of those born under the influence of the planet Saturn.

Spartan—relating to Sparta (ancient Greece). The people of Sparta were noted for the military organization of their state, and the rigorous discipline and valour of their citizens. In modern use the word signifies a person of great courage and fortitude.

A Stentorian voice—a very loud and strong voice. From Stentor, the herald whom Homer describes as the loudest voiced man in the whole Greek army.

Sicilian Vespers—the massacre of the French in Sicily which began at the hour of vespers on Easter Monday in 1282. The term is used proverbially of any treacherous and bloody attack.

Sibylline Books, The—a collection of oracles of mysterious origin, preserved in ancient Rome, and consulted by the Senate in the times of emergency or disaster.

Slough of Despond—a period of, or fit of great depression.

Stygian—relating to Styx. Styx was a river in hell across which the shades of the departed were ferried by Charon. The phrase 'Stygian gloom' therefore means a deep or profound gloom or darkness.

Tantalize—to tease, vex, or torment, by raising false hopes. Tantalus, a highly-honoured and prosperous king of Lydia; but, because he divulged to mortals the secrets of the gods, he was plunged up to the chin in a river of Hades, a tree hung with clusters of fruit being just above his head. As every time he tried to drink the waters receded from him, and as the fruit was just out of his reach, he suffered agony from thirst, hunger, and unfulfilled anticipation.

Trojan—of Troy; an inhabitant of Troy; a brave fellow; one who is possessed of the pluck, endurance, determined energy attributed to the defenders of Troy.

Utopian scheme—an impracticable scheme for the improvement of society. From Utopia, Sir Thomas More's imaginary kingdom.

Vandal—one who wilfully, or through ignorance, destroys beautiful works of art. The Vandals were a race of Germanic origin who swept down on the Roman Empire and destroyed many books and works of art.

Xanthippe—wife of Socrates, whose peevish and quarrelsome temper have become proverbial. Hence, "a constantly nagging and domineering wife with a heavy temper."

Yahoo—a coarse brutish person. In *Gulliver's Travels* Swift gives the name of 'Yahoo' to a race of brutes in human shape.

Zephyr—the west wind; a soft gentle breeze. Zephyrus was, in Greek myth, the gentle West Wind. The Greeks loved it because it brought freshness over their parched land. Zephyrus was said to produce flowers and fruits by the sweetness of his breath.

CHAPTER X

WORDS LIABLE TO BE CONFUSED AND MISUSED

303. Difficulty often arises because the similarity in sound between two or more words causes them to be confused. Care is needed to differentiate between 'veil' and 'vale'; 'accept' and 'except'; 'canvas' and 'canvass' and 'compliment' and 'complement'. Failure to do this leads to slipshod and faulty writing.

304. The following is a list of some words commonly confused and misused by Indian students:—

Ability, Capacity. *Ability* is power to do something; skill in the use of physical powers or intellectual faculties. *Ability* is developed through exercise. "Men are promoted on the basis of the *ability* that they show." "He has unusual *ability* as a mechanic." *Capacity* is power to receive, hold, or contain. As applied to intellectual faculties *capacity* means power to take in knowledge as distinguished from power to express in doing. It usually implies native power as distinguished from acquired. "His *capacity* for mathematics is very limited." (*Adapted*).

Accede, Concede. *Accede* means to *yield*, *e.g.*, "to *accede* to one's request." *Concede* means to *admit as true*, *e.g.*, "to *concede* the truth of a statement."

Accept, Except. "We *accept* a gift; we *except* a thing from the application of a general statement."

Access, Accession. *Access* means the possibility of coming to, *accession* means actual coming to the throne; so *access to the throne* =the opportunity of coming to the throne, *i.e.*, approaching the sovereign (with a petition); and *accession to the throne* = coming to the throne, *i.e.*, becoming sovereign. *Accession* is generally restricted in the use to the idea of rising to a state, a rank.

Accessary, Accessory. *Accessary* involves the notion of complicity or intentional aid or consent, and is accordingly used only where that notion is applicable, *i.e.*, chiefly (as a noun) of person and (as an adjective) of persons or their actions. *Accessory* has no such implication of consent, and, though it includes the notion of contributing to a result, emphasizes especially the subordinate nature of the contribution; it is

applied chiefly to things. He was an *accessary*, if not the principal. The *accessory* details of the picture.

Adapt, Adopt. *Adapt* means to make fit ; *Adopt* to receive, to embrace. This story is *adapted* from Andrew Lang. He will not *adopt* this child.

Adverse, Averse come into comparison as denoting opposition, which in *adverse*, refers chiefly to opinion or intention, in *averse*, to feeling or inclination ; as, he is *adverse* to submission ; *averse* to eating between meals ; *averse* to society.

Advice, Advise. *Advice* (noun), opinion, counsel ; *Advise* (verb), to give advice. A *advised* B, but B did not listen to A's *advice*.

A few, Few. *A few* means a small number ; *few*, barely any.

Affect, Effect. *Affect* means to *influence* ; as, "Hot weather *affects* his health, or to feign ; as, " Beginners often *affect* learning." *Effect* is both verb and noun. As a verb it means *to accomplish, produce, carry out, bring to pass, complete* ; as, "He has *effected* great reforms" and "They *effected* a promise." As a noun *effect* means result, consequence—" The *effect* of his speech was to gain twenty converts."

Affection, Affectation. *Affection* means *feeling, an emotion, a disposition*, and *a feeling of love*. " A mother's *affection* for her child is great indeed. " *Affectation* means *conscious use of false display, artificial show, forced imitation*, and *insincere pretence*. " His love for her is true ; there is no *affectation* (artificiality of manner) about it. "

Afflict, Inflict. " The idioms are : ' *afflict* a person *with* a thing,' ' *inflict* a thing (*upon*) a person. ' In the passive (where the confusion of the two words is more common than in the active), a person is afflicted *with* a thing, and a thing is inflicted *on* a person. "

Aggravate, Annoy. *Annoy* means to *irritate* ; *aggravate* means to *make more heavy* or *grave*, or to *intensify troubles* already existing, *e.g.*, " His sickness was *aggravated* by his mental suffering. "

Ago, Since. *Since* is preferable to *ago* when referring to events that are recent ; *ago* is preferable to *since* when referring to events that are not recent, *e.g.*, " *since* ten days " but " a year *ago*. "

All-ready, Already. *All ready* means *quite prepared*, e.g., " I am *all ready* to go. " *Already* means *by this* or *that time*, e.g., " He has *already* performed the task. "

Allude, Refer. To *allude* means to refer *delicately, indirectly*, or *incidentally to something not distinctly specified*. To *refer* is to give definite and specific directions or information; as " *Refer* to Chapter XX. " " *He alluded* to a matter to which he dared not openly *refer*. "

Altar, Alter. *Altar* means communion table ; *alter*, to change. He kneels before the *altar*. Nothing can *alter* his convictions.

Alternate, Alternative. *Alternate* means every other ; *alternative*, choice between two or more things. The doctor visits her on *alternate* days. The brave Rajput saw no *alternative* before him but death.

Anticipate, Expect. To *anticipate* means to forestall ; as, " His opponent *anticipated* the blow. " " The counsel *anticipated* part of his argument. " " England *expects* every man to do his duty. "

Artist, Artisan. Artist, one who practises a fine art, *e.g.*, a painter. An *artisan* is one who is skilled in a mechanic art in which manual dexterity is dominant, such as carpentry. A painter of pictures is an *artist*, a painter of houses is an *artisan*.

As, Like. *As* is used to compare action or existence ; *like*, to compare things. *As* is followed by a noun or pronoun (expressed or understood) and a verb (expressed or understood), *e.g.*, " He is such a man *as* his father (was)." *Like* is followed by a noun or pronoun with a preposition understood *e.g.*, " He is *like* (unto) you. "

Ascendant, Ascendancy. " His star is in the *ascendant* (supreme, dominating or rising) " ; and " His strength of character gives him the *ascendancy* (dominant control, sway). "

Ascent, Assent. *Ascent*, going up, an upward road. *Assent*, to agree. Men *ascend* to virtue. The captain did not give his *assent* to the proposal.

Asset, Advantage. The word *asset* is a false form. Most of those who use it are probably unaware that, though now treated as plural, *assets* is itself (cf. *riches*) a singular ; the *-s* is not a plural termination ; French *assez* (enough) being its source, *-ts* represents the French *-z* ; and the right sense of the word is—what suffices or should suffice to meet liabilities. The false singular originates in incorrect uses to mean a variety of things. "Long hands are *something of an asset* (serviceable) in cricket. " " A clear head is a *distinct asset* (great help) in an examination. "

Assumption, Presumption. " Both of these nouns involve supposition and the act of taking certain things for granted. An *assumption* may be made without any evidence, simply as a starting-point for a process of reasoning. A *presumption* is based upon probable evidence or upon generalizations that are usually true." Our original *assumption* is that the man is innocent, but the facts already disclosed in this case create a very strong *presumption* of guilt.

Assure, Ensure, Insure. The constructions are :

(*i*) *assure* : (*a*) assure life, the future.
(*b*) assure a person *of* a fact, etc., or *that* a thing is so.

(*i*) *ensure* : (*a*) ensure a person, thing, *against* or *from* risks, etc..
(*b*) ensure *that* something shall happen ; ensure something *for* or *to* a person,

(*iii*) *insure* : *insure* is the legal commercial variant of *ensure*, used particularly in the construction (*a*) : to insure a house or person, or (used absolutely) to insure *against* fire, burglary, death.

In commercial idiom, the noun assurance is used of life (though you *insure* against death) and *insurance* of property, etc. (*Adapted*)

At, in. He lives *in* London *at* a boarding-house. There is a distinction between *at* and *in*, as signifying place ; we say '*at* the market cross', '*at* the fountain ' but '*in* the town ', '*in* France, ' '*in* America ', the one being a limited object, which we may stand close by, but the other a more extended surface, which we are contained in. In some cases both are applicable ; '*at*', or '*in*' school or church ; but we must say '*at* home.'—(*Bain*)

Attenuate, Extenuate. "The villagers are *attenuated* (made slender; reduced) with famine." "Nothing can *extenuate* (lessen seeming magnitude of guilt, offence by partial excuse) your conduct.".

Aught, Ought. *Aught*, anything; *ought*, expresses duty, rightness, shortcoming, advisability, or strong probability. If there be *aught* of good in this religion... He *ought* not to play bridge.

Avenge, Revenge. " To *avenge* is to exact satisfaction by punishing a wrong-doer. To avenge is to punish in behalf of another, usually the innocent, weak, and oppressed. It is always an act of justice, never of resentful or malicious retaliation for personal injuries. 'God *avenges* the oppressed.' 'The judge *avenged* the wrong done to the helpless child. *Avenge* is always a verb. *Revenge* is both a noun and a verb. As a verb it means to retaliate or vindicate. It usually implies the malignant inflicting of injury as a means of personal satisfaction. 'He *revenged* himself for the insult.' 'He took *revenge* on the neighbour who had ridiculed him.' "

Avocation, Vocation. His *vocation* (career or occupation) is the law; gardening is his favourite *avocation* (subordinate occupation, usually one pursued for pleasure and pastime rather than for gain).

Await, Wait. *Await* is followed by a noun, pronoun, gerund, not by an infinitive: *wait* may have the infinitive construction, as well as the normally transitive construction of *await*, and an intransitive use with *for*. The following sentences will illustrate the difference between the two words:

I *await* your decision.
I *wait* for you to decide (not *await*).

They found her *awaiting* them.
They found her *waiting for* them.

I shall *wait* to bring him home (not *await*).
I *await* (or *wait*) his ruling on the matter with some impatience.

Bad, Bade. *Bad*, inferior, wicked; *bade*, commanded. Pilate *bade* Jesus stand up. His design was not *bad* but the others were better.

Barbarian, Barbaric, Barbarous, Barbarism, Barbarity. We say —'a *barbarian* king—a king of barbarians'; 'a *barbarian* custom—a custom among barbarians.' *Barbaric* is used in a favourable sense (= unsophisticated, rough, rude, unchastened); as *barbaric* finery, simplicity, gold. *Barbarous* is used in an unfavourable sense (= cruel); as, *barbarous* treatment, custom, words. *Barbarism* = (*a*) 'uncivilized condition'; (*b*) 'grossly uncultivated taste'; (*c*) 'illiterate expression'; as, to live in *barbarism*; to offend with *barbarisms* of speech, *Barbarity* = cruel conduct; as, The *barbarity* of the victors is terrible to relate. (*Adapted*)

Bare, Bear. *Bare*, uncovered; *bear* (noun); a wild animal; *bear* (verb), to carry, to sustain. *Bare* skin. He could not *bear* the sight of human beings led like so many *bears*.

Base, Bass. *Base*, ignoble; *bass*, lowest part in harmonized music. *Base* motives; and let the *bass* of heavier deep organ blow.

Beach, Beech. *Beach*, shore: *beech*, a tree.

Begin, Commence, Start. *Begin* is the familiar and usual word in speech and writing; *commence* is the word of official and formal language; *start* which is of the same root as *startle*, is best restricted

to the idea of actual physical motion. Exercises and operations *commence* in the army : a train *starts* ; a runner *starts* from scratch. In all other uses and for all other senses use *begin*. *Modern English Usage* says, ' *Begin* has, owing to its greater commonness, more nearly passed into a mere auxiliary than *commence*, and from this it follows that *begin*, not *commence*, is even in formal style the right word before an infinitive'. To sum up, use *start* for motion, *commence* only in formal language and never before an infinitive, *begin* on all other occasions.

Beneficial, Beneficent. *Beneficial* means advantageous, useful, *e.g.*, " Primary education will prove *beneficial* to the people of this country. " *Beneficent* means *kind*. " A *beneficent* providence has given us all these things " or " This is a kind and *beneficent* act. "

Berth, Birth. *Berth*, sleeping-place in a train or aboard a ship : *birth*, bringing forth. Reserve your *berth* ; our *birth* is but a sleep and a forgetting.

Beside, Besides. *Beside*, by, close to ; *besides*, in addition to, moreover. Home *beside* the river ; *besides* himself with anger.

Between, Among. *Between* is used when only two people are in question. It may be used, however, for any number when there is mutual action. *Among* is used when more than two people are referred to, *e.g.*, " The cake was divided *between* the two sisters. " " There was a fierce quarrel *between* the three brothers. ". " He distributed the money *among* the four beggars. "

Blew, Blue. *Blew*, past tense, of blow ; *blue*, a colour. The policeman *blew* his whistle. The ink was *blue*.

Boldness, Daring, Courage, Audacity. *Courage* is a complimentary attribute, usually permanent, *e.g.*, " He is a man of *courage*. " *Boldness* is usually transient, suggestive of a rising to the occasion, *e.g.*, " He showed *boldness* during the fire. " *Daring* suggests rashness, and *audacity* has a strong flavour of impudence, *e.g.*, " He is a man of *daring* character. " " His *audacity* was enough to flare him up. "

Borne, Born. *Borne*, carried, sustained ; *born*, given birth to. The sea-*borne* trade of Egypt. He was *born* with a silver spoon in his mouth.

Bourne, Bourn. *Bourne*, limit, destination ; *bourn*, a stream. The land from whose *bourne* no traveller returns. This is a small *bourn*.

Break, Brake. *Break*, to come apart ; *brake*, checking apparatus, *Break* my heart : apply the *brakes*.

Bridal, Bridle. *Bridal*, (noun) wedding, wedding-feast ; (adjective) of bride or wedding ; *bridle* rein, etc. ; to control a horse. The *bridal* gown was of a deep blue. The horse broke the *bridle* and ran away.

Broach, Brooch. *Broach*, to open and start using, to moot ; *brooch*, an ornament. Who will *broach* this topic ? The *brooch* looks beautiful in her *sari*.

Calendar, Calender. *Calendar*, a table showing months and days of the year ; *calender*, to press cloth, paper, etc. Hang the *calendar* on the wall ; *calender* the cloth to make it glossy.

Cannon, Canon. *Cannon*, a mounted gun, a billiard term ; *canon*, a church dignitary. The *cannon* was fired. He is the *Canon* of the place.

Canvas, Canvass. *Canvas*, a strong coarse cloth ; *canvass*, to discuss, to solicit. Sails are made of *canvas* ; he came to *canvass* the vote.

Capable, Capacious. A *capable* man. A *capacious* (roomy) drawing-room.

Cast, Caste. *Cast*, list of actors taking part in a play ; *caste*, an exclusive class. The *cast* included Sir Henry Irving ; he is a Brahmin by *caste*.

Casual, Causal. *Casual* is used in the sense of occasional or irregular ; as '*casual* expense,' '*casual* reading,' '*casual* employment.' It is used also in the sense of incidental, cursory, off-hand ; as, 'a *casual* glance,' 'a *casual* remark.' *Causal* means containing, expressing, or relating to a cause ; as, 'the *causal* connection between food and health,' 'a *causal* fallacy.'

Cellar, Seller. *Cellar*, underground room ; *seller*, one who sells. Put the wine in the *cellar* ; he is a fruit-*seller*.

Censer, Censor, Censure. *Censer*, vessel in which incense is burnt ; *censor*, an official examiner of plays, films, news, etc. ; *censure*, adverse judgment, expression of disapproval, to blame, reprove or criticize unfavourably ; The Assembly *censured* the Government.

Cereal, Serial. *Cereal*, edible ; *serial*, a story published in instalments. The French eat a lot of *cereal* ; this is a *serial* story.

Ceremonious, Ceremonial. *Ceremonious* commonly implies an excess of form and ceremony, formalities overdone ; as, "His greeting was too *ceremonious*." *Ceremonial* means that which is related to ceremonies and rites; as, "Divali and Dusehra are *ceremonial* occasions". *Ceremonial* applies only to things ; *ceremonious* applies to either persons or things.

Cession, Session. *Cession*, transfer of territory to another state ; *session*, meeting. The *cession* of the Punjab was unfavourably criticized by many ; the *session* is over.

Check, Cheque. *Check*, stoppage, restraint ; *cheque*, order to pay drawn on a bank. He *checked* my progress ; I wrote over a *cheque*.

Childish, Childlike. "*Childish* (foolish, unwise, silly) pursuits." *Child-like* is applied in a good sense, *e.g.*, No one could fail to be impressed by his *child-like* (simple, meek) simplicily." His sugggestion was simply *childish*.

Choir, Quire. *Choir*, a company of singers ; *quire*, twenty-four sheets of paper. He is a member of the Cambridge *choir* : I have used one *quire* of paper to-day.

Chord, Cord. *Chord*, string of musical instrument ; *cord*, a thin rope. The broken *chord* ; tighten the *cords*.

Coarse, Course. *Coarse*, rough ; *course*, part of a dinner, a line of action. She has *coarse* features ; the *course* of true love never did run smooth.

Collision, Collusion. "A *collision* (a violent encounter) occurred between two railway trains." "The thieves acted in *collusion* (fraudulent secret understanding) with the police."

Collusion, Co-operation. *Collusion* implies a secret understanding for a wrong purpose ; *Co-operation* means acting together. A *collusion* between Churchill and Hoare, they *co-operate* with Macdonald.

Coma, Comma. *Coma,* stupor; *comma,* a punctuation mark. After the snake bite I fell into a *coma:* put a *comma* here.

Compare with, Compare to. Use "*compare with*" when representing the relative merits of the things compared, *e.g.*, "Her voice is not to be compared *with* Rama's." Use "*compare to*" when likening one thing to another, *e.g.*, "Christ compared the sinner *to* a lost sheep."

Compensation, Remuneration. *Compensation* means that which is given or received as an equivalent (for services, debt, loss, etc.), *e.g.*, "The pleasure *compensates* for the pain." *Remuneration* is a compensation for personal services; "He was *remunerated* for his extra work by an increase in his salary."

Complacent, Complaisant. *Complacent,* pleased; *complaisant,* obliging, polite. He has a *complacent* look: John's *complaisancy* is beyond praise.

Complete, Finish. We *finish* a dinner or a speech, but *complete* the building of a house.

Compliment, Complement. *Compliment* = expression of admiration or civility, *e.g.*, "He paid him a *complement.*" *Complement* = that which fills up or completes, *e.g.*, "A regiment has its *complement* of men."

Condemn, Contemn. *Condemn,* to doom; *contemn,* to despise. He is *condemned* to loneliness; I *contemn* his offers.

Confess, Admit. To *admit* is to acknowledge or concede as true; to give assent to. "He *admitted* that he was present when the accident took place." To *confess* is not only to concede that a fact is true, but also to acknowledge responsibility or guilt. "He *confessed* that he caused the accident.

Confidant, Confident. *Confidant,* one who is entrusted with secrets; *confident,* bold, fully assured. Sheila is John's *confidant;* Ranjit is *confident* of success.

Conscious, Conscientious. "He is *conscious* of (has a knowledge of, is aware of) his own shortcomings." "He is a *conscientious* worker (acts according to the dictates of his conscience)."

Contemptible, Contemptuous. "His conduct was *contemptible* (deserving of contempt)." "His manner was *contemptuous* (disdainful)."

Continual, Continuous. *Continual* implies not coming to an end, though there may be breaks in the action. *Continuous* implies no break between the beginning and the end. "Yesterday there were *continual* showers; to-day the rain is *continuous.*" He interrupted her *continually* while she was writing, so that she could not work *continuously*.

Corporal, Corporeal. *Corporal* (bodily) punishment, *e.g.*, "*Corporal* punishment should be discouraged." Man is a *corporeal* (material) being but an angel is not.

Council, Counsel. *Council,* a deliberative body; *counsel,* advice, to advise, a legal adviser. The *Council* met to-day at noon; this is a *counsel* of perfection. The senior *counsel* being absent, the poor junior had to bear the whole brunt of the judge's wrath.

Credible, Creditable, Credulous. *Credible,* worthy of belief; *creditable,* worthy of credit or praise. Jack's story is not *credible*;

Livingstone's journey was *creditable*. *Credulous* is an adjective meaning inclined to believe. It applies to persons who believe things too readily and are thus easily imposed upon, as ; "The *credulous* youth was taken in by the begger's tale of woe."

Cue, Queue. *Cue*, a signal ; *queue*, a line of persons waiting their turn. This is my *cue*, I must now go on the stage. Wait at the end of the *queue*.

Currant, Current. *Currant*, a dried fruit ; *current*, now going on (e.g., *current* events).

Custom, Habit. *Custom* means usual practice or something established by tradition. *Habit* is a certain faculty of body or mind that is acquired. Custom is the result of a *voluntary* act, habit becomes *involuntary* through custom : "He followed this *custom* (that of praying before meals, for example) until it became a *habit*."

Cymbal, Symbol. *Cymbal*, musical instrument ; *symbol*, a thing that typifies or represents. The crowd beat upon *cymbals* ; the cross is a *symbol* of sacrifice.

Dear, Deer. *Dear*, precious *to*, excessive in price ; *deer*, a wild animal. The horse is *dear* at this price ; you are the *dear* son of my old age ; to hunt a *deer*.

Decided, Decisive. A *decided* answer is one that is definite ; a *decisive* answer is one that terminates a discussion. "I will give you a *decided* answer this afternoon." "His answer was *decisive* and terminated the discussion." A *decided* victory is not necessarily a *decisive* victory.

Declaim, Disclaim. *Declaim* means to speak rhetorically and pompously in public. "He *declaimed* against civil liberties." *Disclaim* means to renounce, or to disavow any interest in, connection with, or responsibility for something.

Decry, Descry. "Don't *decry* (disparage ; cry down) conscientious objections." "I *descried* (dimly, or with difficulty caught sight of) him on a hill in the distance."

Deduce, Deduct. "What conclusion can be *deduced* (inferred) from this theory ?" "A large sum was *deducted* (taken away) from his salary."

Defective, Deficient. "*Defective* implies faultiness or unsatisfactory quality ; *deficient* implies insufficient quantity or total lack. A person's muscles or his knowledge of mathematics may be *defective* (or *deficient*, *i.e.*, not sufficient or quite wanting), whereas he himself may be deficient in muscle or in the knowledge of mathematics. Note that both of these epithets may be applied to the same noun, but with a difference in meaning. Thus *defective* water implies impurity, *deficient* water lack of adequate quantity." (*Adapted*)

Definite, Definitive. *Definite*, precise ; *definitive*, final. I will not marry ; this is *definite*. The reply is *definitive*.

Deliverance, Delivery. "O God, I want *deliverance* (rescue)." "The *delivery* (uttering or handing over) of a speech or of letters."

Depositary, Depository. *Depositary*, person with whom anything is deposited ; *depository*, a place of storage. Rama is the *depositary* of this money. This room is now used as a *depository* for odds and ends.

Depreciate, Deprecate. *Depreciate* means disparage, lower in value, *e.g.*, "His merits were greatly *depreciated*." *Deprecate* means express one's disapproval, usually of some action. "His conduct was greatly *deprecated*."

Desert, Dessert, Deserts. *Desert*, a barren place, to abandon; *Dessert*, fruit course; *Deserts*, something to which a person is entitled. The Sind *desert*; to serve the *dessert*; he got his *deserts*.

Desire, Want, Wish, Need. *Desire* is used of that which is near at hand or in thought; *wish*, of that which is remote. "We *desire* wealth, distinction, honour, fame; we *wish* to visit a distant friend." *Want* is used of that which may be simply lacking or both lacking and necessary; *need* is used of that which is lacking and necessary. One may *want* a new garment, but may not *need* it. I want my *needs* to be fulfilled; this is a genuine *want*.

Device, Devise. *Device*, a plan devised; *devise*, to plan, to bequeath. It was a pleasure-dome of rare *device*; *devise* a way out.

Dew, Due. *Dew*, moisture on grass; *due*, owing, ascribable to. The *dew* had fallen, the poet arose; give the devil his *due*.

Die, Dye. *Die*, to cease to live; *dye*, to colour. To *die*, to go we know not whither; *dye* his beard a flaming scarlet.

Diminish, Minimize. *Diminish* means to 'make or become less'; *minimize* means 'to make least,' *i.e.*, to reduce to the lowest amount. So when a man's income is reduced 20 per cent., it *diminishes*; but when you try to save a boy from punishment you *minimize* his guilt.

Dinghy, Dingy. *Dinghy*, a small boat; *dingy*, drab-looking. Tom sat in a *dinghy*; I live in a *dingy* room.

Disclose, Expose. *Disclose* means to reveal any fact, whether good or bad. *Expose* means to place in a dangerous situation, as to *expose* one's self to storm.

Disinterested, Uninterested. *Disinterested* means freedom from bias or prejudice, freedom from personal or selfish motives. *A disinterested* person is one who has no axe to gind, no 'interest' in the sense of expectation or advantage; a *disinterested* action is one performed without hope of any return. *Uninterested* means merely lacking in interest. A poor spectator may feel *uninterested* in cricket when he finds that a batsman takes an hour to score ten runs.

Draft, Draught, Drought. *Draft*, a rough copy, a reinforcement; *draught*, a current of air (as between door and window); *drought*, continuous dry weather; want of rain. Make a *draft* application; a *draught* of fresh air; Ranchi has this year been suffering from *drought*.

Economic, Economical. *Economic* is associated only with *economics*, and *economical* only with *economy*. An *economic* rent is one in the fixing of which the laws of supply and demand have had free play; an *economical* rent is one that is not extravagant; in practice the first generally means a rent not too low (for the landlord), and the second one not too high (for the tenant).

Effectual, Effective, Efficacious, Efficient. *Effectual* applies to action apart from the agent, and means 'not falling short of the complete effect aimed at.' "The means he employed were *effectual* (produced the desired effect)." *Effective* means 'having a high degree of effect.' "The medicine he took was *effective* (operative)." *Efficacious* means 'sure to have the desired effect.' It is used of things, principally

medicines. "The doctor prescribed an *efficacious* tonic." "Quinine proves *efficacious* (produces the desired result) in malarial fever." *Efficient*, productive of effect ; (of persons) competent, capable. "She was an *efficient* teacher." "The engine was *efficient* for the work it had to do."

Eligible, Illegible. *Eligible* means 'fit to be chosen'; *illegible* means 'unable to be read.' "A person might be *eligible* for a certain appointment despite his *illegible* handwriting."

Emigrant, Immigrant. *Emigrant* is used with reference to the country *from* which, and *Immigrant*, with reference to the country *into* which, migration is made. The Indians who go to settle in England are *emigrants* from India and *immigrants* in England.

Eminent, Imminent. An *eminent* (distinguished) person. An *imminent* (closely impending) tragedy.

Empty, Vacant. "An *empty* room is one that has no furniture or other contents. A *vacant* room may be well furnished but it is unoccupied by persons *Empty* is the literal term, as an *empty* chair, house, lot, street, pail, hand, or well, as opposed to a full one. *Vacant* is less literal, as a *vacant* stare, space, moment, throne, office, or position, as opposed to an occupied one."

Endemic, Epidemic. An *endemic* disease is one habitually prevalent in a particular place ; an *epidemic* disease is one that breaks out in a place and lasts for a time only.

Envelop, Envelope. *Envelop*, to surround, to wrap up ; *Envelope*, the cover of a letter. The mist *enveloped* us ; put this typed letter in the *envelope* and post it.

Enviable, Envious. *Enviable* means arousing envy ; *envious* means feeling envy. His *enviable* position makes many people *envious* of him.

Especially, Specially. *Especially*, means 'to an exceptional degree'; *specially* means 'for one purpose and no other.' "The weather has been *especially* cold, but I came *specially* to see you." "He made a *special* trip." "He came *specially* for this meeting." "You have an *especial* opportunity." "Conditions are *especially* favourable."

Eternal, Everlasting. *Eternal* = that which has neither beginning nor end. *Everlasting* = that which has a beginning but no end. "The *eternal* providence." "Good deeds are *everlasting*."

Euphemism, Euphuism. *Euphemism* means (the use of) words or phrases substituted to soften down offensive expressions. Mistress is a *euphemism* for concubine. *Euphuism* means artificial or affected style of writing in imitation of Lily's *Euphuism*, 1580.

Excite, Incite. *Excite* means to produce agitation ; *incite*, to arouse to action. "His words *excited* the people and eventually *incited* them to tear down the edifice." *Incite* is always used in a bad sense.

Excuse me, Pardon me. "*Excuse me*" is properly used when one wishes perfunctorily to apologize for an imaginary or very slight offence. '*Pardon me*" or "*I'm sorry*", is used when one apologizes for a serious fault or a major breach of etiquette.

Exhausting, Exhaustive. *Exhausting* means producing exhaustion in a literal sense ; as, "*Exhausting* work, exercise, or other activity." *Exhaustive* means thorough ; as, "An *exhaustive* investigation, report or study."

Expedient, Expeditious, The former is nearly always used predicatively and means 'advantageous'; the latter means 'done (or doing) speedily, prompt.' "It is *expedient* that we should use *expeditious* means of putting condemned criminals to death."

Extract, Extricate. "Honey is *extracted* from flowers." "The poor coolie was, however, soon *extricated* (disentangled; released) from the debris."

Event, Accident. An *event* is an occurrence of some importance not necessarily unexpected, *e.g.*, "The murder of Julius Cæsar was an *event* that influenced the history of the Roman Empire." An *accident* is something that is unexpected and happens by chance. It often carries with it the idea of misfortune, *e.g.*, "He met with an *accident* and broke his leg."

Factious, Facetious. *Factious* means turbulent, rebellious; *Facetious* means waggish, jocular.

Factitious, Fictitious. "*Factitious* (= Lat. *facere, factum*, to make) means 'designedly got up,' 'not natural,' 'artificial.' Sir Thomas Browne speaks of '*factitious* gems,' in which sense Modern English would use *artificial.* A *factitious* meeting, argument, value is one that has been designed or made for a particular purpose. *Fictitious* (= Lat. *fingere, fictum* to feign) means 'feigned,' 'counterfeit,' 'not genuine.' A *fictitious* account or report is one that is a lie; a *fictitious* document is one that is showy or counterfeit." (*An A. B. C. of English Usage*)

Fain, Feign. *Fain*, gladly, willing to; *feign*, to pretend. *Fain* would I climb but I fear to fall. He *feigned* repentance.

Faint, Feint. *Faint*, to swoon; *feint*, a pretended move to mislead an enemy. The king's *feint* misled Hamlet,

Fair, Fare. *Fair*, beautiful, just; *fare*, charge for conveyance of a passenger. A *fair* woman; a *fair* proposal; the railway *fare.*

Farther, Further. *Farther* expresses distance, *e.g.*, "I will not go a step *farther*," or, figuratively, "I shall not proceed *farther* in the matter." *Further* expresses that which is additional, *e.g.*, "I have nothing *further* to say," or, "*Further* details are not yet forthcoming." Note that as a verb *further* is always used in preference to *farther*, *e.g.*, "One must not try to *further* his ambitions by foul means."

Fate, Fete. *Fate*, that which is pre-ordained; *fete*, entertainment. One cannot will away *fate*: a *fete* to celebrate the Jubilee.

Festal, Festive. *Festal* means pertaining to a feast or a holiday; as, "a *festal* occasion," *Festive* means joyous, gay, mirthful; as, "a *festive* company."

Fetch, Bring. *Fetch* means *to go and bring*, *e.g.*, "*Fetch* me a book from the library." *Bring* means to come, taking something with one, *e.g.*, "*Bring* your breakfast when you come."

Fewer, Less. *Fewer* applies to *number*, *e.g*, "*fewer* books." *Less* applies to *size*, e.g., "*less* money." When the amount is thought of as a unit, *less* is used, *e.g.*, "*less* than five rupees." I ordered *fewer* horses and *less* corn.

Financial, Monetary, Pecuniary. *Financial* applies to public funds, to the revenues of a government, or to large private transactions. *Monetary* and *pecuniary* apply to transactions between individuals.

Monetary relates more especially to actual money, a *monetary* transaction being one in which money is actually involved. *Pecuniary* relates to that in which money is indirectly involved ; as, one's *pecuniary* affairs, difficulties, etc. "We always speak properly of the *financial* affairs of the government; of *monetary* transactions between individuals; of giving *pecuniary* aid to an individual."

Flagrant, Fragrant. We always speak of "*flagrant* (glaring, notorious, scandalous) crimes" and "*fragrant* flowers."

Flee, Fly. "Defeated enemies *flee*." "Birds and aviators *fly*."

Flour, Flower. *Flour*, ground grain ; *Flower*, a bloom.

Forceful, Forcible. *Forceful* means full of or possessing force ; as, "The speaker had a *forceful* personality." *Forcible* means done by force or compulsion ; as, "The police made a *forcible* entry."

Fore, Four. *Fore*, in front ; *Four*, a number. Shaukat Ali came to the *fore* in the debate ; two and two always make *four*.

Forego, Forge, Forgo. *Forego*, to precede in place or time, *e.g.*, a *foregone* conclusion ; *forge*, make way, advance gradually or with difficulty, *e.g.*, *forge* ahead steadily ; *forgo*, to abstain from, or go without. I gladly *forgo* this luxury.

Formally, Formerly. *Formally*, with the usual forms or ceremony ; *formerly*, at an earlier period. The exhibition was *formally* opened by His Excellency ; *formerly* there was no railway station here.

Foul, Fowl. *Foul*, dirty ; *Fowl*, a bird. *Foul* play ; snare for a *fowl*.

Fourth, Forth. *Fourth*, a numeral ; *forth*, forward.

Frequent, Common. The following sentences illustrate the difference between these two words. "Mispronunciation was *common* in their talks." "Cases of mispronunciation were *frequent*."

From, Since, For. *Since* is used before *point of time* ; *For* is used before *period of time*. "He worked *from* morning till evening." "He has been working *since* two o'clock." "He has been working *for* the last two days."

Freedom, Liberty. *Freedom* is personal and private. We speak of *freedom* enjoyed by a person. *Liberty* is public. We speak of the *liberty* of the press, *e.g.*, "Give us death or *liberty*."

Gage, Gauge. *Gage*, article pledged as security ; *Gauge*, to measure. I threw down the *gage* to Bolingbroke ; a water *gauge*.

Gamble, Gambol. *Gamble*, to play a game of chance ; *gambol*, to frisk about. "It is not good to *gamble* ; look at the lamb *gambolling*."

Genius, Talent. *Genius*, implies the possession of rare natural gifts, *e.g.*, "Newton possessed great *genius*." *Talent* implies an extraordinary capacity that is acquired. *Talent* is high mental ability, not natural but acquired, *e.g.*, "He, by his *talents*, succeeded in the world."

Gentle, Genteel. *Gentle* means *polite*, e.g. "His *gentle* behaviour was liked by everybody." *Genteel* means *well-bred*, *fashionable*, e.g., "the manners of *genteel* society."

Gild, Guild. *Gild*, to apply a thin covering of gold or some other metal ; *Guild*, a society with a common purpose. *Gilded* top of the dome : a *guild* of actors.

Go, Come. "I hear that you are *going* to the Cinema. Will you *come* with me ?"

Gaol, Goal. "Nobody knows the *goal* (end, aim, object in view). of life." "The robber was sent to the *gaol* (jail)."

Godly, God-like. *Godly* means *pious*, e.g., "Christ led a *godly* life." *God-like* means resembling God, *e.g.* "The *god-like* prince administered equal justice to the rich and the poor."

Good, Goodly. *Good* means *possessing desirable qualities*, e.g., "He is a *good* man." *Goodly*—(*a*) *Large*, e.g., "a *goodly number*," (*b*) *Graceful*, e.g., "a *goodly* person."

Grate, Great. *Grate*, fireplace ; *great*, big, distinguished. Put coals in the *grate* ; he is a *great* fighter.

Greed, Avarice, Ambition. *Greed* means *the desire for more than one needs*, e.g., "*Greed* brings one to ruin." *Avarice* means the *love of money for its own sake*. "*Greed* and *avarice* are always ignoble". "His *avarice* brought about his ruin." *Ambition* denotes the *desire for success, fame or power* with personal advancement or preferment as its end, e.g., " Everybody must be fired by *ambition*."

Guess, Suppose, Think. *Guess* is used when an opinion is based merely upon probable grounds, *e.g.*, " See if you can *guess* who he is." *Suppose* is used when an opinion is based upon grounds that one has good reason to believe exist, *e.g.*, " I *suppose* that he will come." *Think* is used when an opinion is reached after due deliberation, but where one is not in possession of exact knowledge, *e.g.*, " I *think* that he will come "

Hail, Hale. *Hail*, frozen rain-drops ; to greet ; *hale*, vigorous. All *Hail* ! Caesar ; the land of *hail* and snow ; he is *hale* and hearty.

Hanged, Hung. In modern idiom we say *hanged* of the death penalty ; as, " The criminal was *hanged*." In all other senses *hung* is the correct form ; as, "She *hung* out the garments." " The picture *hung* on the wall."

Hardly, Scarcely. *Hardly* refers to degree ; *Scarcely*, to quantity ; *e.g.*, "I *hardly* see how I can go." " I have *scarcely* enough milk for my own needs."

Hasten, Hurry. *Hasten* is used to express quickness of motion; *e.g.*, " I *hasten* to answer your question." *Hurry* is also used to express quickness of motion, but it conveys also the additional idea of *confusion* e.g., " *Hurry* as fast as you can or you will miss the train."

Hate, Dislike. We always *dislike* to do that which is disagreeable ; and we always *hate* that for which we have an extreme aversion, e.g., " I *dislike* to go there." " Don't *hate* your enemies."

Healthful, Healthy. *Healthful* means *conducive to health*, e.g.. " Outdoor exercise is very *healthful*." *Healthy* means *possessing* or *enjoying health*, e.g., " How *healthy* you look." Wholesome food in a *healthful* climate makes a man *healthy*.

Hew, Hue. *Hew*, to cut down ; *hue*, colour. He *hewed* the forest down ; of a dark *hue*.

Historic, Historical. *Historic* means famous or likely to become famous in history ; *historical* means based on, vouched for by, history. Thus we say, " a *historic* battle, voyage, or character," " a *historical* novel, investigation, evidence, or fact."

Hoard, Horde. *Hoard*, a store ; to accumulate ; *horde*, a gang. What is the use of *hoarding* wealth you cannot use? The *hordes* of Tartars swept the plains.

Honorarium, Salary. *Honorarium* does not mean ordinary salary ; it is an honorary reward. "He gets an *honorarium* of Rs. 200 per month," although "his exact *salary* is Rs. 1000 per month."

Honorary, Honourable. *Honorary*—(a) *intended merely to confer honour*, e.g. "an *honorary* degree." (b) *Holding a place without receiving any remuneration*, e.g., "an *honorary* magistrate." *Honourable* = *worthy of honour*, e.g., "He is an *honourable* gentleman."

Hope, Expect. *Hope* means to *cherish pleasurable expectations* or *wishes*, e.g. "I *hope* she will soon recover from her illness. *Expect* means to regard as likely, e.g., "We *expect* rain to-night."

House, Home. A *house* means *any building intended for habitation*, e.g., "Where is your *house* situated?" *Home* has some family associations with it, e.g. "East or West, *home* is best.

Human, Humane. *Human* = belonging to man, e.g. *Human* nature is the same world all the over." *Humane* = kind, e.g. "Always treat the poor in a *humane* manner."

Humility, Humiliation. *Humility* means *lowliness* or *modesty of mind*, e.g., "Always serve the Lord with *humility* of mind." *Humiliation* means *abasement*, e.g., "He had to drink the cup of *humiliation* to the dregs."

Hypercritical, Hypocritical. *Hypercritical*, over-critical ; *hypocritical*, dissembling real feelings. Mr. Gandhi is *hypercritical* of the faults of the Government. Worldly wisdom teaches us to be *hypocritical*.

Idle, Idol. *Idle*, lazy ; *Idol*, image of a god, something worshipped.

Ill, Sick. *Ill* means *out of health*, e.g., "I am *ill*." *Sick* means *to be disposed to vomit*, e.g., "He is *sick*." A man who is suffering from headache or cold cannot be called *sick*, he is *ill*. However, we use the phrase '*sick leave*' which means leave of absence obtained for reasons of health. We say, "He is a *sick man*" but not "He is an *ill* man."

Illusion, Delusion, Allusion. A *delusion* is a false impression or belief; an *illusion* is an unreal image that one thinks one sees. He had a *delusion* that some one was pursuing him. As we grow older we shed our *illusions* ; the mirage is an optical *illusion*. "An A. B. C. of English Usage" says, "*A delusion* is a false impression accepted by the whole mind as the truth; an *illusion* is also a false belief, but being based upon imagination it 'awaits full acceptance' by the mind. We speak of the *delusions* of lunacy, but of the *illusions* of childhood. 'That the sun moves round the earth was once a *delusion*, and still is an *illusion*, (*i.e.*, it seems to the senses to go round ; but the mind, on stronger evidence, rejects the belief). So the thing that deludes is a *delusion* ; the thing falsely supposed to exist is an *illusion*. 'What a conjuror actually does —his real action—is a *delusion* ; what he seems to do is an *illusion*.' *Allusion* means an indirect reference in speech or writing to a person, character, legend, book, etc.

Imaginary, Imaginative. *Imaginary* means *fancied, unreal*, e.g., "No use trying to overcome *imaginary* misfortunes." *Imaginative* means *given to imagining*, e.g., "He possesses an *imaginative* brain."

Imminent, Immanent, Eminent. *Imminent* means threatening, near at hand. It applies especially to danger or misfortune that threatens to happen immediately; as, "He was saved from *imminent* death." *Immanent* means indwelling, inherent (*in*); (*of God*) permanently pervading the universe; as, "The world is *immanent* in consciousness." "God is *immanent*." *Eminent* means prominent, lofty, towering; as, "an *eminent* author."

Impassable, Impassible, Impossible. *Impassable*, that cannot be crossed; *Impassible*, not subject to suffering, incapable of feeling or emotion; *Impossible*, that which is not possible. Napoleon did not find the Alps *impassable*; no patient is *impassible*; nothing is *impossible* in this world.

Imperial, Imperative, Imperious. *Imperial* means *pertaining to an empire*, e.g., "The *imperial* government suffered a heavy financial loss." *Imperious* means *haughty*, e.g., "an *imperious* attitude." *Imperative* means *authoritative, obligatory*; "the army received *imperative* orders to march."

In, After. *In* is used to denote some period of time in the *future*, e.g., "He will come *in* four days, *i.e.*, "*at the end of four days*." *After* is used to denote some period of time in the *past*, e.g., "He came *after* four days."

Immunity, Impunity. "*Immunity* means a state of freedom from liability of any kind, but is most commonly applied to pain and disease; as '*immunity* from measles.' *Impunity* means "freedom from punishment or loss." "Even a man with *immunity* from military service cannot with *impunity* display his pacificism."

Implicit, Explicit. *Implicit* = lit. 'folded up in,' 'implied': 'His attitude was *implicit* in the answer he gave you' (*i.e.*, it was folded up, hidden in—'). So the secondary meaning of this word is implicit (*i.e.*, is implied) in its primary meaning; as an adjective qualifying nouns like *faith, obedience, confidence*, it means 'complete', 'absolute.' *Explicit*='unfolded,' stated in detail, expressly stated and not merely implied—hence definite, outspoken: 'He was glad to have had this opportunity of speaking out; what had before been *implicit* in this strange relationship was now *explicit*." (*Adapted*)

In, Into. *In* means *inclusion*, e.g., "He is *in* the house." *Into* means *entrance*, e.g., "Come *into* the house."

In, Within. *In* means *at the expiration of*, e.g., "He will be here *in* an hour." *Within* means *within the limit of*, e.g., "He will be here *within* an hour."

Incredible, Incredulous. *Incredible* means beyond belief; as, "Your report that you killed a tiger with a knife is *incredible*." Only a person can be *incredulous*, that is, unbelieving, doubtful, or sceptical; as, "I have not seen such an *incredulous* person as you are."

Inculcate, Inoculate. He *inculcates* false doctrines; get yourself *inoculated* against plague.

Indict, Indite. *Indict*, to accuse; *indite*, to compose, to write. The judge read the *indictment*; the clerk *indited* it.

Industrious, Industrial. An *industrial* worker is one who is engaged in industry, especially in manufacturing. An *industrious* worker is one who is active, diligent, and devoted to his task, whatever it may be. An *industrial* worker may be *industrious* or may be slothful.

Inflammatory, Inflammable. *Inflammatory* means tending to kindle, irritate, or excite ; as, " An agitator delivered an *inflammatory* speech." *Inflammable* means easily enkindled, irritated, or excited ; as, " Strikers constitute an *inflammable* audience."

Ingenious, Ingenuous. *Ingenious* means *skilful* or *witty*, e.g., " *An ingenious* device " or, " an *ingenious* reply." *Ingenuous* means innocent, naive, e.g., " An *ingenuous child* " or " an *ingenuous* confession." " To quench the blushes of *ingenuous* shame,' a familiar line in Gray's Elegy, should help to fix the word in the memory."

Insensible, Senseless. *Insensible* = (a) *wanting sensibility*, e.g., " The *lower* part of my body has become *insensible*. (b) *not susceptible to emotion or passions*, e.g., " *insensible* to danger." (c) *imperceptible*, e.g., *insensible* to motion. *Senseless* = (a) *without sensibility*, e.g., " The *senseless* sky does not care for prayers." (b) *without the reasoning faculty*, e.g., " They were a *senseless* race." (c) *contrary to reason*, e.g., " *senseless* perseverance."

Intend, Mean. When do you *intend* (propose) to go ? " What do you *mean* by these remarks ?"

Interpellate, Interpolate. The president allowed time for *interpellations* ; this passage seems to have been *interpolated*.

Intolerable, Intolerant. *Intolerable* usually applies to things and conditions that are unbearable ; as, " *intolerable* cold, delay, or waste." *Intolerant* usually applies to persons who are illiberal or narrow-minded ; as, " He is *intolerant* of any opinions that differ from his own."

Invaluable, Valueless. *Invaluable*, ' not able to be valued ,' *i.e.*, beyond value ; *valueless*, ' without value,' i e., worthless, or not valuable. "A book that we considered *valueless* proved *invaluable* to the library."

Irruption, Eruption. " An *irruption* is a violent breaking, bursting, or rushing in, often in the sense of an invasion, as ' the German irruption into Belgium.' The motion is inward. An *eruption* is a violent breaking, bursting, or rushing out, as of a volcano, geyser, passion, or disease. It is rare in the sense of a sudden movement of armed troops. The motion is outward." (*Adapted*)

Judicious, Judicial. *Judicious* = *wise, prudent*, e.g., " His behaviour was kind and *judicious*." *Judicial* = *relating to Courts of Justice or to a judge*, e.g., " There ought to be a *judicial* inquiry into this case."

Key, Quay. *Key*, instrument for opening lock ; *quay*, wharf.

Kind, Kindly. *Kind* = *tender, compassionate* (refers to *persons* as well as *acts* and *feelings*), e.g., a *kind* man, a *kind* heart, a *kind* consideration. *Kindly* = *benevolent, gracious* (refers primarily to *acts* and *feelings*), e.g., *kindly* acts, *kindly* words.

Knave, Nave. *Knave*, a rogue ; *nave*, part of a church. Casanova was a *knave* ; she staggered in the *nave* of the church.

Last, Latest. " Ram has read the *latest* novel to the *last* page."

Latter, Last. " He brought a knife and a watch, the *latter* being broken." "He brought a pen, a knife, and a watch, the *last* being broken.

Laudable, Laudatory. *Laudable*, passive, ' worthy to be praised '; *laudatory*, active, ' praising, giving praise ': a *laudable* ambition, desire to get on ; a *laudatory* speech, article.

Lay, Lie. *Lay, laid, laid*, is transitive, and takes an object. " The hen *laid* an egg." " You must *lay* the book down.', *Lie, lay, lain*, is

intransitive. " He *lay on* the straw." " He should have *lain* down to protect himself."

Lea, Lee. *Lea,* meadow land ; *lee,* windward side of a ship. Anne wandered all day in the *lea* ; the ship lay to the *lee.*

Lead, Led. *Lead* (noun), a metal ; *lead* (verb), to guide, to induce ; *led,* conducted. This vessel is made of *lead* ; into temptation *lead* us not.

Leant, Lent. *Leant,* past tense of *lean* ; *Lent,* a church season. He *leant* against the wall. All Catholics fast in *Lent.*

Learn, Teach. *To learn* is *to acquire knowledge ; to teach* is to *convey* it. " He has finally *learned* the lesson that I have been trying to *teach* him. "

Less, Lesser. The comparative form is probably *less,* not *lesser, e.g.,* " of two evils choose the *less.* " When used in the sense of *minor* or *inferior, lesser* is correct, *e.g.,* " the *lesser* lights," " the *lesser* prophets. "

Lessen, Lesson. *Lessen,* to reduce, to grow less ; *lesson,* work set for pupil. This method will *lessen* expenditure. Learn your *lessons* regularly.

Lifelong, Livelong. *Lifelong* means ' during the whole length of life ' : ' a *lifelong* friendship ' ; ' a *life-long* interest in politics ' ; ' a *life-long* illness '. *Livelong* means entire as applied to any period of time and implies slow, dragged out, and tedious ; as ' the *livelong* day ' ; ' the *livelong* night.'

Literally, Actually. " Whatever I say is *literally* (following word by word) true. " " He *actually* told a lie. "

Little, A little. *Little* = not much ; *a little* = some.

Loath, Loathe. *Loath,* or *loth,* unwilling ; *loathe,* to regard with horror. She was nothing *loth* to go ; *I loathe* the very sight of his face.

Loose, Lose. *Loose,* slack, relaxed, vague ; *lose,* to cease to possess. There is a screw *loose* in his brain ; don't *lose* your temper.

Lonely, Solitary. *Lonely* means *desolate, forsaken, lacking in companionship* or *sympathy. Solitary* means *alone.* " A person may be *solitary,* but not necessarily *lonely.* "

Lovely, Lovable. *Lovely = exciting love, beautiful,* e.g., a *lovely* flower. *Lovable = worthy of love* ; e.g., " He possesses many *lovable* qualities. "

Low, Lowly. *Low* implies *inferiority of any kind,* e.g., " A man of a *low* mind ; a *low* voice. " *Lowly* means *meek, humble,* e.g., " Those who are meek and *lowly* will inherit the kingdom of God. "

Luxuriant, Luxurious. *Luxuriant* signifies *richness in growth,* and is an epithet applied particularly to leaves, flowers, foliage, hair, e.g., " Her hair is *luxuriant.* " *Luxurious* means *given to luxury,* e.g., " She led a *luxurious* life. " We speak of *luxurious* tastes, food, ways of living—the opposite of *simple* or *economical.*

Main, Mane. *Main,* chief ; *mane,* long hair on the neck of an animal. This is the *main* plank in their programme of reform ; the *mane* of the lion was a beautiful thing to look at.

Maize, Maze. *Maize,* Indian corn : *maze,* a network or tangle. Horses eat *maize* : Theseus lost himself in the *maze.*

Male, Masculine ; Female, Feminine. *Masculine* and *feminine* are correct with the word *gender*. "The *feminine* mind gains much from association with boys and men, and the *masculine* from association with girls and women." *Male* and *female* are correct with the word *sex*, e.g., "This book is recommended to our *male* readers." *i.e.*, readers of the male sex.

Mantel, Mantle. *Mantel*, enclosure for a fire-place ; *mantle*, loose cloak. Put this picture on the *mantel* ; Brutus's *mantle* fell on Cæsar.

Marshal, Marshall. *Marshal*, an official, to arrange ; *Marshall*, an incorrect spelling of the same. He *marshalled* the French armies into position. He was a field-*marshal*.

Mead, Meed. *Mead*, a meadow ; *meed*, reward ; that which is due (*e.g.*, *meed* of praise). Daffodils grow in the *mead* ; Afzal got his *meed* of praise from the Principal.

Mean, Mien. *Mean*, stingy, low ; *mien*, personal bearing. The Jews are generally *mean* ; his *mien* and demeanour were dignified.

Medal, Meddle. *Medal*, a metal disc ; *meddle*, to interfere. Mohan won a gold *medal* ; don't *meddle* in other people's affairs.

Meet, Mete. *Meet*, proper ; to come together ; *mete*, to allot. *Meet* me at 6 o'clock ; *mete* out a square to each of these men.

Mendacity, Mendicity. *Mendacity*, lying ; *mendicity*, begging. The chairman was not above *mendacity* ; *mendicity* should be stopped by law.

Metal, Mettle. *Metal*, a hard substance such as gold, iron ; *mettle*, courage, endurance. Coins are made of *metal* ; this enterprise will test my *mettle*.

Meter, Metre. *Meter*, a measuring apparatus ; *metre*, unit of length in metric system ; *metre* or *meter*, rhythm of verse. This room is 6 *meters* long ; will you scan the *metre* (or *meter*) of this poem ?

Miner, Minor. *Miner*, a worker in a mine ; *minor*, lesser ; a person under age. Six *miners* lost their lives in the disaster ; since he is a *minor*, his property is put under the Court of Wards.

Mitigate, Alleviate, Remove. *Alleviate* means to *lighten the burden of the bearer*. *Remove* means to *take it away altogether*. *Mitigate* means to *make mild the burden of the other*. We *alleviate* pain but we *mitigate* punishment.

Moat, Mote. *Moat*, ditch (surrounding) castle, town, etc ; *mote*, particle of dust. A *moat* surrounded the castle of Elsinore ; a *mote* it is to trouble the mind's eye.

Momentary, Momentous. *Momentary* means *lasting only for a moment*, e.g., "His grief is *momentary* but his joys are immortal." *Momentous* means *of great importance*, e.g., "His decision was of *momentous* importance."

Moral, Morale. The first (moral) is the adjective, meaning 'connected with manner, conduct, etc., ' of (good) conduct' ; the second (pronounced morahl) is the noun popularized during the Great War, standing for *condition, tone, general conduct*, usually in the phrase '*morale* of the troops.' (*An A.B.C. of English Usage*).

Muscle, Mussel. *Muscle*, motion-producing tissue ; *mussel*, a shell fish. This exercise will develop your *muscles* ; whales eat *mussel*.

Mutual, Common. *Mutual* implies *reciprocity*. *Common* implies something shared by, or affecting, all those concerned alike. "*Mutual friend*" has gained currency though it is wrong. *Cf.* The title of a novel by Dickens.—" Our Mutual Friend." Mutual love, mutual admiration, are correct phrases, but " the mutual enemy of India" should be " the common enemy of India."

Mystical, Mythical. *Mystical* means mysterious, secret or incomprehensible ; as, '*mystical* lore.' *Mythical* means imaginary, feigned, or fabulous, and not real, as, '*mythical* descriptions.'

Naught, Nought. *Naught*, nothing ; *nought*, cipher. The gain of lust is *naught* ; put six *noughts* to the left of this figure.

Necessaries, Necessities. " He has only the bare *necessaries* (things without which life cannot be maintained) of life." " This will meet the *necessities* (imperative needs) of the case."

Neglect, Negligence. *Neglect = wilful omission of duty*, e.g., "The *neglect* of duty involves considerable loss." *Negligence = habitual omission of duty*, e.g. " This is due to sheer *negligence* on his part."

Negligent, Negligible. *Negligent* means careless or thoughtless ; as, " He is *negligent* about his dress. " *Negligible* means so small or unimportant that it may be disregarded ; as, a *negligible* difference, a *negligible* amount."

Notable, Noticeable. That which can be seen or observed is *noticeable*. That which is prominent or conspicuous is *noticeable*. That which is worthy of being *noted* is *notable*. Persons whose acts and deeds are remarkable are called *notable*. Such persons often possess *noticeable* traits and characteristics. " Vanity is not often *noticeable* in a *notable* public leader. "

Notorious, Famous. *Notorious* means 'well-known' (in a bad sense) 'a *notorious* criminal, district, book.' *Famous* is used in a good sense ; as, 'a *famous* leader' ; 'it was a *famous* victory.'

Noxious, Obnoxious. " *Noxious* means harmful and injurious. It applies especially to those things that affect health. *Obnoxious* means objectionable to such a degree as to be hateful and odious. The conduct of one person may make him *obnoxious* to another but hardly *noxious*. Vermin may be both *noxious* and *obnoxious*. "

Oar, Ore. *Oar*, pole for rowing boat ; *ore*, mineral containing metal. Push the *oar* into the water ; iron *ore* has been discovered in Jamshedpur.

Observance, Observation. *Observance* is used to indicate the keeping of performance of something which is sacred ; e.g., " His strict *observance* of the Sabbath is commendable." *Observation* implies that which is carefully noted, *e.g.* " This fact has not so far come under my *observation*. "

Official, Officious. *Official = pertaining to an office*, e.g., "This is an *official* act." *Officious = too forward in offering services*, e.g., "He was very *officious* to me."

Ordinance, Ordnance. *Ordinance*, an order by authority; *ordnance*, cannon. The Viceroy has issued an *ordinance*. " All the battlements their *ordnance* fire."—*Shakespeare*.

Pair, Couple. *Pair* means a set of two persons or things that usually go together, *e.g.*, " a *pair* of shoes, a *pair* of gloves." *Couple* is applied to persons of different sexes, bound to each other by ties of *affection* or

matrimony, e.g., "What a lovely *couple* Saleem and his wife Aisha form !"

Pair, Pare. *Pair*, a set of two ; *pare*, to cut down, to cut away. Six *pairs* of gloves ; *pare* the nails of your hands.

Palate, Palette, Pallet. *Palate*, roof of mouth ; *palette*, article used by artists for mixing colours ; *pallet*, a straw bed. My tongue clung to my *palate* when I saw the ghost ; the artist put the colours in the *palette* ; on your midnight *pallet* lying listen and undo the door.

Peace, Piece. *Peace*, absence of strife ; *piece*, part of a whole. The *peace* of a desert ; a *piece* of bread.

Peaceful, Peaceable. "*Peaceful* applies to places and conditions as well as to persons. A person or place that is already quiet, tranquil, and free from strife or excitement is *peaceful*. *Peaceable* applies to persons or animals but not to places or conditions. A person who seeks and contributes to a condition of peace is *peaceable*."

Peal, Peel. *Peal*, ringing of bells ; *peel*, rind. This is the *peal* of the wedding bells ; *peel* of an orange.

Pendant, Pendent. *Pendant*, an ornament for the ear ; *pendent*, hanging. This is a beautiful *pendant* you are wearing ; I saw the body *pendent* by a beam.

Persecute, Prosecute. *Persecute* = to harass, *e.g.*, "To *persecute* an innocent child." *Prosecute* = (*a*) *To bring before a court*, e.g., "He was *prosecuted* for forgery." (*b*) *To continue*, e.g., He has gone to England to *prosecute* post-graduate studies."

Person, Individual. *Individual* in the sense of *single person* should be used only when there is some idea of comparison with a crowd or body of people, *e.g.*, "Where the safety of the army is concerned, the comfort of the *individual* must be ignored." But it is incorrect to say, "This *individual* has been of great help to me." We should say, "This *person* has been of great help to me."

Personality, Personalty. *Personality*, distinctive personal character ; *personalty*, personal estate. The principal has a *personality* of his own ; six squares are the *personalty* of Ghias.

Personate, Personify. To *personate* (the commoner equivalent is *impersonate*) a man is to pretend, by disguise and gesture or simply by using his name, to be the man ; to *personify* a thing, an abstract quality, is to endow it, metaphorically, with the characteristics of a human being. (*Adapted*)

Perspicacious, Perspicuous. *Perspicacious* = 'having or showing insight,' and is generally used of persons ; *perspicuous* = 'clearly expressed,' and is generally used of speech or writing. "A *perspicacious* person (*i.e.*, one who has a clean insight into a matter) will probably be capable of making a *perspicuous* statement about it." (*Adapted*)

Physic, Physique. "As his *physique* (bodily health) is quite good he needs little *physic* (medicine)."

Picket, Piquet. *Picket*, soldiers on police duty ; *piquet*, a card game. A *picket* was on duty on the Mall ; they are playing *piquet*.

Plain, Plane. *Plain*, clear, simple ; *plane*, level surface, to smooth. Gandhi is a *plain* man ; *plane* this piece of wood.

Pitiable, Pitiful, Piteous. *Pitiable* means arousing pity ; as, "His condition is *pitiable*." *Pitiful* means feeling pity ; as, "Reports

of the Quetta Earthquake sufferers make us all *pitiful.*" *Piteous* may mean either exciting pity or showing it. " He gave out a *piteous* groan before he died."

Pole, Poll. *Pole*, a long piece of metal or wood ; *poll*, taking of votes at election. Buried with a *pole* in his breast; a serious riot broke out when the *poll* was being taken.

Polite, Politic. *Polite* means courteous. *Politic* means *well devised, having reference to a policy.* He was very *polite* in carrying-out his *politic* schemes.

Popular, Populous. *Popular* means *that which pleases the people. Populous* means *thickly inhabited, e.g.*, "Burke was a *popular* orator." Delhi is a *populous* city.

Portion, Part. *Part* means a *section* or a *division*, e.g., "*Part* of the orange is bad." *Portion* indicates an *allotment*, e.g., " He gave an equal *portion* of the orange to each child."

Practical, Practicable. *Practical* means *opposed to theoretical*, e.g., " He is a *practical* politician." *Practicable* means *capable of being performed*, e.g., " These schemes are not *practiable.*"

Practice, Practise. *Practice* (noun), custom, exercise of an art ; *practise* (verb), to exercise, to follow a profession. This is an evil *practice* ; *practise* it everyday ; he enjoys a lucrative *practice.*

Pray, Prey. *Pray*, to offer prayer ; *prey*, the object pursued or killed. *Pray* for my soul ; he fell a *prey* to fanaticism.

Precede, Proceed. *Precede*, to go before; *proceed*, to go on. I will *precede* you in the line ; *proceed* and reach there soon.

Precipitate, Precipitous. *Precipitate* (adjective) = violently hurried, rash, unconsidered; *precipitous* = steep (like a precipice). We talk of the *precipitate* flight of an army after defeat, and of a *precipitous* path.

Prescribe, Proscribe. *Prescribe* means *to lay down* or *to give directions*, e.g., "Will you please *prescribe* some medicine for me ?" *Proscribe* means *to condemn*, e.g., " This book has been *proscribed.*"

Presumptive, Presumptuous. *Presumptive* is almost exclusively a legal term, meaning 'that which may be assumed to be valid or true until the contrary is proved.' Thus we speak of *presumptive* evidence, proof, or heir. " The heir *presumptive* to a throne or an estate is the heir pending the birth of the heir apparent." *Presumptuous* means 'full of presumption,' " talking too much on oneself," " unduly confident " 'arrogant,' as, " He was *presumptuous* to attempt that task." "Her manner is altogether too *presumptuous.*"

Principle, Principal. 'An A. B. C. of English Usage' says, "*Principal* is an adjective (= chief) which may be used in certain senses as a noun. *Principle* is a noun (= fundamental truth as basis of reasoning ; general law as guide to action ; personal code of right conduct)." "The *principal* should stick to his *principles.*" However *unprincipled* he may be, still he is the *principal.*

Principal : the four *principal* streets of the city ; the *principal* character in the play ; the *principal* (=the chief master) of a college ; the interest on the *principal* (= the chief or capital sum of money) ; the *principal* clause of a sentence. I must consult my *principals.*

Principle : Newton formulated the *principle* of gravity. He was a man of high *principle.* In all these instruments the *principle* is the same. My friend has ability but no *principles.* They refused to play cards on *principle.*

Probable, Possible. *Probable* indicates greater certainty than *possible*. *Probable* is that which is expected to happen. *Possible* is that which *can* happen, but which is not *expected* to happen, e.g., "It is very *probable* it will rain." "It is not *possible* that he can do anything of the kind."

Profit, Prophet. *Profit*, gain ; *prophet*, one who predicts. "What shall it *profit* a man if he gain the whole world and lose his own soul ?" Mohammad was a *prophet*.

Protagonist, Antagonist. *Protagonist* is not the opposite of *antagonist*. It means "the actor who takes the chief part in a play"—a sense readily admitting of figurative application to the most conspicuous personage in any affair ; as, "President Wilson was a *protagonist* of world-wide peace." An *antagonist* is an opponent in a struggle or a combat ; as, "Our *antagonist* is our helper."

Provident, Providential. *Provident* = thrifty, showing foresight. *Providential* = divine care, strikingly opportune, *e.g.*, "He proved to be extremely *provident* in managing the household affairs." "His *providential* help at that moment saved her life."

Quaint, Queer. *Quaint* is usually applied to old-fashioned manners, customs, or furnishings, that are considered attractive. A *quaint* person or thing is unusual and odd in a pleasing way. A *queer* person or thing is a distinctly peculiar one, often an abnormal one. This word applies to those things which we dislike.

Quantity, Number. *Quantity* is used of *that which can be measured* ; *number* is used of *that which can be counted* e.g., "I have a large *quantity* of sugar with me." "There are a large *number* of eggs in the basket."

Raise, Raze. *Raise*, to lift up ; *raze*, to destroy. *Raise* your status in life ; *raze* a house to the ground.

Rebellion, Revolt, Rising, Revolution, Mutiny, Strike, Riot. *Rebellion, revolt, rising*, imply attempts made to overthrow a government, whether the attempts may have been successful or unsuccessful. *Revolution* implies a change in the form of government brought about by a rebellion or by peaceful means, *e.g.*, "The French Revolution." *Mutiny* is a rebellion of soldiers or sailors against their superiors ; as, "The Indian Mutiny." *Strike* means the refusal of workmen to continue their work ; as, "The N. W. Railway *strikes* caused considerable loss to the Government." *Rising* means taking up arms against established authority, *e.g.*, "The rising of Muslims against the Maharaja of Alwar was dangerous to the State." *Rebellion* means organized or systematic resistance offered to established government, *e.g.*, "The Marathas broke into open *rebellion* against Aurangzeb."

Recollect, Remember. We *recollect* that which we have difficulty in recalling, e.g., "He *recollected* all points but one." We *remember* that which we have not forgotten, *e.g.*, "I shall always *remember* your kindness." "I *remember* the good times we had, but for the life of me I can't *recollect* the name of the game that we played so often."

Regret, Sorrow. *Regret* = sorrow for a thing done or left undone, *e.g.*, "I felt great *regret* in doing this." *Sorrow* = that which is caused by the sense of loss or the occurrence of evil, *e.g.*, His friend's death caused him deep *sorrow*." *Regret* is lighter than *sorrow*.

Regretful, Regrettable. *Regretful* means 'full of regret for'; *regrettable* means 'causing regret.' "A person who does a *regrettable* action is often *regretful* afterwards."

Repel, Repulse. The person who feels repulsion is *repelled*, not *repulsed*; *repulsed* means '*rejected*,' driven back by force of arms. That is *repllant* which keeps one at arm's length; that is *repulsive* from which one recoils; *i.e.* the second is a much stronger word. "I am awfully keen on the next life. I think it will be wonderful. Pearly gates and golden streets do not *repel* me." She *repulsed* all my friendly advances. The Russians were *repulsed* with heavy losses.

Resource, Recourse. "When all his *resources* (means of supplying a want) were exhausted, he was obliged to have *recourse* (resorting or betaking of oneself to possible source of help) to begging."

Respectful, Respectable, Respected. *Respectable* = worthy of respect. *Respectful* = indicating respect. *Respected* = regarded with deference. "I have received a *respectful* letter from a *respectable* gentleman addressing me as '*Respected* Sir'." My father's wishes must be *respected*.

Respectfully, Respectively. *Respectfully* means *in a respectful manner*. *Respectively* refers to *persons* or *things thought of singly*. e.g., "He behaved *respectfully* towards his parents." "The names of the boys are, *respectively*, Altaf, Ranjit, and Mohan."

Rest, Wrest. *Rest*, repose; *wrest*, to take by force. *Rest, rest*, perturbed spirit; he *wrested* the book from me.

Restless, Restive. *Restless* means without rest, that is, uneasy, discontented, and agitated. *Restive* means stubborn, obstinate, intractable, and refractory. "The servants are *restive* under the new mistress of the house." "We passed a *restless* time awaiting our fate."

Reverend, Reverent. *Reverend* = worthy of reverence. *Reverent* = expressing reverence. "His *reverent* words impressed the *reverend* Archbishop."

Rhyme, Rime. *Rhyme*, agreement of sound in verse; *rime*, hard frost. In a poem the *rhymes* should be correct; there is *rime*, on the leaves. Latterly, however, there has been an effort to replace the traditional form "*rhyme*" by "*rime*."

Right, Rite. *Right*, just, true; *rite*, observance or ceremony. Swaraj is my *right*; the *rite* of circumcision.

Ring, Wring. *Ring*, circlet, circular enclosure; *wring*, to squeeze, to extort. The crowd pressed around the *ring*; *wring* the last drop of water from this cloth.

Rode, Road. *Rode*, past tense of *ride*; *road*, a made way, a route, Mazeppa *rode* six miles; does the *road* wind up-hill all the way?

Sail, Sale. *Sail*, sheet of canvas to contain wind; *sale*, the selling of an article. This took the wind out of his *sails*; a bargain *sale*.

Same, Similar. *Same*, denotes identity; *similar* implies mere likeness. He is the *same* man whom we met last year at Calcutta; this problem is *similar* to the last.

Say, Tell, Speak, Talk. *Say* = to assert or declare, *e.g.*, He *said*, "Honesty is the best policy."

Tell = (*i*) Inform, *e.g.*, "He *told* me that my friend was sick."

(*ii*) Narrate, *e.g.*, "He *told* me all the details of the story"

(*iii*) Command in a mild form, *e.g.*, "He *told* his servants to clear out of the room at once."

Speak = to utter words, to express thoughts by words, *e.g.*, "He *spoke* passionately at the meeting."

Talk = to carry on conversation, *e.g.*, 'He *talked* to us for half an hour.'

Sanitary, Sanatory. *Sanatory* signifies 'conducive to health'; *sanitary* has the more general meaning of 'pertaining to health'; as, The camp is not *sanatory*, its *sanitary* conditions are bad.

Scatter, Spread, Sprinkle. *Scatter* = to throw or send a number of separate bodies in different directions, *e.g.*, "The farmer *scatters* the seed in the field." *Spread* = to cover a certain area with a given substance, *e.g.*, "The servant *spread* the carpet on the floor." *Sprinkle* = to scatter in small drops or particles, *e.g.*, "The roads are *sprinkled* with water."

Scene, Seen. *Scene*, a view; *seen*, beheld. This is a beautiful *scene*; she was *seen* by her father.

Scenery, Sight, Appearance. *Scenery* means a view of a landscape, *e.g.*, "The *scenery* of Kashmir is charming." *Sight* means a thing seen, *e.g.* "What a lovely *sight* met his eyes when he entered the green fields!" *Appearance* denotes the outward form of a person or thing, *e.g.*, "Don't go by mere *appearances*."

Scent, Sent. *Scent*, fragrance; *sent*, told to go, dispatched. The *scent* of the rose; *sent* by my father.

Scull, Skull. *Scull*, a small oar; *skull*, the bones of the head. Pull hard at the *sculls*; a dead man's *skull*.

Sculptor, Sculpture. *Sculptor*, a person who sculptures; *sculpture*, a work of art (carved, cast, etc.) Michæl Angelo was a great *sculptor*; his 'Night and Dawn' is a great piece of *sculpture*.

Sea, See. *Sea*, a tract of salt water; *see*, (noun) a diocese; (verb) to observe. The fish that live in the *sea*; several new *sees* were created; *see* the truth before you.

Seam, Seem. *Seam*, a line where two edges are joined; *seem*, to appear to be. This coat is not well sewn at the *seam*; she *seems* to be very intelligent.

Sear, Sere, Seer. *Sear* for the nouns (part of gunlock, mark of burn), and for the verb (burn); *sere* for the adjective (withered); *seer*, prophet, person who sees visions, person of preternatural insight especially as regards the future; also an Indian measure of weight.

Seasonable, Timely, Opportune. *Seasonable* refers to that which occurs in good time or is in keeping with the season or circumstances; *timely*, to that which occurs at the right time; *opportune* often suggests that which fits directly into a given concurrence of circumstances. These grapes are *seasonable*; but for your *timely* help I would have been no more; he took advantage of the *opportune* moment, place or chance; a *timely* suggestion.

See, Look. *Look* = simply to turn your eyes towards an object. *See* = to observe an object with the eyes. "You may *look* at the sky for hours together, but you will not *see* any cloud there."

See, Witness. *See* is used of persons or things, *e.g.*, I *saw* him last evening." *Witness* is used of *events* or *incidents*. "I *witnessed* his strange encounter with the lunatic."

Sensual, Sensuous. *Sensual* is used of one who indulges his animal appetites, *e.g.*, " *Sensual* men always come to grief." *Sensuous* is used of one who has a keen appreciation of the beautiful; of those things which affect the senses, *e g.*, " Keats was a *sensuous* poet."

Sensible, Sensitive. *Sensible* = having sense or consistent with reason. *Sensitive* = easily affected. " A *sensible* man cannot but be *sensitive* to these pungent remarks." " He has pointed out a *sensible* difference between the two articles," "He is *sensitive* to both praise and blame."

Sequel, Sequence. What is the *sequel* (result) to this story? Can you trace the *sequence* (succession) of events?

Servitude, Servility. What a state of *servitude* you are in? One should not fall into an attitude of *servility* (mean-spiritedness).

Shade, Shadow. *Shade* is opposed to light, a spot sheltered from the sun, *e.g.*, "This tree provides a good *shade*." *Shadow* is the patch of shade projected by a body, *e.g.*, "The trees cast long *shadows* in the morning and in the evening."

Shear, Sheer. *Shear*, clip wool, etc.; *sheer*, absolute. We *sheared* our sheep yesterday; it is a *sheer* drop of sixty feet.

Significance, Signification. "There is often much *significance* (importance) in small things." "These are the *significations* (implications) of the mathematical signs."

Simulate, Dissimulate. *To simulate* is to pretend to be what one is not, *e.g.*, "The student *simulated* anger." To *dissimulate* is to hide what one is, *e.g.*, "He *dissimulated* his natural insincerity while speaking to the slaves."

Sleight, Slight. *Sleight*, dexterity (as *sleight of hand*); *Slight*, slender, inadequate. The juggler's tricks depend upon his *sleight-of-hand*; the *slight* web broke into pieces.

Soar, Sore. *Soar*, to rise high; *sore*, injury to skin. Type of the wise who *soar* but never roam...; this is a Lahore *sore*.

Social, Sociable. *Social* = that which pertains to society in general or has to do with human intercourse, *e.g.*, "They hold a *social* meeting every month." *Sociable* = he who is companionable or fond of mingling or talking with others, *e.g.*, "He is a man of *sociable* habits."

Son, Sun. *Son*, male child; *sun*, heavenly body that gives light and warmth to the earth. This is my beloved *son*; the *sun* gives its light to the innocent and the guilty alike.

Sooth, Soothe. *Sooth*, truth; *soothe*, to calm, to console. In *sooth* this is the man; *soothe* my pain-erudite heart.

Spacious, Specious. *Spacious* = having ample room, *e.g.*, "It is a *spacious* building." *Specious* = pleasing in appearance, apparently right but not actually fair, just or correct; *e.g.*, "His *specious* arguments convinced everybody."

Specie, Species. *Specie*, coins as opposed to paper money; *species*, class, kind. The bank can issue only a certain amount of *specie* money; this animal is a *species* by itself.

Spiritual, Spirituous. *Spiritual* = pertaining to the soul; *e.g.*, "His *spiritual* qualities made him great." *Spirituous* = containing spirit, *e.g.*, "Always try to avoid *spirituous* liquors."

Spoiled, Spoilt. "*Spoiled* = stripped, took away the possession of; *spoilt* = damaged: The Israelites *spoiled* the Egyptians; A new hat is *spoilt* by rain."

Stake, Steak. *Stake*, a heavy pointed stick, a risk or wager; *steak*, a piece of meat or fish for grilling. A *stake* was driven through Mansur's body; have a beef *steak*.

Stationary, Stationery. *Stationary*, not moving, *e.g.*, "The pole star is *stationary* in the heavens." *Stationery* = writing materials, such as paper, ink, pen. "He sells books and *stationery*."

Statute, Statue, Stature. *Statue* = an image, *e.g.*, A *statue* of Nelson. *Statute* = a positive law, *e.g.*, The *statute* of England. *Stature* = size, *e.g.*, A man of great *stature*.

Stile, Style, *Stile*, a passage through fence or wall; *style*, manner of writing, fashionable air. Cattle cannot cross a *stile*; this is the characteristic *style* of Swinburne.

Stimulant, Stimulus. "*Stimulant* has a restricted meaning. Spirits and tonics calculated to excite the body or mind are *stimulants*; anything that urges a man on, 'stimulates' him, is a *stimulus* (Lat. 'a goad'). The school-boy may think of an approaching examination as a *stimulus* to greater effort."

Stop, Stay. *Stop* is the reverse of *start* and indicates that a thing which was previously in motion has come to rest, *e.g.*, "This train will *stop* at the next station." *Stay* indicates the temporary rest of a person, *e.g.*, "He is *staying* at the inn."

Straight, Strait. *Straight*, not curved, direct; *strait*, narrow. This road leads *straight* to Rome; *strait* is the way that leads to salvation.

Stringed, Strung. *Stringed* means 'furnished with a string or strings', and is formed from the noun *string*; *strung* is the past participle of the verb. Hence we say, "*stringed* instruments; gut-*stringed* racket; highly-*strung* nerves; over-*strung* piano."

Substitute, Replace. *Substitute* = make (person or thing) fill a place or discharge a function for another. *Replace* = be succeeded or have one's or its place filled up by, *e.g.* "An oar was *substituted* for the broken mast." "The broken mast was *replaced* by an oar."

Surplice, Surplus. *Surplice*, white robe worn by clergy and choristers; *surplus*, that which is left over. The clergyman put on his *surplice* and administered baptism; there is no *surplus* in this year's budget.

Suspense, Suspension. Do not keep me in *suspense* (waiting). The willing *suspension* (giving up) of hostilities exhibits nobility of soul.

Tail, Tale. *Tail*, appendage to animal's body; *tale*, a narrative. Twist the ox's *tail*; tell me the *tale* of Ali Baba and the Forty Thieves.

Take, Receive. *Take* = to take hold of a thing ourselves, *e.g.*, "He *took* the book from the shelf." *Receive* = to accept delivery of a thing when it is offered, sent or paid to us, *e.g.*, "I *received* your letter last evening."

Team, Teem. *Team*, set of players; *teem*, to swarm. Our *team* secured three goals; these forests *teem* with snakes.

Temperance, Temperament. *Temperance* = moderation, sobriety, *e.g.*, "We must always observe *temperance* in eating and drinking." *Temperament* = internal constitution, the physical or mental character of an individual, *e.g.*, "He is a man of judicious *temperament*."

Temporary, Temporal. *Temporary* = lasting for a short time only, *e.g.*, "He was offered a *temporary* job." *Temporal* = as opposed to spiritual, *e.g.*, "The *temporal* (of this life; secular) power of the clergy."

Testimony, Evidence. *Testimony* = oral or written statement under oath or affirmation, declaration, statements, *e.g.* "We must rely on the *testimony* of history." *Evidence* = information (given personally or drawn from documents, etc., (tending to establish some fact), *e.g.*, "The *testimony* of the witness was contradicted by the other *evidence*."

Their, There. *Their*, of or belonging to them; *there*, that place. *Their* wives; *their* property; go *there*.

Timid, Cowardly. *Timid* = fearful, *e.g.*, "What a *timid* child you are!" *Cowardly* = base, mean, *e.g.*, "You behaved in a *cowardly* manner."

Ton, Tun. *Ton*, twenty cwt.; *tun*, wine cask. This carriage weighs ten *tons*; roll that *tun* over here.

Transcendent, Transcendental. *Transcendent* means superior or supreme; as, "A matter of *transcendent* importance"; "An idea of *transcendent* worth." *Transcendental* means vague, visionary, or absurdly speculative; as, "His ideas are too *transcendental* for me."

Transient, Transitional, Transitive, Transitory. "All four adjectives are derived from the Latin words *trans*, 'across' + *eo*, 'I go.' *Transitional* = at the 'going across' from one thing (*e.g.* period, style, régime) to another. We talk of a *transitional* period in history; *i.e.*, one that stands between two defined and generally contrasted periods. *Transitive* has a grammatical meaning only." *Transient* refers to the affairs and feelings of man—*transient* greatness, *transient* glory, *transient* hopes, *transient* fears. *Transitory* is usually applied to life; as, The Prayer Book speaks of life as *transitory*."

Transpire, Happen. *Transpire* = become known. *Happen* = occur, *e.g.*, "The whole story at length *transpired*, and we all knew what had *happened*." The conditions of the contract were not allowed to *transpire*.

Trifling, Trivial. *Trifling* = of small importance, *e.g.*, "We must not mind *trifling* errors.' *Trivial* = A thing which is small in itself, *e.g.*, "A *trivial* man is shallow, lacking in earnestness."

Union, Unity. *Union* = the state of *different things* being *combined* into *one*, *e.g.*, "The Legislative *Union* of England and Ireland." *Unity* = oneness, *e.g.*, "All recognize the *unity* of God."

Ugly, Awkward, Clumsy. *Ugly* = refers to the appearance of a person or thing, *e.g.*, "She seems to be proud of her *ugly* face." *Awkward* and *clumsy* refer to action and not to the appearance, *e.g.*, "It looks *awkward* to stand bare-headed." "He was so *clumsy* at the table that he dropped a tea cup on Mr. B's foot." *Clumsy* is generally more *active* than *awkward*.

Unqualified, Disqualified. *Unqualified* means not qualified in such a way as to meet the requirements. *Disqualified* means disabled or debarred. "He is *unqualified* for this post." "He has been *disqualified* for three years for using unfair means in the last University Examination."

Vocation, Vacation. *Vacation*, holiday; *vocation*, a man's calling or profession. The Summer *vacation* will commence on the 5th of July; he was brought up to no profession, he learnt no *vocation*.

Vain, Vane. *Vain*, conceited; *vane*, weathercock. Ghias is not *vain* of his looks: the sun fell on the *vane* first.

Vale, Veil. *Vale*, valley ; *veil*, covering for face. The world is a *vale* of tears ; she peeped at me through the *veil*.

Verbal, Verbose. *Verbal* = oral ; not written ; *e.g.*, " He only made a *verbal* statement." *Verbose* = wordy ; containing *more* words than are necessary, *e.g.*, " His is a *verbose* style."

Venal, Venial. *Venal* = lending services for money, for reward, *e.g.*, " A *venal* crew of scribblers." *Venial* = pardonable, trivial ; "A *venial* fault is one that has not much wrong in it."

Virtual, Virtuous. " *Virtual* = in effect but not in form. A *virtual* promise is one that is such for practical purposes, though not formally given; *virtuous* = possessing moral goodness, blameless " ; as, "*Virtuous* deeds ; *virtuous* conduct."

Wages, Fee, Salary, Pension, Income, Fare, Tax, Duty. *Wages* = the money paid to workmen and servants, *e.g.*, " The rich millowners believe in paying starvation *wages* to the poor labourers." *Fee* = sum paid to a professional man for special service, *e.g.*, " Have you paid the doctor's *fee* ?" *Salary* = the money paid at regular intervals to professional people such as officials, clerks, and soldiers. " What is the *salary* of a Deputy Commissioner ?" *Pension* = sum paid at fixed periods to servants who have retired from service, *e.g.*, " His father gets a *pension* of Rs. 50 a month." *Income* = total money earned or received, *e.g.*, ' What is the monthly *income* of your father ?" *Fare* = money paid for a journey or voyage, *e.g.*, " What is the railway *fare* from Lahore to Delhi ? *Tax* = sum levied by the authorities on income, property or goods, *e.g.* " Every person whose yearly income is more than Rs 2000 has to pay income *tax* to the Government." *Duty* = sum levied on the value of goods received, used, or imported, *e.g.*, " There is a heavy *duty* on goods imported from Japan into India."

Waist, Waste. *Waist*, part of body ; *waste*, unused, superfluous, of no use. Swarna has a beautiful *waist* ; don't *waste* your admiration on her.

Wave, Waive. *Wave* = move, *e.g.*, " He *waved* his hand to me." *Waive* = relinquish or forego (right, claim, opportunity, legitimate plea). *e.g.*, " He *waived* his claims to the estate."

Whet, Wet. *Whet*, to sharpen ; *wet*, rainy, damp. Franklin helped the man to *whet* the knife ; it was a *wet* day.

Whit, Wit. *Whit*, jot ; *wit*, intelligence, clever expression. The remedy is past the *wit* of man to devise. He cares not a *whit* for his colleagues.

Willing, Wilful. *Willing* = disposed ; ready ; having no reluctance, *e.g.*, " Every one should be *willing* to serve God." *Wilful* = obstinate, perverse, *e.g.*, " His *wilful* neglect of duty resulted in a prosecution."

Without, Unless. " I will not go *without* you." " I will not go *unless* he goes."

Womanly, Womanish. *Womanly* means proper for a woman, as, She has the true *womanly* modesty, compassion, tact, instinct etc. *Womanish* is a disparaging adjective meaning effeminate. " His manner is too *womanish*."

Wreath, Wreathe. *Wreath*, flowers arranged in circlet etc. ; *wreathe*, to encircle. The general placed a *wreath* on the cenotaph ; face *wreathed* in smiles ; the bays that *wreathe* the poet's brow.

Wreck, Wreak. *Wreck*=ruin, destroy, *e.g.*, "All his hopes were *wrecked*." *Wreak*=take vengeance upon enemy, *e.g.*, "He was most ruthless in *wreaking* vengeance on me."

Yoke, Yolk. *Yoke*, a neckpiece, a burden ; *yolk*, yellow part of an egg. Put the ox under the *yoke* ; the *yolk* of an egg contains much phosphorus.

Exercise 70. *Put the proper word in each blank space* :—

(1) *Useful, interesting.*

Scott has written many—novels. Radium is a——discovery.

I hope you will find this book——for your examination.

A recent writer has written a book in which he has described many—things about marine life.

(2) *Cheat, deceive.*

A clever juggler easily——his audience.

If you——your class-fellows you will come to grief.

The pupil——his teacher by saying that he had secured pass marks.

In bargaining each party tries to——the other and obtain more than it is entitled to.

(3) *Ugly, awkward, clumsy.*

Large animals are often——in their movements.

In spite of his——appearance, he won the admiration of the ladies wherever he went.

He was placed in a very——situation.

On one side was the precipice, on the other a sheer wall of rock ; our position was therefore an——one.

(4) *Acceptance, acceptation.*

The speaker's remarks met with general——.

This is a wise statement and worthy of——.

The—of a bribe from a guilty person is a moral crime.

A scientist, in the ordinary—of the term is a seeker after truth.

(5) *Access, accession.*

She is courteous and easy of——.

His—to the throne was an event of great historical importance.

By the treaty of Versailles Great Britain received some—of territory.

(6) *Delusion, illusion.*

The trick by which the conjurer makes a golden ring appear on the finger of one of the spectators is a very clever—.

The belief that the untouchables have no right to enter temples is a mere—

(7) *Depreciate, deprecate.*

Her merits were greatly— Her conduct was greatly—.

Hasty actions should always be—

Everybody must—any resort to coercion until peaceful measures have been tried.

Exercise 71. *Supply the correct words in the spaces left blank :—*

(1) *Rebellion, revolution, etc.*

Charles I's policy caused a——in England.

The French——stood for fraternity, equality and liberty.

The cruelties perpetrated by proprietors excited a——among the workmen, who carried destruction wherever they went.

The prestige of England was once greatly endangered by the——of the sailors at Spithead.

A——in a country marks the beginning of democracy.

(2) *Hope, expect.*

The sky is overcast ; we——the storm will soon burst.

——springs eternal in the human breast. ——sustains life.

Though the country is suffering from financial troubles, I——business will not sufler much.

(3) *Steal, rob.*

Rich people are more liable to have their houses——and their goods ——than the poor.

He who——my purse,——trash ; but he who——me of my good name leaves me poor indeed.

(4) *Scenery, sight, appearance.*

Desert——is very fascinating to some people.

The lynx is proverbial for its sharp——.

The natives fled at the——of the Assyrians on horse-back ; they had never seen such a——before.

The——of Kashmir is very charming.

Then a horrible——met their eyes.

(5) *Conduct, character.*

He possesses a good moral——.

Only those who have good——need apply for responsible posts.

The——of Henry VIII, was many-sided.

In some cases his——was inexcusable.

(6) *Event, accident.*

I was much pained to hear of the——at Park Circus.

A child fell down from the roof of a three-storied house and broke its leg ; it was a very sad——.

The revolution in France was an——of far-reaching importance.

The discovery of America was an——of much moment ; it was really —, because Columbus expected to find India.

(7) *Notorious, famous, illustrious, notable, renowned, noted.*

He is——throughout the city for his drinking and other bad habits.

L. Lajpat Rai was—for his high achievements.

Coming from an—family—for courage and bravery in war, he was also—for his reckless daring in battle.

(8) *Amusement, entertainment, diversion, recreation.*

Football supplies the players with—; the spectators with—or—in watching the game; and with—in seeing the ludicrous falls of some of the players.

The spectacle provided a good deal of—to the audience.

We were supplied with—in watching the tricks of the conjurer.

Exercise 72. *Fill up each blank with the appropriate word :—*

(1) *Observation, observance.*

Perfect health depends on the—of a few simple rules of health.

The—of the stars established the validity of the Theory of Relativity.

The Africans have great powers of—.

This fact has not so far come under my—.

Her strict—of the Sabbath is commendable.

(2) *Eminent, imminent.*

The two ringleaders are in—danger of being rusticated.

Newton was an—scientist of his day.

An—person presided over the proceedings of the All-India Educational Conference.

(3) *Principal, principle.*

The—food of the Bengalis is rice.

It is a matter of—with him to deal out equal justice to all.

A—stands or falls by the—he observes or neglects.

(4) *Practise, practice.*

Do not preach what you do not—. —makes perfect.

Evil—have resulted in failures.

If you—hypocrisy, you will soon become a confirmed hypocrite.

(5) *Wages, fee, salary, fare, income, tax, duty, pension.*

Workmen earning good——suffer from the strike as well as clerks earning small——.

An official with a fixed—cannot become rich.

The—from Delhi to Bombay varies according to the route followed.

Much discontent was caused by the increase in the——on income.

At the end of twenty years' service a government servant gets half the pay as——.

The path of—is the way to glory. The——of sin is death.

The war greatly affected the——of artists and musicians.

(6) *Regret, sorrow.*

I wish to express my——at my inability to grant your request.

Behold and see : is there any——like unto my——.

Her misconduct has filled me with——.

(7) *Affect, effect.*

The——of this battle were far-reaching. The thief——his escape.

He was not at all——by his arguments.

He concealed his real feelings by——grief.

He was much——by the news. ——presuppose causes.

Exercise 73. *Put the appropriate word in each blank space :—*

(1) *Habit, custom.*

——is second nature.

In ancient times the cruel——of *sati* existed in India.

If was the——of kings to preserve forests for hunting.

Smoking is a bad——which it is necessary to repress.

Only a revolution can make a nation abandon its ancient——

(2) *Discover, explore.*

Captain Cook——the Pacific and——a great number of islands.

Columbus——America, and—the coast of Central America.

Many travellers have——the Arctic regions without success.

Amundsen——the South Pole.

(3) *Insure, ensure.*

You must—your life and your property against accident if you want to ——peace of mind.

Work hard and your success is—.

Ships must carry life-boats to—the safety of the passengers in case of shipwreck.

(4) *Know, believe, think, suppose, trust, hope, expect.*

We—that the earth moves round the sun.

We—in the goodness of God. I—it will soon rain.

You will soon be going to the hills, I—.

You will soon be better, I—. I—she will die soon.

I—she will soon recover from her illness.

(5) *Much, very, too, quite,*

This book is much—expensive for me.

I found her—alone in the room.

Thank you—much. It is really——kind of you.

I was——exhausted when I reached home.

This is——more beautiful than the other one,

The distance is—great for me to walk.

(6) *Say, call, tell, speak, utter.*

—what you mean, and mean what you say.

Go and—the doctor at once.

I can't—you how anxious I am about the safety of your sister.

She—very well and held the audience spell-bound.

Always—the truth. Don't—lies.

Promise me you won't—any one.

He—that he would never—to me again.

Exercise 74. *Fill up each blank with the appropriate word :—*

There were some—reasons for his appointment. (*good, weighty*)

Put the—on the right word. (*Accent, emphasis*)

Appearancess are often—. (*Deceitful, deceptive*)

Wellington was a—general. (*Notorious, famous*)

The roads were not practicable owing to the—rains. (*Heavy, massive*)

The painter was a man of great——ability. (*Practical, practicable*)

—dropping wears away a stone. (*Continual, continuous*)

She acted in a most—manner. (*Contemptible, contemptuous*)

The hot climate of India greatly—his health and spirits. (*Affected, effected*)

He—to give a pice to the beggar. (*Refused, denied*)

I want leave as I—to go home, sir. (*Intend, wish*)

We are—to the heat in India. (*Accustomed, habituated*)

Good deeds are—. (*Everlasting, eternal*)

I have—enough milk for my own needs. (*Scarcely, hardly*)

—as fast as you can or you will miss the train. (*Hurry, hasten*)

Exercise 75. *Make sentences showing the distinction between the components of the following pairs of words :—*

Stationary, stationery ; judicial, judicious ; arise, rise ; compose, comprise ; crevasse, crevice ; eligible, illegible ; memento, momentum ; practicable, practical ; presence, presents ; respectively, respectably.

Exercise 76. *Illustrate by means of sentences the difference in meaning between the following pairs of words :—*

accident, incident ;
advance, advancement ;
advise, advice ;
affect, effect :
affection, affectation ;
anomalous, ambiguous ;
ascent, assent ;
bath, bathe ;
cite, site ;
compliment, complement ;
corporal, corporeal ;
council, counsel ;
credible, creditable ;
debate, discussion ;
democrat, diplomat
dissent, descent ;
dissuade, persuade ;
elicit, illicit ;
expedient, expedite ;
explicit, implicit ;
heavy, weighty ;
imperious, imperial ;
ingenious, ingenuous ;
judicial, judicious ;
luxurious, luxuriant ;
manage, arrange ;
momentous, momentary ;
notable, notorious ;
official, officious ;
petrol (*n.*), patrol (*vb.*)
policy, polity ;
practice, practise.
president, precedent :
principle, principal ;
record (*vb.*), record (*n.*) ;
resent, recent ;
resource, recourse ;
statute, statue ;

CHAPTER XI

SOME IMPORTANT SYNONYMS EXPLAINED

"An inestimable bad is done not only by putting good words to a purposely bad use, but by using good words with good purpose inaccurately, whether from ignorance, chronic slovenliness, or occasional carelessness."—*Finley*

A misapplied or misapprehended term is sufficient to give rise to fierce and interminable disputes ; a misnomer has turned the tide of popular opinion ; a verbal sophism has decided a party question ; an artful watchword, thrown among combustible materials has kindled the flame of deadly warfare, and changed the destiny of an empire—*Roget*.

305. Words are the instruments by which we fashion and embody our ideas ; it is in words that the writer, as well as the speaker, clothes his thoughts ; it is by means of words that he depicts his feelings. It is therefore esssential to his success that he should try to enlarge his vocabulary so that he may have a fairly good stock of words at his disposal. The main difficulty arises in the selection of the right word, or words, 'by which the various trains of ideas that are passing through the mind may be most fitly and aptly expressed' so that 'the diversified and nicer shades of feeling which accompany them may be depicted in their true colours and proportions.' Besides, 'it very often happens that the same word admits of various applications, or may be used in different senses.' Hence unless the student understands the differences of meaning, he will not be able to make any appreciable headway towards the writing of good English. The beginner, for example, may fail to see the distinction that exists between such words as :—

affect, effect ; *between, among*; *boldness, daring, audacity*; *compliment, complement* ; *farther, further* ; *mutual, common* ; *person, individual*.

306. Consider the following group of words :—

Accomplish, effect, execute, achieve.

At first sight these four words may seem to mean very much the same thing, but a closer examination will reveal important differences of meaning :—

Accomplish signifies 'to complete to the end.' *Effect* signifies 'to make up until nothing remains to be done.' *Execute* signifies 'to follow up, or carry through to the end.' *Achieve* signifies 'to perform.'

"We may *accomplish* an object, *effect* a purpose, *execute* a project, *achieve* an enterprise. Perseverance is requisite for *accomplishing*, means for *effecting*, abilities for *executing*, and spirit for *achievement*. Some persons are always striving to attain an end without *accomplishing* what they propose. It is a part of wisdom to suit the means to the end when we have any scheme to *effect*. Those who are readiest in forming projects are not always the fittest for carrying them into *execution*. The ardour of character which impels the *achievement* of arduous undertakings belongs to but very few."

307. Study the following synonyms carefully :—

1. **Abandon, Desert, Forsake.** We may *abandon* not only persons but things. We can only *desert* a person or a cause. A man *abandons* house, lands, and wealth ; he *deserts* his friends, his country or his standard. A soldier who *abandons* his standard shamefully *deserts* his duty.

'*Forsake*' is rarely used in reference to anything abstract. We may *forsake* a house, friends, country ; but not fortune, rank or station.

2. **Abdicate, Resign, Relinquish.** We can only *abdicate* a high dignity of station. We may *resign* any kind of situation high or low. A king *abdicates* a crown. A private person may *resign* wealth and station. To '*relinquish*' is oftener used for claims of some kind... something whose possession is disputed or struggled for ; as for example, a contested inheritance.

3. **Accurate, Exact, Precise.** What is accurate must be exact ; but exactness does not necessarily imply accuracy. An *accurate* writer is one who *aims* at exactness. We speak of an '*exact* coincidence.' We cannot use the word 'accurate' in this sense. 'Precise' when applied to *things*, is nearly the same as 'exact', but less extended in signification. A *precise* person always implies one who is over-strict and scrupulous in trifles.

4. **Admittance, Admission.** 'Admittance' is almost always applied to a literal permission to enter some place, and is never used figuratively. 'Admission' is more general in its signification, and is used both in a literal and in a figurative sense ; as, 'to make some *admission* on a disputed subject.'

When used in the literal sense, they somewhat differ in their shades of meaning. 'Admittance' is, in fact, a *right* to 'admission.' When

we have got a ticket for some show, we have gained 'admittance,' *i.e.*, permission to enter. When we have *entered*, we have obtained 'admission.'

5. **Alleviate, Mitigate, Relieve.** Pain or grief is said to be *alleviated* or *mitigated* when it is *only partially* removed; it is said to be *relieved* when it is either lessened or entirely removed. We might say, 'I hope this remedy will *mitigate* your sufferings, even if it cannot entirely *relieve* them.' To '*relieve*' may also be applied either to persons or things. We speak not only of 'relieving a sufferer,' but of 'relieving pain or distress.'

There is a slight shade of difference between 'alleviate' and 'mitigate.' 'To alleviate' is only used to describe what is done to others; 'to mitigate' is rather oftener applied to ourselves. 'This course of action *mitigated* his own sorrow.' 'He endeavoured to *alleviate* the sorrow of his friend.'

6. **Allow, Permit, Suffer, Tolerate.** To '*allow*' is used more in the active, and '*permit*' more in the passive sense. When I say, 'I *allow* him to walk in my garden,' I seem to give a positive sanction to the action; 'I *permit* him' simply implies that 'I do not hinder him.'

To '*suffer*' is more passive than either. It implies rather tolerance than sanction. An indolent and careless teacher will *suffer* his pupils to neglect their lessons. To '*tolerate*' is always used in permitting unpleasant or something otherwise objectionable to the tolerator; thus, we speak of *tolerating* differences in religion.

7. **Also, Too, Likewise, Besides.** '*Too*' is a slighter, and a more familiar expression than 'also', which has something in it more specified and formal. '*Likewise*' implies some connection or agreement between the words it unites; as 'He is a poet, and *likewise* a musician'; but we cannot say, 'He is a *prince*, and *likewise* a musician,' because there is no natural connection between these qualities. '*Besides*' is used rather when some additional circumstance is named *after* others; as a kind of afterthought, and generally to introduce some new clause of a sentence; as, '*besides* what has been said, this must be considered.'

8. **Amaze, Astonish.** To '*astonish*' merely implies, to affect very strongly with over-powering wonder. To '*amaze*' generally conveys the impression of some degree of perplexity or bewilderment. 'We are *astonished* at the rapid progress of a man; we are *amazed* when a person's conduct is quite contrary to what we expected.'

9. **Amusement, Entertainment, Diversion, Recreation.** 'Diversion' conveys the idea of distracting the attention and drawing the mind from subjects fatiguing or depressing, at other times it is used to describe the lightest and gayest kind of pleasures, and those which excite most laughter and merriment. 'Recreation' always implies refreshment after business or serious employment. All idle persons may enjoy amusement, entertainment, or diversion, but never recreation. 'Amusement' is applied to a useful pursuit that pleases and recreates the mind; as, 'I find much *amusement* in gardening.' 'Entertainment' conveys the idea of an elaborate show or spectacle; as 'Musical *entertainment*.' We might express ourselves thus: "They enjoyed the *recreation* of a game of cricket; the spectacle afforded much *amusement* (or *entertainment*) to the spectators; and the ludicrous falls of some of the players supplied them with infinite *diversion*.'

10. **Anger, Indignation, Displeasure, Resentment.** 'Anger' is

always *personal.* It always applies to injuries inflicted, or supposed to be inflicted, on ourselves, or on those who are connected with us so nearly as to be regarded almost as a part of ourselves. 'Indignation' is more generally used in reference to some injustice or oppression shown to others, whether to strangers or friends. A man who is filled with *indignation* means one who disavows selfish *personal* feelings and is affected merely by the character of the act in itself.

'Displeasure' is a calmer feeling than either 'anger' or 'indignation.' It implies a sentiment scarcely stronger than simple disapproval, and is generally applied to the faults of an inferior, either in age or station. We cannot speak of being 'displeased' at the conduct of a superior. 'Resentment' is a stronger feeling than any of those before mentioned. It generally implies a *long-continued* feeling. It may be defined as a long-continued anger felt against some one who has *knowingly injured us.*

11. **Anger, Wrath.** 'Anger' is more correctly applied to the inward feeling; 'wrath' to the outward manifestation. We therefore speak of the *wrath* of God, more correctly than of his *anger.* Anger may be either a selfish or a disinterested passion, it may be provoked by injuries done to ourselves, or injustice done to others; as, 'Good men are *angry* with those who act improperly.'

12. **Announce, Proclaim, Declare.** The arrival of a distinguished person is *announced*; the tidings of a victory are *proclaimed*; a man on trial *declares* his innocence. 'To announce' is applied to persons and tidings, but not to opinions; 'to declare' and 'proclaim,' to tidings and opinions, but not to persons. 'To announce' is used in reference to the present, and to things that are to happen in the near future; an approaching marriage, for example, is *announced*; but 'to proclaim' and 'to declare' only apply to the present and what is just past.

13. **Answer, Reply.** In general, we are said to 'answer' a *question,* and to 'reply' to an *attack.* The first time a question is responded to, it is always called an 'answer'; but if this, again, is 'answered,' this second 'answer' to the first 'answer' is called a 'reply.' 'Answer,' is used to imply something which serves the purpose for which it was said—which satisfies the questioner, silences the objector, and defeats the opponent. A 'reply' is merely something said in return, or by way of an 'answer' to some question, attack, etc. Hence we say, 'His *reply* is no *answer to* my question,' or, 'Many statements have been issued in *reply* to this author, but he has never yet been *answered.*'

14. **Ask, Request, Beg, Beseech, Supplicate, Entreat, Implore, Solicit.** '*To ask* is the simplest form of making a request.

'*Request*' is merely a more polite form of asking.

'*To beg*' is stronger; a starving man is said to *beg,* not to *ask,* for alms.

To beseech is the same 'as to beg,' but stronger still, and more high-flown and poetical; it is an earnest and a continued process, and implies an appeal to the hearer's feelings of pity.

'*To entreat*' is more argumentative than 'to beseech.' We *entreat* an equal; we *beseech* a superior.

'*To supplicate*' and '*to implore*' both imply extreme distress and urgency of entreaty; but we implore equals and supplicate superiors. Supplication generally implies a state of humiliation and abject inferiori-

ty. A slave will *supplicate* pardon of his master. '*To solicit*,' on the other hand, is simply to make a request to some one whom we address as our superior.

15. **Attachment, Affection, Tenderness, Fondness, Love, Liking.** 'Attachment' is generally used to express a feeling which has more of the character of fidelity than of sentiment. A man may have a strong attachment to his party, sect ; in this sense, the word 'affection' would never be used. A faithful subject would have an 'attachment' to his king—a Highland clansman, to his chief ; in all these cases, the word implies devoted fidelity. It is also used in relation to our feeling towards *places*, which is seldom or never the case with affection.

'Affection is *attachment* combined with more warmth and feeling : it is also less restricted in its sense. 'Attachment' is not felt towards inferior either in age or station : affection may be felt towards all. A mother is not said to feel 'attachment,' but affection for her child.

'Tenderness' means 'affection' combined with thoughtfulness and care for the feelings, comforts and pleasure of the man towards whom it is shown. Only a man of a gentle and soft nature possesses tenderness.

'Fondness' is applied to that caressing kind of affection which has more of demonstration than deep feeling. It is used in reference chiefly to babies. We may have a 'fondness' for gardening or mechanics—for music or painting. But it is never used in reference to higher pursuits, as science or philosophy.

'Love' is usually employed to qualify *one* kind of affection, the being 'in *love*.' It is also used for a strong desire for the welfare of its object. It is in this sense that we speak of 'the *love* of mankind,' it is in this sense that we are commanded to '*love* our neighbours,' 'to *love* our enemies,' etc.

'Liking,' on the other hand, implies a preference for the society of its object quite independent of any wish for his welfare or any feeling of strong affection. Hence, people are *liked* for very different qualities from those for which they are *loved*.

16. **Authentic, Genuine.** 'A *genuine* book is that which was written by the person whose name it bears, as the author of it. An *authentic* book is that which relates matters of fact as they really happened ; a book may be *genuine* without being *authentic*, and a book may be *authentic* without being *genuine*. *Anson's Voyage* may be considered to be an *authentic* book ; it probably contains a true narrative of the principal events recorded in it ; but it is not a *genuine* book, having not been written by Walter, to whom it is ascribed, but by Robins.'

17. **Bear, Suffer, Endure.** To '*suffer*' when used as an intransitive verb, implies simply to be in pain or distress of body or mind. '*To bear*' or '*endure*' is to suffer that distress with fortitude. We are born to *suffer*. It is impossible to *bear* such distress.

18. **Beautiful, Handsome, Pretty, Lovely, Fine.** Beautiful includes all the other terms of admiration mentioned here. It implies a certain degree of softness and delicacy which makes it inapplicable to a man, for whom the only terms of admiration are 'handsome' and 'fine.'

'Handsome' implies (1) the beauty of some person or thing which is *trained* or *cultivated* ; we speak of a *handsome* man or woman, a *handsome* house, a *handsome* horse or dog, or tree. (2) It excludes

the highest degree of beauty ; and the same is the case when applied to moral conduct. 'Handsome behaviour' is behaviour that is liberal, fair, right, honourable.

' Pretty ' is applied to external beauty on a small scale, and never of a very high order. It implies softness and delicacy, and is therefore never used for a man except in contempt.

' Lovely implies something more than mere external beauty. It may be applied to the mind as well as the person. It implies personal beauty and pleasing manners combined. A woman who is disagreeable and ungraceful would never be called a 'lovely' woman, however faultless her features may be.

'Fine' implies beauty of rather a large and coarse kind. 'A fine' face is one with a bold and strongly-marked contour ; a 'fine' child is a stout, rosy, healthy child ; a 'fine' woman is one whose features and figure are not delicate.

19. Benevolent, Beneficent, Munificent, Liberal, Bountiful. ' Benevolent ' is applied both to feelings and actions ; ' beneficent ' is restricted to acts of kindness on a great scale ; hence we speak of the *beneficence* rather than the *benevolence* of the Creator. ' Benevolent' draws one's attention more to the character of the agent ; as 'a man of *benevolent* disposition' ; *beneficent*, to that of the act performed.

' Munificent ' resembles ' beneficent,' in referring always to favours on a large scale, and conferred by superiors. But there is one important difference. ' Beneficent ' always implies some real and essential good done, while ' munificent ' may be applied equally to any *gift*, whether really useful or not. One who makes a present of jewellery or pictures to a friend is munificent, but would not be called ' beneficent.' If he raised a distressed family from starvation, the word ' beneficient ' would be more appropriate.

Any one who is ready to give *freely* is ' liberal'. 'Bountiful,' again, is stronger than 'liberal,' and implies giving in abundance. ' Liberal ' is opened to ' stingy ' or ' misery.' Many people live in a *liberal* style, who are very far from being ' bountiful.'

20. Calm, Tranquil, Quiet. ' Calm applies either to the outward manner, to the temperament, or to the mood of the mind at the moment. ' Tranquil,' properly speaking, only to the mood of mind. It implies not only outward serenity, but ease of mind. If we exhort a person ' to be *calm*,' we are merely advising him to practise self-control. ' A strong-minded person will be *calm* in the midst of dangers and calamities.' We speak of ' the *tranquillity* of soul.' ' He preserved a *tranquil mind*.' We also say ' a *tranquil* scene,' ' *tranquil* surface of pond.'

' Quiet ' is more applicable, in general, to external circumstances than to temper or manner ; when applied to these, it implies a silent, retiring disposition.

21. Civil, Polite, Courteous, Polished, Well-bred. Civility is *now* something less than politeness or courtesy. It implies that attention to others which is *absolutely* necessary. ' A man of culture must possess *civility*.'

The difference between ' courtesy ' on the one hand, and ' politeness ' and 'polish' on the other, is, that courtesy has more reference to others ;

politeness to ourselves. '*Courtesy* requires that we must appologise to others for the wrongs we have done them.' '*Politeness* is a marked feature of a gentleman's character.'

Polish refers even more completely to ourselves than *politeness*. 'A man of *polished* manners is loved by all.' 'Well-bred' implies general propriety of behaviour. 'A *well-bred* person will behave *politely* towards others.'

22. **Completely, Entirely, Scarcely, Hardly.** '*Completely*' is used in questions of degree ; '*entirely*' in those of quantity. We should say 'I am *completely* tired,' not 'I am *entirely* tired,' and 'the space was *completely* (not entirely) filled up. '*Scarcely*,' again, relates to quantity ; '*hardly*', to degree. We say, 'He is *scarcely* five years old,' 'It is *scarcely* a mile off' ; but, 'I shall *hardly* be able to finish this work.'

23. **Confess, Acknowledge, Own, Avow, Admit.** To '*confess*' is to make a declaration of some action we have done, which is not known to the person to whom we speak, as a Christian penitent *confesses* his sins to his priest. If the action is already known we *acknowledge* it by declaring our consciousness of it, as for instance, we *acknowledge* a letter or gift we have received, and *own* a fault which we have committed. To '*avow*' is never used in the sense of confessing a fault ; it implies a bold, frank acknowledgment of a truth. We never *avow* what we are ashamed of ; but we *avow* our motives, the reason of our conduct, our opinions, etc. We *confess* our weaknesses, errors, or faults.........we *acknowledge* as our *own* what we are charged with. '*I admit*' is a positive way of saying "I do not deny." As *confess* is often accompanied by a feeling of shame, inferiority, or humiliation, *admit* is either accompanied by *frankness* or surrounded by an atmosphere of unwillingness, as if relating to an adversary beaten and (figuratively) at bay.

24. **Confidence, Trust, Reliance.** 'Confidence' implies *trust*, but 'trust' does not imply *confidence*. We may feel *trust* in a man's honesty, but not to his good judgment. We may repose trust in a person in whose character we have no confidence. But we can repose confidence only in that man whom we trust. 'Reliance' is only applied to qualities or actions ; not in general to persons ; if so used, it may usually be considered as transferred from the action or quality to the person qualified.

25. **Conquer, Subdue, Vanquished, Subjugate.** '*Vanquish*' is always used for a combat, generally with some *personal* enemy; '*conquer*' for a series of combats. We speak of *vanquishing* an enemy in a single encounter, but of *conquering* a country. Achilles *vanquished* Hector before the walls of Troy ; Napoleon in his campaigns *conquered* the greater part of Europe. "*Subdue*" is applied to individuals and indicates mental as well as physical conquest. A child, or a captive, is said to be completely *subdued* by severe treatment, when the spirit is broken and the mind enfeebled. '*Subjugate*' is always used in speaking of *nations*. India is being *subjugated*—that is to say, kept under by a continuous pressure from without ; but its spirit remains *unsubdued*.

26. **Consolation, Comfort, Solace.** 'Consolation' has relation to real afflictions, while 'comfort' may also apply to what mitigates

lesser evils, besides including the material and substantial conveniences of life. We administer ' consolation ' to a friend in distress ; we exhort him ' to take *comfort*.' ' Solace ' differs from both the other words, in being never applied to human agents. We do not afford a *solace* to sufferers. Habits or occupations are most frequently described as affording a *solace* in trouble ; as, for example, ' Books are his chief *solace* in his present melancholy situation.'

27. **Contentment, Satisfaction**. A *contented* person does not indulge in fruitless wishes for what is beyond his reach, his desires are limited by what he possesses. ' Satisfaction ' implies more. It means that we have obtained all we want ; not that our desires are *limited*, but that they have been *gratified*. A poor and needy man may be *contented* but he cannot feel *satisfied* with his condition. When applied to conduct, ' satisfaction ' indicates approbation ; as, ' Your behaviour gives me great *satisfaction*.'

28. **Continual, Continuous, Perpetual**. A ' continuous ' action is one which is uninterrupted and goes on unceasingly *as long as it lasts*, though that time may be longer or shorter. Continual is that which is constantly renewed and recurring, thought it may be interrupted as frequently as it is renewed. A storm of wind or rain, which never stops an instant, is *continuous* ; a succession of showers is *continual*. 'If I am exposed to *continual* interruptions, I cannot pursue a *continuous* train of thought.'

' Perpetual ' is sometimes used in the sense of ' continual,' but has rather a stronger signification, implying something which is still *more* constantly recurring. It also means something which is at once continuous, and lasting ; as ' the *perpetual* motion.'

29. **Cruel, Barbarous, Inhuman, Savage**. A 'cruel' man is one who takes pleasure in another's pain. A 'barbarous' man is one who inflicts pain, whether from spite, revenge, or interest, in a wild and violent manner. 'Savage' is much the same as ' barbarous,' but rather an exaggeration of it, implying even more violence.

One who is 'inhuman,' again, is utterly dead to compassion—he may not take delight in *purposely* inflicting suffering ; but he either inflicts it if he sees cause, or endures the sight of it, without either compunction or pity ;—he is hard-hearted.

30. **Deceit, Deception, Fraud**. 'Deception' is used for *individual acts* of one who deceives ; '*deceit*,' for the acts, or for the act when continued and repeated. 'Deception' is likewise used more in respect of the effect produced on the *person deceived* ; 'deceit' with regard to the agent, or deceiver. 'Fraud' is always used for an individual *act* of deceit : a system of 'fraud' is a series of such individual acts.

31. **Distinguish, Discriminate**. To *distinguish* is merely to mark broad and obvious differences ; to *discriminate* is to notice minuter and more subtle differences. The generality of people can *distinguish* colour ; but many who possess no sharp faculty of observation cannot readily *discriminate* between the nice shades. An ignorant man can *distinguish* a rose from a lily, only a botanist can *discriminate* between the varieties most closely allied and nearly resembling one another.

32. **Durable, Lasting, Permanent**. 'Lasting' is generally used in an abstract sense—as, 'a *lasting* remembrance' a *lasting* effect' ;

'durable' oftener to sensible objects—as, 'a *durable* material'; 'permanent' can be applied to both. When applied to abstract subjects, it implies something which is established and intended to remain—not intended to be removed or changed ; as, 'a *permanent* situation' ; 'a *permanent* resting place.' When applied to tangible objects, on the other hand, 'permanent' means something that remains as it is, and will not wear out *itself*. A '*permanent* dye' or colour in painting is one which will not fade or be changed by time. 'Durable', on the other hand, is oftener applied to *texture*, and always to something which will *endure*, not time alone, but wear and tear ; 'a *durable* stuff' will bear rough handling, and can be worn long.

33. **Effects, Consequences, Results.** 'Effect' is applied to something which *immediately* follows from any cause, whether mental or physical. It can therefore be to a certain extent calculated beforehand. 'Consequences' are more remote and spring less directly from causes ; they rather follow in the train of an event. We may foresee the 'consequences' of anything, but we always *act with a view to its* 'effects.' We may say 'His conduct had a bad *effect* on those around him,' or, 'The *consequence* of his conduct was,—such and such an event.'

'Results' are still more remote than 'consequences.' 'Consequences' and 'effects' are both applied to a change which is in the act of taking place ; while 'result' implies the state of things when the change *has* taken place. We should say, 'My entreaties produced a powerful *effect* on him, and the *result* was that he granted my request.' The 'effect' of ploughing is, the loosening of the soil ; the 'consequences' are, the seed can be sown on it ; the 'result' is, the fertility of the land.

34. **Endue, Endow.** To '*endue*,' is limited to mental qualifications ; to '*endow*' also includes physical and worldly ones. An institution is richly *endowed* ; a person is *endowed* with beauty, strength, talents, etc. : he is *endued* only with mental qualifications.

35. **Enemy, Antagonist, Adversary, Opponent.** Of these four words, 'enemy' is the only one which implies general personal hostility. We may be adversaries, antagonists, or opponents of those with whom we are on friendly terms. 'Enemy' is oftener applied to one who is personally hostile, and 'adversary' to one who happens for a time to be placed in the *position* of an 'enemy,' as in war or in argument. 'Antagonist' and 'opponent' are generally used in speaking of a single combat, or a debate or a dispute between *two*. 'Antagonist' is applied to one who is *actively struggling* with another, whether literally or in argument. 'Opponent' simply denotes one who differs, or who opposes a *passive* resistance. 'Antagonist' may be used either for real fighting, or for *verbal* disputes ; 'opponent,' almost exclusively for the latter.

36. **Error, Mistake, Blunder.** 'Error' is always used to designate some action which is *blamed*, whether morally or intellectually. It may proceed from nothing but a failure in judgment ; still the word implies some degree of blame, though generally slight. An error is always a mistake ; a mistake is not always an error. A *mistake* may attach no sort of blame to the person who makes it ; it may even be 'a *fortunate* mistake.' A 'blunder' implies a mistake which is inconsistent with the knowledge the agent possesses. If any one is said to make a *blunder* in spelling or grammar, it implies that he is acquainted with both.

37. Everlasting, Eternal. Both these terms imply endless duration; but 'eternal' extends to something more—that which has always existed. Many writers hold that the world is 'eternal'—that it never had a beginning. The heathens believed that their gods were 'everlasting'—that is, immortal, but not 'eternal' for their birth and origin were always recorded.

38. Expense, Cost. Strictly speaking 'expense' should be applied to the purchaser, and 'cost' to the thing purchased. A splendid motor-car is a *costly* article; the person who bought it is an *expensive* liver, or one of *expensive* habits.

39. Falsehood, Falsity. 'Falsity' is, properly speaking, the *quality* of a false proposition; 'falsehood,' the proposition itself. When we have found out that a person has told a 'falsehood,' we are convinced of the 'falsity' of his assertion. So it is wrong to say, 'I perceive the *falsehood* of your declaration,' or 'He told a *falsity*.'

40. Famous, Celebrated, Illustrious, Renowned. We speak of 'a *famous* juggler', 'a *celebrated* chess-player.' We cannot call them 'illustrious'. 'Famous' conveys the idea of name being more 'blazoned abroad', and more loudly praised, than 'celebrated'. 'Illustrious' always implies fame of a lofty and elevated character. We speak of 'an *illustrious* warrior.' 'Renowned' resembles 'famous', but, like 'illustrious', is used for a high and dignified kind of reputation; as, 'He is *renowned* for his bravery', or, 'a *renowned* scholar'.

41. Forbid, Prohibit. The expression '*prohibit*' has often a more official character than is implied by '*forbid*', which is oftener used in relation to private life, A Government *prohibits* traffic in contraband goods. A schoolmaster *forbids* his pupils to break the rules of the school.

42. Forgiveness, Pardon. In ordinary life 'pardon' is applied to more trifling matters than 'forgiveness.' We beg a person's 'pardon' for jostling him in a crowd; we ask his 'forgiveness' for having seriously injured him.

43. Fortitude, Courage, Valour, Bravery, Intrepidity, Gallantry, Heroism. 'Fortitude' is a virtue which consists in the habit of bearing pain and encountering danger. It is often confined to the endurance of pain. It indicates a spirit that resists pain. *Courage* is active *fortitude* and is shown against every sort of danger. *Bravery* and *valour* are both *courage*, exhibited against the danger of death from a living opponent; *bravery*, perhaps, extends to all living opponents; *valour* is certainly confined to human adversaries, and chiefly in regular war. Firm *courage* is *intrepidity*; adventurous *courage* is *gallantry*. The contempt of danger, not from ignorance, but from just confidence in the power of overcoming the peril, is *heroism*. *Fortitude* was shown by Regulus when he returned to death rather than violate his pledged word. *Courage* may be shown by a seaman who braves the dangers of the sea, or by a horseman who mounts a horse which no one else will approach. *Bravery* may be proved in a single combat; *valour* is the courage of a soldier in war. A defence is *intrepid*, and seems scarcely to be *gallant* unless we consider the attacks by which the defence is carried on; it is in attack that *gallantry* is shown.

44. Fruitless, Useless, Ineffectual, Vain, '*Fruitless*' is generally applied to an undertaking which fails owing to some unexpected hind-

rance or calamity. For example, 'Mr. Mehtab has made a *fruitless* attempt to dissuade his friend from the rash step he was about to take'; here the attempt is supposed to fail, not from its being unwise or ill-judged, but from the obstinacy or folly of the person advised.

'*Useless*,' on the other hand, is applied to undertakings which are in themselves ill-calculated for success. We should say to a very self-willed person, 'It is *useless* to advise you'—meaning, 'your character is such that all advice will be lost upon you.'

'*Ineffectual*' nearly resembles 'fruitless,' but implies a failure of a less hopeless character. We might say 'I desisted, finding all my efforts *fruitless*;' but 'after several *ineffectual* efforts at last I succeeded.'

'*Vain*,' in the sense in which we are now considering it, is nearly synonymous with 'fruitless.'

45. **Gift, Present, Donation.** The 'gift' is an act of generosity or condescension; it contributes to the benefit of the receiver; the 'present' is an act of kindness, courtesy, or respect; it contributes to the pleasure of the receiver. The *gift* passes from the rich to the poor, from the high to the low, and creates an obligation; the *present* passes either between equals or from the inferior to the superior. Whatever we receive from God, we entitle a *gift*; whatever things we receive from our friends, or whatever princes receive from their subjects, are entitled *presents*. The value of a *gift* is often heightened by being given opportunely; the value of a *present* often depends upon the esteem we have for the giver. The smallest *present* from an esteemed friend is of more worth than the *costliest presents* that monarchs receive. A 'donation' is always a *gift* made to a public charity or other institution.

46. **Graceful, Elegant.** *Grace* is in great measure a natural gift; *elegance* implies cultivation, or something of a more artificial character. A rustic, uneducated girl may be *graceful*; but an *elegant* woman must be accomplished and well-trained. It is the same with things as with persons; we talk of a *graceful* tree, but of an *elegant* house or building. Animals may be *graceful*, but they cannot be *elegant*. The movements of a kitten, or a young fawn, are full of *grace*; but to call them *elegant* animals would be absurd. Lastly 'elegant' may be applied to mental qualifications, to which graceful can never apply. *Elegance* must always imply something that is *made* or invented by man; as, 'an *elegant* piece of work'.

47. **Grateful, Thankful.** '*Grateful*' is an expression most commonly used in reference to a *human agent* who has conferred some special favour on us. '*Thankful*' is more commonly applied to express our feeling of the goodness of Providence. One who makes an ill return for the kindness of a benefactor is 'ungrateful'; one who is forgetful of the mercies shown him by his Creator is 'unthankful.' 'Thankfulness' is used to describe the state of a person's mind; 'gratitude' for the *conduct springing* from the state of mind.

48. **Help, Aid, Assistance.** 'Help' implies more done by the helper, and by the person helped, than 'aid' or 'assistance.' 'We may *aid* a person in carrying a heavy load, we *help* him out of a ditch into which he was fallen.' In sudden distress the cry raised is always, 'Help!' not 'aid.' We always seek 'God's *help*.' In the common

expressions, 'I cannot *help* it', 'you must *help* yourself,' the word *aid* cannot be substituted. 'Assistance' is used in the sense of *co-operation*. Two persons are said 'to *assist* each other,' not 'to *aid* each other.' It implies *mutual aid*.

49. **Idle, Lazy, Indolent, Slothful.** '*Slothful*' and '*indolent*' are applied to a general slowness and languor, and hatred of movement or exertion. An 'indolent' person likes always to remain quiet. A '*lazy*' person is one who is disposed to be idle. It is applied more to the disposition itself; 'idleness' to a tendency to yield to it. But an idle person may be active in his way; he may even be very persevering in following up some scheme of his own. Many *idle* boys will work very hard at their own sports and take great pains to leap, run, or play at games; but neglect their lessons. A *lazy* person, on the other hand, may employ himself, but will dislike the trouble of getting up to fetch a dictionary if he is learning a lesson. 'Lazy' may, therefore, be considered the opposite of 'alert'; 'slothful' and 'indolent', as opposed to 'active,' 'idle' as opposed to 'busy'; 'negligent' to 'diligent.'

50. **Illusion, Delusion.** 'Illusion has most to do with visions of the imagination; 'delusion' with some decided mental deception. An 'illusion' is an idea which is presented before our bodily or mental vision, and which does not exist in reality. A 'delusion' is a false view entertained of something which really exists.

51. **Joyful, Glad, Pleased, Delighted.** '*Joyful*' is used for the highest degree of pleasure, and always for pleasure excited by some external event. '*Glad*' is the lowest degree of pleasure; it is the opposite of 'sorry.' '*Pleased*' may imply either gladness or approbation. '*Delighted*' is a much stronger expression of the same feeling.

52. **Misfortune, Calamity, Disaster.** 'Misfortune' applies to all kinds of untoward events. 'Calamity' is applied to some great public or family misfortune, such as famine, or pestilence, or death or ruin of the head of a household. 'Disaster' is applied to some unfortunate event, occurring as a hindrance to some undertaking or work. A man who loses his property encounters a *misfortune*, if he meets with losses in some speculation or other enterprise, they are *disasters*. A war is a great *calamity* to a nation. It brings *misfortunes* to individuals. The defeats and failures it brings in its train are *disasters*.

53. **Mislead, Delude.** To '*mislead*' is simply to lead astray in any manner; '*to delude*' is to mislead by acting on the imagination. A man may be *misled* by any one who gives him bad advice. '*To delude*' always implies some intention to 'deceive'; as, he *deluded* his followers with his visionary tales and pretended inspiration.

54. **Nearly, Almost.** '*Nearly*' is applied to questions of quantity, time, and space; as, 'It is *nearly* eight o'clock'. 'This child is *nearly* six years old.' 'She walked *nearly* four miles.' '*Almost*' is more commonly applied to questions of *degree*; as, for instance, 'It is *almost* as white as snow.'

55. **Neglectful, Negligent.** 'Neglectful' refers to our conduct towards *persons*; 'negligent' towards *things*. A person is said to be *neglectful* of his friends; *negligent* of his business. A *negligent* correspondent is one who forgets his friends when away from them, and acts on the maxim—'out of sight, out of mind.'

56. **Only, Solely, Alone, Merely, Simply.** '*Only*' relates to cases of number, time, or quantity, which none of the others do, as, 'I have *only* one left' ; ' He *only* left me now ' but when ' only ' relates to questions *unconnected* with time, number, or quantity, ' *solely* ' approaches the nearest to it in sense ; as, 'I have been influenced *solely* by this consideration.' ' *Alone* ' has nearly the same meaning as ' only.' ' *Merely*' and ' *simply* ' somewhat resemble each other ; but ' *merely* ' conveys the sense of ' no more '; while ' simply ' seems to convey a disavowal of complex acts or motives in the speaker. For instance, ' This is merely a personal argument,' implies that nothing more is urged : ' This is *simply* a statement of facts,' excludes the idea of any comment accompanying it.

57. **Patience, Fortitude, Resignation.** ' Fortitude ' may be classed in two ways : it may be reckoned either with courage, intrepidity, etc., on the one hand, or with ' patience ' and ' resignation ' on the other. It may be called a *link* between two classes of virtues. It is always used, however, in the same sense ; as, 'A *resistance* to evil rather than a *submission* to it' ; it is shown in sustaining firmly some violent and overwhelming shock, whether bodily or mental. ' Patience ', on the other hand, implies a gentle submission to the lesser evils of life, and an endurance of *continuous* suffering, whether of body or mind. 'Fortitude' may be shown in sustaining some great calamity or sudden reverse of fortune, or in enduring a severe operation without a groan. ' Patience ' is manifested rather in bearing a lingering illness with serenity and gentleness.

'Resignation' resembles more nearly ' patience ' than 'fortitude,' inasmuch as it implies submission, and not resistance ; but, on the other hand, it is always passive. A man is said to be *resigned* under a hopeless blindness or an incurable illness. 'Resignation' always implies a *religious* submission ; in this, it differs from the two words before mentioned. A stoic might display *fortitude* ; *patience* is often the result of a sluggish tameness of character ; but nothing short of religious principles can inspire *resignation* ; its essential character is submission to the will of our Maker.

58. **Pity, Compassion, Sympathy.** 'Pity' and 'compassion' resemble each other very nearly in their signification ; but there is a shade of difference. 'Pity,' often implies an approach to contempt ; 'compassion' has more of tenderness in it. We may speak of *pitying* the wicked, or the hopelessly foolish ; we only speak of feeling *compassion* for those into whose feelings we can enter.

' Sympathy' implies more of fellow-feeling than either of the other terms and is not restricted to subjects of pain, but may be equally felt for the pleasures of others. We may 'sympathise' with others, without essentially serving them ; but if we feel 'compassion' we naturally turn our thoughts towards relieving them.

59. **Pleasing, Agreeable, Pleasant.** 'Pleasing' is generally applied to manners and personal appearance. 'Agreeable' is used in a more extended sense ; when applied to manners and conversation it differs from 'pleasing,' and means, rather clever and entertaining, than winning or attractive. Many persons are *agreeable* who are not *pleasing* ; a '*pleasing*' person may not have sufficient spirit, or variety of conversation to constitute him 'agreeable'. 'Pleasing' refers more to the person himself;

'agreeable' to the impression made on others. 'Pleasant' is applied to things—to weather, scenery, situation, etc.

60. **Praise, Admire, Commend, Extol, Eulogize.** We *praise* or *commend* a person for what he *does* ; we *admire* him for what he *is* ; we *praise* his actions ; we *admire* his natural qualities. Secondly, 'to admire' relates to feeling rather than to the expression of that feeling ; while 'to praise' or 'commend' is the outward expression of the sentiments of esteem or approbation. We are said to *praise* him in verse ; we could not be said to *admire* him in verse, but only to give utterance to our admiration. To '*extol*' is to express either praise or admiration in a vehement and high-flown manner ; to *eulogize* is to do the same thing in a set discourse.

61. **Secret, Hidden, Concealed, Covert.** What is '*secret*' may be accidentally or unintentionally so ; 'hidden' and 'concealed' imply something *intentionally* kept secret. We speak of 'a *hidden* plot,' 'a *concealed* intention.' 'Covert' is something not *avowed*. It may be *intended* to be seen ; 'a *covert* allusion' is meant to be understood, but is not openly expressed.

62. **Security, Safety.** 'Security' implies an absence of all fear or anxiety, but not necessarily absence of danger ; for there may be a *false* security. By 'safety' we understand a well-grounded security ; an absence of *danger*, not merely of the *sense* of 'danger.' 'They believed themselves to be in a place of *safety*, but theirs was a false *security*.'

63. **Self-conceit, Pride, Vanity, Haughtiness, Arrogance.** To be 'self-conceited,' is to possess a monstrously high opinion of oneself. A person, however, may be conceited in some things and not in others ; he may greatly overrate his own capacity in some *one* particular point, while in others he has a just estimate, or even perhaps too low an estimate of himself.

'Pride,' on the other hand, may be defined as a disposition to rate one's own claim to respect or attention too highly, and to disdain others —viewing our equals as our inferiors, and our superiors as our equals. A *proud* man, in short, rates very highly what he *really possesses*—a *self-conceited* man *imagines* himself to possess what he really does *not*.

'Haughtiness' proceeds from pride but is applied *almost* exclusively to manners and deportment. A *proud* disposition will often show itself in *haughty* manners.

'Vanity' means an excessive desire of applause and approbation for qualities we *do* possess, as well as for those we *do not*. Persons are said to be *vain* of their talents or beauty, when they *really* possess these qualifications.

An *arrogant* person is without deference, even for those of whom *he himself* thinks most highly. An arrogant person may say, and think, that he is extremely inferior to certain persons ; he may hold them in the highest esteem and admiration, but he would set their opinions on any matter utterly at nought. He may not have a high estimate of his own powers in general ; but practically, on each particular occasion, he appears to consider himself infallible.

64. **Shun, Avoid, Elude.** We *shun* the person we dislike or we *avoid* either a person, a thing, an action, or a course of action ; we

elude search or pursuit only. To 'elude' always implies literally or figuratively an attempt to defeat efforts to seek or follow us ; and it also implies a round-about and indirect way of escape. 'To shun' or 'avoid,' on the other hand, is hardly ever used when a search is implied. 'To shun' is always personal ; 'we *shun* vices.'

Lastly, 'to avoid,' and 'to elude' both generally, if not always, imply *success* ; which 'shun' does not. We might say, "I have constantly *shunned* her, but I cannot *avoid* meeting her sometimes, for I cannot *elude* her continued pursuit of me."

65. **Silly, Foolish, Absurd, Weak, Stupid, Simple, Dull.** '*Silly*' is most commonly applied to words, writings, manners, or character ; '*foolish*' to actions. We speak of a '*silly* book,' a '*silly* speech,' a '*silly* manner' ; but seldom of taking a '*silly*' step, committing a '*silly*' action ; in these last cases we use the word 'foolish.' 'Silly' very frequently, though not always, implies *deficiency* of intellect or feebleness of character ; 'foolish,' an *abuse* of intellect. A 'foolish' man is one who does not make use of the sense he possesses. More of blame is implied in the word 'foolish'; more of contempt in 'silly.'

'*Weak*' implies some moral deficiency. A '*weak*' man is one who wants either sufficient firmness to maintain his principles, or clearness of moral sense to perceive distinctly what is right.

'*Stupid*' implies want of intellect. It is entirely a negative quality. 'What a *stupid* fellow you are !'

'*Absurd*,' applied to an action, implies something laughable. An *absurd* person is one who commits ridiculous acts of folly.

'*Dull*' implies not so much deficiency of intellect as of slowness of understanding. A boy who is slow and *dull* in learning may not be wanting in sense.

'*Simple*' when it is applied to an act of folly, implies a want of quicksightedness.

66. **Sincere, Honest, Upright**. 'Sincerity' may be used in *two* senses—(1) reality of conviction and earnestness of purpose ; (2) purity from all unfairness or dishonesty. 'He is *sincere* in what he says.' 'Honest' implies straightforwardness and fairness of conduct. '*Honest* labour bears a lovely face.' 'Upright,' implies honesty and dignity of character ; it is the opposite of 'meanness.' An *upright* judge cares not for anything but justice.'

67. **Sublime, Magnificent, Splendid, Grand, Superb**. 'Sublime' is the highest and strongest of these words. When applied to the productions of genius, whether in art or literature, it always implies the loftiest style of excellence. In natural scenery it is the same ; those landscapes which are called 'sublime' must be characterised by the most awful and lofty character. It is never applied to anything on a small scale, whether in art or nature. It is also applied to human actions and sentiments.

'Magnificent' is also applied to anything on a large and grand scale, but it is never properly applied to human conduct nor to production of the fine arts (except architecture) or of literature. We speak of *magnificent* buildings, furniture, jewellery, etc.

'Splendid' is like 'magnificent,' but rather less strong in its signification ; it differs also in this point, that it is applied to abstract

qualities, to which 'magnificent' can never be applied. We speak of '*splendid* talents,' 'a *splendid* display of genius.' It always implies something brilliant, gorgeous, or striking.

'Grand' is merely used for something in a great or lofty style.

'Superb' is nearly the same as 'magnificent.' Superb means 'of the most impressive or splendid or exalted kind ;' as, '*superb* beauty, courage, impudence,' 'a *superb* view, display, collection, specimen, voice, binding.'

68. **Teach, Instruct, Inform, Educate.** '*Teaching*,' strictly speaking, when distinguished from *instruction*, is applied to a branch of knowledge ; *instruction* to the theory. A child is *instructed* in the grammar of a language, and *taught* to teach the language. Thus, *teaching* may be merely mechanical ; while *instruction* implies a degree of understanding in the pupil as well as in the master.

Matters of fact, made known to one who could not have known them before, are called *information*. A traveller gives us *information* respecting foreign countries ; a philosopher *instructs* us in the principles of moral philosophy – principles evolved or deduced from facts already known to us. To *educate* includes the harmonious drawing out of all the faculties (together) of the educated person, so as to teach the pupil how to teach himself.

69. **Tolerance, Toleration.** ' Tolerance ' is a habit of mind ; 'toleration' applies to action, not disposition ; as, ' Principles of *tolerance* will lead to the *toleration* of different opinions.'

70. **Transient, Transitory, Fleeting.** What is '*transient*' is in itself momentary and short in duration ; what is '*transitory*' is *liable* to pass away. The one expression directs our attention to its shortness, the other to its uncertainty. All earthly pleasures are 'transitory,' the diversions which yield but a momentary amusement are 'transient,' or 'fleeting.' These two words are nearly alike ; but ' fleeting' refers rather to the fact of their being *in the act of* passing away, ' transient ' to their shortness of stay.

71. **Trifling, Trivial.** A *trifling* matter is one merely of small importance ; a *trival* matter is a small matter made too much of. The word 'trivial' implies contempt, which 'trifling' does not. By saying, ' He never neglects a *trifling* matter,' we are rather supposed to praise ; but in blaming a person for frivolity, we often say, 'He is always engrossed in *trivial* concerns.'

72. **Understand, Comprehend.** To .' *comprehend* ' is used in reference to things that are difficult to follow. ' A deep mystery cannot be *comprehended* easily.' ' He was able to *comprehend* the sense of the problem though it was deep and abstruse.' To ' *understand* ' is to follow without little or no difficulty. ' I did not *comprehend* his exposition, or his arguments, although I *understood* the language, and the grammatical structure of each sentence.'

73. **Utility, Usefulness.** 'Utility' is employed in a more *general* and *abstract* sense than 'usefulness.' We speak of the 'utility' of an invention or discovery ; of the 'usefulness' of the article discovered or invented ; of the 'utility' of a society or instruction ; of the 'usefulness' of an individual.

74. **Weighty, Heavy.** We speak of *weighty* reasons, but '*heavy* cares.' As a term of blame, ' heavy ' is always the word employed. We

should say, 'This man's speech contains *weighty* arguments, but his opponent's was a very *heavy* discourse.'

75. **Wisdom, Prudence.** 'Wisdom' consists 'in the ready and accurate perception of analogies.' It consists 'in the employment of the best means for the attainment of the most important ends.' 'Prudence' is a lower kind of 'wisdom.' It consists in the employment of the best means for the accomplishment of *any* one particular end. A man may therefore be prudent in some things and not others. Prudence, again, is of a more *negative* character than wisdom; it consists rather in avoiding a danger than in taking a decided step for the accomplishment of any object. A *prudent* statesman will keep out of war and debt, but will not always pass important laws or make improvements. 'He was *prudent* in foreseeing distant evils, but he showed a want of real *wisdom* in taking no steps to check them.

76. **Wonderful, Strange, Surprising, Admirable, Curious.** We *admire* what is excellent, glorious, eminent; we are *surprised* at what is *unexpected*; we *wonder* at what is extraordinary, lofty, great, or striking, although it may not be unexpected. We are filled with *wonder* while contemplating the work of nature. The word 'strange' refers to something that is uncommon or odd. 'Her manners are *strange*.' Again, what is positively unpleasant to the eye or mind may be 'strange' but not 'wonderful.' We speak of '*wonderfully* beautiful,' but of '*strangely* ugly.' '*Curious*' means something 'wonderful' on a small scale, but does not exclude the idea of beauty. The minute parts of a leaf or flower are at once 'curious' and 'beautiful.'

Exercise 77. *Show by means of sentences the differences in meaning between the constituents of the following groups of synonyms :—*

Accomplish, effect, execute, achieve.
Continual, perpetual, continuous, eternal.
Enormous, vast, huge, big, immense.
Give, confer, grant.
Glad, delighted, gratified, merry.
Grave, sober, serious, solemn.
Idle, lazy, negligent, indolent.
Leave, quit, forsake, desert, relinquish, abandon.
Liberal, generous, charitable.
Lie, falsehood, untruth, deception, fiction.
Pain, grief, sorrow, agony, anguish.
Remark, observe, notice.
Sensuous, sensual, sensitive, sensible.
Silly, foolish, stupid, simple.
Sympathy, compassion, fellow-feeling, pity.
Timid, cowardly, timorous.
Transient, transitory, fleeting.

CHAPTER XII

ONE-WORD SUBSTITUTIONS

Brevity is the soul of wit.—*Shakespeare* : *Hamlet.*

308. It is neither wisdom nor good literary sense for one to use ten words where only one can do. One should, as far as possible, avoid being ' wordy ' and should choose 'short clear-cut words that mean only one thing and leave no vagueness.' Short words and expressions possess a greater effect and force than long ones. For instance, it is far more effective to say that 'His writing is *illegible*,' than to say that 'His writing is *such as cannot be read clearly*.' Such examples can be multiplied.

It will be a useful practice for the student to pause and think while writing and find out whether he has used any of those expressions which can, without much altering the sense, be substituted for by *single* words. In this way alone, can he learn to be precise in speech and writing.

309. We give below a list of phrases or clauses whose meaning can as well, if not better, be expressed by single words. The list is by no means exhaustive, but it contains some very common and useful expressions :—

1. A wolf is an animal *that cannot be tamed*. **(Untameable).**
2. That word is *no longer in use*. **(Obsolete).**
3. His motive was purely *to get some money*. **(Mercenary).**
4. A child *born after the death of its father*. **(Posthummous child).**
5. A battle *in which neither party gained the victory*. **(Drawn battle).**
6. A speech *made by the speaker for the first time in a particular assembly*. **(Maiden speech).**

7. Who *performed the service at Church* this morning? (Officiated).

8. My friends *found fault with my* ways. (Censured).

9. You *did not rightly understand* the teacher's exposition of this problem. (Misunderstood).

10. Captain Cook *sailed round the globe* several times. (Circumnavigated).

11. His words left on my mind an impression *never to be effaced*. (Ineffaceable).

12. John's friend is very *easily made angry*. (Irritable).

13. The nature of the deity *none can understand*. (Incomprehensive).

14. He was *averse to mixing in society*. (Unsociable).

15. This man is *most inordinately desirous of money*. (Avaricious).

16. This writing *cannot be deciphered at all*. (Undecipherable).

17. The devil is *not to be seen with human eyes*. (Invisible).

18. The handwriting of this letter *is not very clear to read*. (Illegible).

19. The sound coming from the depth of the forest was too slow *to be made out with any degree of clarity*. (Inaudible).

20. The value of this gem is *so high that it cannot even be estimated*. (Inestimable).

21. This pearl is *beyond all price*. (Invaluable).

22. Gentlemen, it is now proved *beyond a doubt* that the accused *made away with* the deceased at *the beginning of the day*. [(*a*) Unquestionably, (*b*) Murdered, (*c*) Dawn].

23. He took out the note from the man's pocket *so stealthily that none might observe his action*. (Surreptitiously).

24. Gentlemen, this accusation is most *unwarranted, most uncalled for*, and *quite motiveless*. (Gratuitous).

25. Shall we be turned out of our ancestral homes by these *ruffians who merely serve for hire*? (Hirelings).

26. *One who believes in going out naked on all occasions*. (Nudist).

27. This action is most *contrary to law*. (Illegal).

28. *State of being married*. (Matrimony).

29. *A state of complete continence*. (Celibacy).

30. *A state of complete continence on the part of a woman*. (Virginity).

31. *One who lived at the same time as* Napoleon. (A contemporary of Napoleon).

32. He has this quality *from his parents and forefathers*, (Hereditarily).

33. *A child who is without both parents*. (An orphan).

34. *One residing in a country of which he is not yet a full-fledged citizen*. (Alien).

35. A *medicine tending to loosen the bowels.* (**Laxative**).

36. This is a disease *commonly caught from others.* (**Highly infectious**).

37. *Something which cannot fail to come to pass.* (**Inevitable**).

38. *Something which is entirely beyond belief.* (**Incredible**)

39. *That which it is impossible to describe adequately.* (**Indescribable** or **ineffable**).

40. *That which cannot be escaped from.* (**Inescapable** or **Ineluctable**).

41. A measure *which it is not possible to justify.* (**Unjustifiable**).

42. Conduct *which can by no means be defended.* (**Indefensible**).

43. That precedent *cannot possibly apply* to the present suit. (**Inapplicable**).

44. They fought as to *the question which of them should go first* to the king. (**Precedence**).

45. You are *not giving me your attention.* (**Inattentive**).

46. The Permanent Settlement of Bengal is *a law which cannot be revoked.* (**Irrevocable**).

47. This theory *is not to be refuted,* at least in our day. (**Irrefutable**).

48. His argument is *perfectly beyond answer.* (**Unanswerable** or **Irrefragable**).

49. The extent of the Solar Universe *cannot be measured.* (**Immeasurable**).

50. He is not a believer in *being married only to one person at a time.* (**Monogamy**).

51. The Mormons of North America freely advocate *a plurality of wives.* (**Polygamy**).

52. In certain South Indian tribes, there prevails the custom of *women having many husbands at one and the same time.* (**Polyandry**).

53. *A state in which the succession is through women alone.* (**Matriarchy**).

54. He is *one who hates all mankind.* (**Misanthrope**).

55. After his wife's treachery, he became *a hater of all women.* (**Misogynist**).

56. *Lasting only a very short time.* (**Ephemeral, Transient,** or **Temporary**).

57. His conduct *deserves all praise.* (**Laudable**).

58. The law declares that such damages *cannot be recovered.* (**Irrecoverable**.)

59. He is one of the few Germans *who have been admitted to citizenship* in England after the War. (**Naturalized**).

60. It may surprise some people that there are, and have always been, people *who combine in their own self characteristics, even physical, of both sexes.* (**Hermaphrodites**).

61. My brother is *a person who always takes the brightest possible view of things.* (**Optimist**).

62. I am *habitually inclined to take chiefly the gloomy side of things into consideration.* **(Pessimist).**

63. Such diseases not only plague the individual all his life; their curse *descends from father to son down the generations of the family.* **(Hereditary).**

64. In respect of style this essay is throughout *strongly reminiscent of that of Dr. Johnson.* **(Johnsonian).**

65. The pages of this book have *interspersed throughout, alternately, pages of* blotting paper. **(Interleaved).**

66. He is a man *accustomed to using his left hand where people generally use their right.* **(Left-handed).**

67. We used to give each other *light dainty articles of furniture, dress, or food,* as presents. **(Knick-knacks).**

68. She is of an age *fit to marry at.* **(Marriageable).**

69. These faults *by their very nature belong to men and not to women.* **(Masculine).**

70. You have indeed undergone a *change surprising enough to be called magical.* **(Transformation, Metamorphosis, Transmogrification).**

71. He is *just now at the stage of growth between boyhood and youth.* **(Adolescent).**

72. He spent his life trying to discover *how to transmute baser metals into gold.* **(Alchemy).**

73. This window is made of such a kind of glass *that though the light passes through it, yet people cannot see across clearly.* **(Translucent).**

74. Our shaving-set is specially *easy to carry over long distances.* **(Portable).**

75. In childhood the character is *easy to shape in any desired mould.* **(Malleable).**

76. He has *applied* my *money fraudulently to his own use.* **(Misappropriated).**

77. He knows *the science of telling what will come to pass with the aid of dreams.* **(Oneirocriticism).**

78. Will you please *specify by name, one by one, all* the horses that are to run in this race? **(Enumerate).**

79. A thick fog *surrounded* us *on all sides.* **(Enveloped).**

80. His argument *uses ambiguous words to conceal the truth or mislead his hearers and readers.* **(Equivocal).**

81. His mind is *not easily disturbed by sudden misfortune.* **(Equanimous).**

82. Just before the war things were in *a state of perfect balance.* **(Equilibrium).**

83. His soul is *much too lofty ever to harbour petty feelings.* **(Magnanimous).**

84. He is *a graduate of the University of Oxford/Cambridge.* **[(*a*) Oxonian, (*b*) Cantabrigian].**

85. The detenus raided *the building where arms, ammunition, and provisions had been stored.* **(Magazine).**

86. Such negligence is *not only blamable : it can be proceeded against in a court of law.* **(Culpable).**

87. He is a man who *can be easily duped or fooled by any swindler.* **(Gullible).**

88. Adulteration has *changed the nature of* this alcohol. **(Denatured).**

89. His behaviour was *marked by open and effusive exhibition of his feelings.* **(Demonstrative).**

90. This is an assertion perfectly *capable of being proved.* **(Demonstrable).**

91. The constitution of the U. S. A. is *of the people, by the people, and for the people.* **(Democratic).**

92. He did this thing *of set design.* **(Designedly, deliberately).**

93. The constitution of the ancient Greek States *was such as to enable the few to govern the many.* **(Oligarchy).**

94. He is *an ambassador deputed to act at his discretion and invested with full powers for the purpose.* **(Plenipotentiary).**

95. In a so-called democracy, all the constitutional power gets vested in practice *in the class of the wealthy.* **(Plutocracy).**

96. The tyres of this bicyle are *functioning by means of air.* **(Pneumatic)**

97. Shakespeare's plays contain some *mistakes of mentioning things decisively of a later age in an earlier period.* **(Anachronisms).**

98. His injured leg was *cut off by a doctor.* **(Amputated).**

99. He is a *total abstainer from all alcoholic drinks.* **(Teetotaller).**

100. Many people of to-day, thanks to the League of Nations, are *believers in the doctrine that the total abolition of war is both possible and desirable.* **(Pacifists).**

101. In such a contingency recourse must be had, according to the constitution, to *the direct vote of all the electors of the State.* **(Plebiscite** or **Referendum).**

102. The tea-growers of India spend large sums annually on *organized schemes of popularising the consumption of tea.* **(Propaganda).**

103. The decree was *made known to the public* only a day after his marriage. **(Promulgated).**

104. Sexual relations in certain savage tribes are entirely *unrestricted by marriage or any other regulation.* **(Promiscuous).**

105. The new doctrines of economics invariably support *the lowest class of a community,* e.g., *indigent wage-earners, labourers, penniless agriculturists* against the *possessors of the capital used in production.* [(*a*) **Proletariate** (*b*) **Capitalists.**]

106. His temperature keeps *without any variation* at 105. **(Uniform).**

107. Napoleon always relied most on *skilfully planning the movements of his troops.* **(Manoeuvring).**

108. His money-bag stolen, he was in a *very sad condition.* **(Predicament).**

109. Those scientists always seem *to take for granted* the disputed doctrine of Evolution. **(Postulate).**

110. He had always given me the impression of possessing much energy *not actually in use but capable of being easily called into action at a moment of emergency.* **(Dormant).**

111. The two (three, four, five) brothers were *born at one and the same time.* **[Twins (Triplets, Quadruplets, Quintuplets)].**

112. The soldiers, strange to say, were so *much like one another that it could not be said which was which.* **(Indistinguishable).**

113. Fame is *beyond all power of time to destroy.* **(Imperishable).**

114. His anger is such *that nothing can avail to appease it.* **(Unappeasable, Implacable).**

115. He possesses in abundance *the quality of doing the right thing at the right place and time.* **(Tact).**

116. This is the *purest and most essential part* of the drug. **(Quintessence).**

117. The consequences *cannot be avoided by any action on our part.* **(Unavoidable).**

118. Pythagoras was *a believer in the doctrine that human souls are incarnated in* the bodies of animals and vice versa. **(Transmigration).**

119. *That which can be eaten.* **(Edible.)**

120. *That which can be drunk.* **(Potable).**

121. *That which can be allowed.* **(Allowable or Permissible).**

122. *That which will last a very long time.* **(Permanent, Longlasting, Durable).**

123. *The power of seeing everything.* **(Omniscience.)**

124. *That which will last for ever.* **(Eternal, Everlasting).**

125. *The power of being present everywhere.* **(Omnipresence).**

126. *Emitting a bad smell.* **(Malodorous, Foul-smelling).**

127. *Having an ugly or displeasing sound.* **(Cacophonous).**

128. *That which cannot be surmounted or overcome.* **(Insurmountable).**

129. *One who acts between two or more parties.* **(Intermediary).**

130. *The operation of two things on each other.* **(Interplay).**

131. *Give and receive mutually.* **(Reciprocate).**

132. *Walking from place to place on business.* **(Itinerant, Peripatetic).**

133. He does not write under his own name but *conceals his identity as a writer under an assumed pen-name.* **(Pseudonym).**

134. *A person speaking many languages.* **(Polyglot).**

135. *Cessation from arms before a formal treaty is signed.* **(Armistice).**

136. *That which can be wounded or penetrated.* **(Vulnerable).**

137. I attach the highest value to *the duty of subjects to their sovereign and Government.* **(Allegiance).**

138. *The science dealing with bird life ; one learned in such science.* **(Ornithology ; Ornithologist).**

139. He was always remarkable for *holding the currently accepted doctrines of his time, especially in religion.* (**Orthodoxy**).

140. Indian society is *composed of elements highly diverse in character.* (**Heterogeneity**).

141. The priests are everywhere *organized in a large number of successive grades.* (**Hierarchy**).

142. The two things happened *at one and the same time.* (**Simultaneously**).

143. Mahmud was *a person who went on everywhere assailing cherished beliefs and accepted faiths.* (**Iconoclast**).

144. *The power of reading the thoughts or mind of others immediately.* (**Telepathy** or **Thought-Reading**).

145. *Belonging to one's ancestors.* (**Ancestral**).

146. Modern science will soon be able to perfect *its power of seeing what exists or happens even at places far distant from view.* (**Television**).

147. This thing is *very pleasing to eat.* (**Toothsome**).

148. He is one of the few persons *who can use both hands with equal facility.* (**Ambidexterous** or **Ambidextral**).

149. Shelley's poetry is always *self-generated, gracefully natural and free of external incitement.* (**Spontaneous**).

150. A speech *made without any previous preparation.*

(**Extempore : Impromptu : Unpremeditated : Improvised**).

N. B.—Many more such words can be learnt if some of the longer words in Chap. XIV are picked out, and their meanings learnt with the aid of a dictionary.

Exercise 78. *For each of the following italicised phrases substitute a single word of equivalent meaning :—*

(1) That man *can use either hand with ease.*

(2) Both fell *at the same moment.*

(3) He is *unable to pay his debts.*

(4) A voice *that can hardly be heard.*

(5) A style *that cannot be imitated.* (*P. U., B.A., 1927*)

Exercise 79. *Substitute one word for the expression in italics :—*

(1) His post is *one for which no salary is paid.*

(2) The object was shaped like an *eight-sided figure.*

(3) We usually hear little of countries *which are far distant.* (*P. U., B.A., 1930*)

Exercise 80. *For each of the following phrases substitute a single word of equivalent meaning and write a sentence illustrating its use :—*

(1) The original pattern or model of a work.

(2) A remedy for all diseases.

(3) Not having a backbone.

(4) Happening at the same time.

(5) A remedy to counteract the effects of poison.

(6) A person who is full of crazy, capricious and eccentric ideas.

(7) Words written on the tombstone after one's death.

(8) Evenness of mind or temper.

(9) A person who is free from national prejudices and thinks himself a citizen of the world.

(10) Mental weariness from lack of occupation or interest.

Exercise 81. *Express in a single word the idea conveyed by any six of the following :—*

(1) The friendly reception of guests or strangers.

(2) One who takes a leading part in a struggle.

(3) With disordered nerves.

(4) A slender turret on a mosque.

(5) A foot-soldier who advances in front of an army.

(6) A belief passed on from one generation to another.

(7) Taking advantage of high position to place the members of one's family in office.

(8) To move like a wave.

(9) Sprung from the people.

(10) A conclusion following from some previous statement.

Exercise 82. *Substitute a single word for each of the following :—*

(1) Omission from sentence of words needed to complete construction or sense.

(2) The vault of heaven with its clouds and stars.

(3) Having the dignity and beauty of a statue.

(4) Thinking kept to recall the past.

(5) Short-handled semi-circular-bladed implement now chiefly used for lopping and trimming.

(6) Operations of encamped attacking force to take or compel surrender of fortified place.

(7) A hard-hearted money-lender.

(8) Mental transport, ecstatic delight.

(9) Ludicrous misuse of words.

(10) Delighting in needless risks.

Exercise 83. *Substitute a single word for each of the phrases or clauses in italics :—*

(1) She is plainly a *woman who has violated her oath of allegiance to her country.*

(2) Rama was a good worker, but *over-scrupulous about minute details.*

(3) The greatest defect in him was that he *worked merely for money* or *some other material reward.*

(4) The substance was *one that could not be resolved into its constituents parts.*

(5) She was *a girl who had no like, or equal, or parallel.*

(6) To *leave one country to settle in another.*

(7) *State of practising government by the people.*

(8) A *style that contains more words than are wanted.*

(9) His qualities *are more like those of a woman than those of a man.*

(10) A state *which is beyond all hope of improvement.*

Exercise 84. *For each of the following italicised phrases substitute a single word of equivalent meaning:—*

(1) *To put off till to-morrow what can be done to-day* is an evil practice.

(2) He received a letter *that carried neither the writer's name nor his address.*

(3) Indian literature abounds in *purely fictitious narratives usually involving supernatural events and persons.*

(4) *One who retires into solitude and practises severe self-discipline.*

(5) *Property that one inherits from one's parents or ancestors.*

(6) *That which cannot be hurt or wounded.*

(7) A *person who possesses narrow and prejudiced religious views.*

(8) To *divert money fraudulently to one's own use.*

(9) *One who exerts himself for the well-being of his fellow-men.*

(10) *Office of profit or honour without duties attached.*

CHAPTER XIII

FOREIGN WORDS AND PHRASES USED IN SPEECH AND WRITING

"Those who talk in mathematical language without knowing mathematics go out of their way to exhibit ignorance"—*Fowler.*

310. Foreign words and phrases should, as a rule, be avoided in speech and writing. You should never think that the use of foreign words and phrases gives piquancy and brilliancy to your style: rather, unintelligible, uncommon and far-fetched words and expressions mar the grace and beauty of language. Only naturalized words, that is, words that have been adopted into English from other languages without change of shape, such as *rajah, lascar, vista, bouquet, souvenir, stampede, equilibrium* may be used when necessary. The want of adequate English substitutes is perhaps the only justification for the use of these foreign words. But it is considered a mark of bad taste in a writer of English to introduce a foreign word or expression merely from affectation, particularly when a suitable English equivalent to the word or expression used exists. "In order to make our writing simple, clear and interesting, it is of first-rate importance to use simple English words judiciously mixed with Latin and other foreign words," writes a distinguished Professor of English Composition.

"Those who use words or phrases belonging to languages with which they have little or no acquaintance do so at their peril. Even in *e.g., i.e.,* and *et cetera* there lurk unsuspected possibilities of exhibiting ignorance; with *toto caelo, bête noire, cui bono ?, bonafide, qua,* and *pacè,* the risk is greater; and such words as *protagonist* and *phantasmagoria,* which one hesitates whether to call English or Foreign, require equal caution."—*Fowler : A Dictionary of Modern English Usage.*

311. Below is given a list of foreign words and phrases which are commonly used in every-day speech and writing.

The students will do well to go through them and to remember the more important words and phrases :—

abattoir : public slaughterhouse.
ab extra : from outside.
ab initio: from the very beginning.
ab ovo : (relating tediously) from the very beginning.
absit omen : may no ominous significance attach to the words, may my fears not be verified.
ab urbe condita ("A. U. C.") : counting from the foundation of Rome.
ad hoq : arranged for this purpose, special.
ad infinitum : without limit, for ever.
ad interim : in the meantime.
ad libitum : at pleasure, to any extent.
ad nauseam : to a disgusting extent.
ad rem : to the point, to the purpose.
ad valorem : according to the value of goods.
affaire de cœur : an affair of the heart.
affaire d'amour : a love affair.
affaire d'honneur : an affair of honour.
a fortiori : with stronger reason, more conclusively.
a fond : thoroughly, fully.
agent provocateur : persons employed to detect suspected offenders by tempting them to overt action.
a la : after the manner of.
a la mode : in fashion, according to the fashion.
Alma Mater : a university, college, or school where a person has been educated.
alter ego ; one's other self, bosom friend.
alumni : ex-pupils of a school or University, etc.
amende honorable: public apology and reparation.
amicus curiae: friend of the court, disinterested adviser.
amour propre : self-esteem.
ancien regime : time before the French Revolution of 1789.
ante meridiem (a. m.) : between midnight and noon.
aplomb : self-possession.
a posteriori : (reasoning) from effects to causes : inductively.
a priori : (reasoning) from cause to effect ; deductively.
aqua or *aqua pura* : water.
aqua regia : mixture of nitric and hydrochloric acids, able to dissolve gold and platinum.
arriere-pensee : ulterior motive ; mental reservation.
au courant : well-informed.
au fait : conversant, instructed.
au fond : at bottom.
au pied de la lettre : literally.
au revoir : (Good-bye) till we meet again.
aut Caesar aut nullus : (I will have) the highest place or nothing.
ave : welcome ; farewell.
badinage : light raillery.
beau geste : a display of magnanimity.
beau monde : fashionable society.
bete noire : (one's) abomination.
billet-doux : love-letter (jocular).
bizarre : eccentric, fantastic, grotesque,
blasé : cloyed, tired of pleasure.
bona fide : genuine (-ly), sincere (-ly), in good faith.
bona fides : *n.* (legal), honest intention, sincerity.
bon bon : sweetmeat.
bonhomie : geniality.
bon mot : witty saying.
bon vivant : gourmand.
boulevard : broad street with rows of trees
bourgeoisie : the middle class.
bourse : foreign (esp. Parisian) money-market.
bravura : brilliant or ambitious execution, forced display.
brio : vivacity.
brutum fulmen : empty threat.
cabaret : French tavern ; entertainment provided in restaurant etc., while guests are at table.
ca(b)bala : Jewish oral tradition ;

mystic or occult lore.

cafe : coffee-house, restaurant.

camaraderie : the intimacy, mutual trust, and sociability, of comrades.

canard : false report, hoax.

caput mortuum : worthless residue.

carte blanche : full discretionary power.

cause celebre : law suit that excites much attention.

causeuse : small sofa for two.

caveat emptor : let the buyer beware (or safeguard his own interests).

centime : very small French coin.

cerebrum : the brain proper.

ceteris paribus : other things being equal.

chantage : blackmailing.

charge d'affaires : deputy ambassador, ambassador at minor court.

chauffeur : motor-car driver.

chef : head cook (male).

chef-d'aeuvre : a, one's, masterpiece.

cher ami : dear friend (male).

chere amie : dear friend (female).

chic : skill, effectiveness, style ; stylish, in the fashion.

ci-devant : formerly, that has been (with the earlier name or state).

circa : about (with dates).

cliche : hackneyed literary phrase.

cocotte : member of the Parisian demi-monde.

cognoscente ; connoiseur.

coiffeur : hair-dresser.

coiffure : way one's hair is dressed.

comme il faut : well-bred.

(*non*) *compos mentis* : (not) in one's right mind.

con amore : zealously, heartily.

concierge : door-keeper, porter.

confrére : fellow-member of profession, scientific body, etc.

contretemps : unlucky accident, hitch.

corpus delicti : all that goes to make a breach of law.

cortege : train of attendants ; procession.

coup d'essai : a first attempt.

coup d'etat : violent or illegal change in government.

coup de grace : finishing stroke.

coup de main : sudden vigorous attack.

coup de maitre : a master-stroke.

coup de theatre : dramatically sudden or sensational act.

crescendo : with gradually increasing volume, progress towards a climax. (opp. " diminuendo'').

cul-de-sac : blind alley.

damnosa hereditas : inheritance that brings more burden than profit.

cui bono ? : To whom was it for a good ?, *i.e.* Who profited by it or had something to make out of it ?, *i.e.* If you want to know who bought it about ask yourself whose interest it was that it should happen.

debacle : rout, stampede, sudden rush, collapse.

debut : first appearance in society on stage. etc., as performer.

debutant : girl " coming out '' in society on " being presented '' for the first time.

de haut en bas : in a condescending or superior manner.

de facto : in fact, whether by right or not.

dei gratia : by God's grace.

de integro : afresh.

dejeuner : breakfast ; lunch esp. of ceremonial kind.

de jure : rightful, by right.

del credere : under, charge made for, selling agent's guarantee that buyer is solvent.

demarche : political step or proceeding.

demi-monde : class of women of doubtful reputation and standing.

demi-mondaine : one of above class.

denouement : catastrophe, final solution, in play, novel, etc.

de novo : afresh.

deo volente : God willing ; if nothing occurs to prevent it.

de profundis : (cry) from the depths of sorrow, etc.

de rigueur : required by etiquette.

dernier ressort : last resort, desperate expedient.

deshabille : being negligently or only partly dressed.
de trop : not wanted, unwelcome.
deus ex machina : power, event that comes in the nick of time to solve difficulty ; providential interposition in novel or play.
dies irae : day of judgment.
dies non : (law) day on which no legal business is done.
Dieu et mon droit : God and my right;—motto in British royal arms.
Dieu vous garde : God guard you.
disjecta membra : fragments, scattered remains.
divide et impera: divide and rule.
dolce far niente : pleasant idleness ; sweet doing nothing.
double entendre : ambiguous expression ; phrase with two meanings, one usually indecent ; use of such phrases.
douceur : gratuity, bribe.
dramatis personae : (list of) characters in a play, etc.
edition de luxe : handsome edition.
editio princeps : the first edition.
emeute : popular rising.
emigre : French emigrant, esp. Royalist who fled at French Revolution.
en bloc : in a lump, wholesale.
enceinte : (of woman) pregnant.
en famille : at home, among one's family.
enfant terrible : child who asks awkward questions, repeats what he has heard, etc.
en fete : engaged in, or attired for, merry-making.
en garcon : as a bachelor, unmarried.
en masse : in a mass ; in a body.
en passant : by the way.
en rapport : in sympathy.
en regle : in due form.
en route : on the way.
ensemble : (thing) viewed as a whole ; general effect.
entre nous : between you and me.
entrepot : storehouse for deposit ; commercial centre for export and import.
entrepreneur ; organizer of (esp. musical) entertainments.
entresol : low storey between first and ground floor.
ergo : therefore (usually facetious).
esclandre : scandal ; disturbance.
esprit de corps : regard for honour and interests of body one belongs to.
et cetera : and others of the like kind, and the rest, and so on.
et seq (*quentia*) : and the words, (pages) etc. that follow.
et tu Brute : and thou also, Brutus! implying betrayal by a dear friend.
ex cathedra : authoritatively.
e.(*xempli*) *g.*(*ratia*) : for instance.
exeunt : they (two or more actors) leave the stage.
exit : goes off the stage.
ex officio : in virtue of one's office.
ex parte : on one side only.
ex post facto : acting retrospectively.
ex proprio motu : of his or its own accord.
facade : face of building towards street, open space, etc.; the front of an institution, that side which is (metaphorically speaking) turned towards the public.
facile princeps : easily first.
fait accompli : thing done and no longer worth arguing against.
faux pas : act that compromises one's, especially a woman's, reputation.
femi sole : spinster, widow, or married woman entirely independent of her husband as regards property.
femme de chambre : chambermaid ; lady's maid.
ferae naturae : not domesticated, living in a wild state.
fete champetre : out-door entertainment.
fiance(*e*) : one's betrothed, (*-e*) male or (*-ee*) female.
fille de chambre : chambermaid.
fin de siecle : characteristic of end of (19th) century, decadent.
flagrante delicto : in the very act, red-handed.

force majeure : irresistible compulsion ; *e.g.*, war, strike, act of God, etc. excusing fulfilment of contract.

forte : musical direction.

fräulein : (of *German* spinster) Miss (with surname).

functus officio : having performed his office ; hence, out of office.

garcon ; French waiter.

gendarme : French soldier, employed in police duties.

genre : kind, style.

habitue : habitual visitor or resident.

hauteur : haughtiness of manner.

hetaera : courtesan, harlot. (*-re* : plural)

hic jacet : (here lies) epitaph.

hinterland : district behind coast or river's banks.

homme d'affaires : agent.

hortus siccus : arranged collection of dried plants.

hubris : insolent pride or sense of security.

ibid(em) : in the same book, chapter, passage, etc.

i(d) e(st) : that is to say.

idée fixe : idea that dominates the mind, monomania.

ignis fatuus : Will-o'-the-wisp. phosphorescent light (rarely) seen on marshy ground ; hence—delusive hope or gain.

ignoratio elenchi : argument that appears to refute opponent while actually disproving something not advanced by him.

ignotum per ignotius : (explanation of) the unknown by the still less known.

il penseroso : the pensive man.

imprimatur : official licence to print ; sanction.

imprimis : in the first place (among many things).

inamorato (fem. *-ta*) : lover.

incunabula: early stages of a thing.

in esse : in actual existence.

in extenso : at full length.

in extremis : at the point of death.

infra dig : beneath one's dignity, unbecoming.

in forma pauperis : as poor person not liable to costs.

ingénue : artless girl, especially as stage type.

in loco parentis : in place of a parent.

in medias res : into the thick of it.

in memoriam : in memory of.

in posse : potentially.

in propria persona : in his or her person.

in puris naturalibus : stark naked.

insouciance : unconcern.

in statu pupillari : under guardianship.

in statu quo : in the same state (as formerly).

inter alia : amongst other things.

inter se : between ourselves, themselves.

inter vivos : between the living (esp. of gift as opposed to legacy).

(*The*) *Internationale* : famous French socialistic hymn.

in toto : completely.

ipse dixit : dogmatic statement resting on bare authority.

ipso facto : by that very fact.

ipso jure : by the law itself.

je ne sais quoi : an indescribable something.

jeu de mots : play on words, pun.

jeu d' esprit : witty or humorous trifle.

jeunesse dorée : gilded youth, young swells.

joie de vivre : feeling of healthy enjoyment of life.

jongleur : itinerant minstrel.

jure divino : by divine right or law.

jus civile : civil law.

jus divinum : divine law.

jus gentium : law of nations.

kultur : civilization as conceived by the Germans.

laissez-faire : Government abstention from interference with individual action, esp. in commerce.

landsturm : (In Germany, etc.) general levy in war.

land-tag : legislative body, diet, of a German State.

landwehr : (In Germany etc.) militia serving continuously only during war.

laudator temporis acti ; one who praises or prefers the good old days.
leit-motiv (*-if*) : Theme associated throughout the piece with some person, situation, or sentiment.
lese-majeste : treason.
lettre de cachet : a sealed letter especially one from the king.
lex scripta : written law.
lingerie : (stock of) linen articles.
literarum doctor : Doctor of literature (as University degree).
literati : men of letters, the learned class.
literatim : literally, letter for letter.
litterateur : literary man.
loc(*o*) *cit*(*ato*) : in the passage quoted already.
locum tenens : a substitute or deputy.
locus penitentiae : opportunity for repentance.
locus standi : right to intervene, appear in court, etc.
lorgnette : pair of eye-glasses usually held by long handle ; opera glass.
lusus naturæ : freak of nature.
mademoiselle : unmarried French woman, French governess.
magnum opus : a great work.
mala fide : (acting, done) in bad faith.
marriage de convenance : marriage contracted from prudential or worldly motives.
Marsellaise : National song of Fr. Republic.
Materia Medica : remedial substances used in the practice of medicine.
mauvais : black sheep ; rogue.
mauvaise honte : false shame ; painful diffidence.
méleé : mixed fight, skirmish.
memento mori : (remember you must die) warning or reminder of death.
memoria technica : system, contrivance, used to assist memory.
mens sibi conscia recti : a clear conscience.
ménage : household management : domestic establishment.
mens sana in corpore sano : sound mind in sound body.
mésalliance : marriage with person of inferior social position.
métier : one's trade, profession, or line.
mignon : small and delicately formed.
milieu : environment, state of life, social suroundings.
mise en scene : stage-setting.
modus operandi : way a person goes to work, way a thing operates.
modus vivendi : mode of living, *i.e.* arrangement between disputants pending settlement of debate.
mon cher : my dear.
monde : the fashionable world, society, the set in which one moves.
monsieur : Fr. equivalent of ' Mr.'
morgue : building in which bodies of persons found dead are exposed for identification.
mot : witty saying.
mot juste ; the expression which conveys a desired shade of meaning more precisely than any other.
motu proprio : by one's own motion.
multum in parvo : much in small compass.
mutatis mutandis : with necessary alteration of details (when cases are being compared).
née : born (used in adding married woman's maiden name, as Mrs. Smith *née* Jones).
nem(*-ine*) *con*(*-tradicente*) or *nem*(*-ine*) *dis*(*sentiente*) : unanimously, no one objecting.
ne plus ultra : furthest point attained or attainable ; highest pitch or form of ; acme : culmination.
nihil ad rem : irrelevant.
nil admirari : to wonder at nothing.
Nil Nisi Bonum ; nothing but good.
nisi : (legal) 'unless...'
noblesse : class of nobles.
noblesse oblige : privilege entails responsibility.
nolens volens : per force, willy nilly.

nolle prosequi : relinquishment by plaintiff or prosecutor of (part of) his suit, stay of proceedings, entry of it on record.

nom de guerre ; pseudonym, sobriquet, under which person fights, plays, writes, etc.

nom de plume : writer's pseudonym, title or initials or borrowed name under which he writes.

non assumpsit : (he did not undertake) plea that the defendant made no promise.

non esse : non-existence.

nonpareil : unrivalled, unique.

non possumus : statement of inability ; refusal to act or move.

non sequitur : illogical inference, or paradoxical result.

n(ota) b(ene) : take notice.

nunc dimittis : the canticle, " Lord, now lettest thou. "

obiter dicta : judge's expression of opinion uttered in arguing point etc. but not essential to his decision and therefore without binding authority.

oedipus complex : a sexual complex held by psycho-analysts of the Freudian school to influence the child in regard to parent of the opposite sex.

olio or *olla podrida* : medley, farrago, miscellany, hotchpotch.

on dit : piece of hearsay.

onus probandi : the burden of proof.

otium cum dignitate : dignified ease.

outre : outside the bounds of propriety, eccentric.

pace : (in announcing contrary opinion) with all deference to you.

pace tur : by your leave, or if you will allow me to say so,

padre ; chaplain.

par excellence : by virtue of special excellence, above all others that may be so called.

pari mutuel : form of betting in which those who have staked on the winning horse divide the stakes on the rest.

pari passu : with equal pace : simultaneously and equally.

parole : word of honour, especially prisoner's.

passé : past the prime ; esp. (of women) past the period of greatest beauty.

passe-partout : master-key.

passim : scattered, in every part.

patois : dialect of common people or of a particular class, as opposed to standard literary language.

peccavi : I have sinned.

peignoir : woman's loose dressing gown worn while hair is combed or on coming out of bath.

penchant : inclination, liking.

pendente lite : pending the suit.

persiflage : light raillery, banter.

persona grata : acceptable person.

petit : small.

petite : (of woman) of small, dainty make.

petitio principii ; begging the question.

(In) petto : in secret.

pièce de rêsistance : most substantial dish at meal ; also used figuratively.

pied a terre : rest for the sole of one's foot, somewhere to stay.

pince-nez : pair of eye-glasses with spring to clip nose.

pis aller : course etc., taken for want of a better.

plague : ornamental tablet of metal, porcelain, etc.

pogrom : organized massacre of a body or class in Russia.

poilu : Fr, soldier (nickname, cp. " Tommy ").

(hoi) polloi : most people, the rabble.

pons asinorum : bridge of asses ; anything found difficult by beginners.

porte-cochere : gateway and passage for vehicles through house into courtyard.

portière : curtain hung over door (way).

post restante : Department in Post office in which letters are kept till applied for.

post hoc ergo propter hoc : (after this, therefore in consequence of

this). The logical fallacy of treating a subsequent event as undoubtedly a result of a preceding one, although of course it is not necessarily so.

p.m. (*post meridiem*) : after midday.

post mortem : (medical examination) after death.

pot-pouri : mixture of dried petals and spices kept in jar for perfume; musical or literary medley.

pourboire : gratuity, tip.

pour parler(s) : informal discussion(s) preliminary to negotiation.

prècis : summary, abstract.

preux chevalier : gallant knight.

prima facie : (arising) at first sight, (based) on the first impression.

primeur : first-fruits ; fruit etc. before its season ; early news.

primum mobile: outermost sphere of the earth : (Fig.) prime source of motion or action.

pro forma: (done) for form's sake.

pro hac vice : for this occasion only.

pro rata : proportional(ly).

pro tanto : so far, to that extent.

pro tempore : for the time.

proces-verbal : written report of proceedings.

proletarian : member of the lowest class of the community.

pros and cons : arguments for and against.

proxime accessit : he came very near (the winner).

proximo : of next month.

pur sang : of the full blood, genuine.

qua : as, in the capacity of.

quaere : inquire, it is a question.

quantum sufficit : sufficient quantity.

quantum vis : as much as you please.

quasi : seeming(ly), not real(ly), practically, half, almost.

questionnaire : formulated series of questions, an interrogatory.

quid pro quo : compensation, return made, consideration.

qui vive, on the : on the alert, watching for something to happen.

Q. E. D. : that which was to be proved.

quo jure : by what right ?

quondam : formerly.

raision d'ètre : purpose etc. that accounts for, justifies, or originally caused thing's existence.

rapprochement : re-establishment or recommencement of harmonious relations, esp. between States.

re : in the matter of.

rèchauffeè : warmed-up dish.

recherchè : choice, far-fetched.

reductio ad absurdum : reduction to absurdity.

reichstag : German parliament.

rejectamenta : refuse, waste matters.

reliquiae : remains.

remarque : mark usually marginal.

rente : income, esp. that consisting of life annuity or dividends.

R(êpondez) S.('il) V.(ous) P.(lait): reply, if you please.

R.(equiescat) I. (*n*) *P.* (*ace*): rest in peace.

res : thing, property.

res judicata (or *chose jugee*) : thing it is idle to discuss, as already settled.

restaurateur : restaurant-keeper.

returier : plebian.

rifacimento : remodelled f o r m of a literary work or the like.

rigor mortis : stiffening of body after death.

rigsdag : Danish Parliament.

riksdag : Swedish Parliament.

risque : suggestion of indecency, offending against propriety.

roi fainéant : a ruler, chairman etc. who is a mere figure-head.

role : actor's part, one's function.

Rom : male gipsy.

Romanes : Gipsy language.

rouè : debauchee, rake.

rue : Fr. street.

rucksack : bag slung by straps from both shoulders and resting on back for carrying walker's or climber's necessaries.

rouge et noir : card game played on table with red and black marks

on which money staked is laid.

rusé : (Fr.) stratagem, feint.

salon : large reception-room; annual exhibition of pictures at Paris.

samurai : Japanese army officers or military caste.

sanctum sanctorum : Holy place in Jewish temple; person's private room, study.

sang froid : composure, coolnes in danger, etc.

sauve-qui-pent : precipitate flight in various directions.

savoir faire : quickness to see and do the right thing, tact.

savoir vivre : good breeding, being at home in society.

scenario : (table of) scene-distribution, appearance of characters, etc. in dramatic work.

secundum artem : artificially, also skilfully or scientifically.

secuudnm naturem : naturally, not artificially.

secundum quid : in some respects only, not absolutely or generally; with limitations.

se defendendo : in self-defence (as plea in cases of homicide).

seniores priores: elders first, used in reminding the young of precedence due to seniority.

sic=so.

sine die : without date, indefinitely.

sine qua non : indispensable condition or qualification.

soi-disant : self-styled, pretended.

soirèe : social evening, evening gathering esp. for music, conversation, etc.

sortie : sally, especially of besieged garrison.

sotto voce : aside, in an undertone.

sou : a French coin of very small value.

soubrette : maid-servant.

staccato : (to be played) in abrupt, sharply detached manner.

stet : let it stand (cancelling correction).

Sturm und Drang : storm and stress.

sub-judice : under judicial consideration.

suggestio falsi : positive misrepresentation not involving direct lie but going beyond concealment of the truth (cf. *suppressio veri*).

sui juris : of full legal capacity.

summum bonum : the chief good, or ultimate end.

supersedeas: writ staying proceedings.

suppressio veri : suppression of truth, misrepresentation by concealment of material facts that ought to be made known.

svelte : lightly built, lissom, supple figure (chiefly of woman).

tabula rasa : erased tablet, (fig.) human mind at birth viewed as having no innate ideas.

tedium vitae : weariness of life with tendency to suicide.

on the tapis : under consideration or discussion.

Te Deum : hymn beginning "We praise thee, O Lord."

temp. : in the time of,

tempo : time, rapidity of movement, characteristic style of movement.

terra firma : dry soil.

terra incognita : unknown region.

tertium quid : a third something, esp. between mind and matter, or between opposite things.

tour de force : a feat of strength.

tout ensemble : thing viewed as a whole.

trouvaille : lucky find, windfall.

tête-à-tête : together in private; private, confidential; private interview or conversation usually between two.

toto caelo : by the greatest possible distance.

ubi supra : U. S.=in the place (in book, etc.) above mentioned.

ultima ratio: final argument, esp. force.

ultima Thule : any far-away unknown region, utmost limit.

ultima ratio regum : the final argument of kings, resort to war.

ult.(-imo) : of last month.

ultra vires : beyond one's authority.
ursa major : "The Great Bear."
uti possidetis : principle that leaves belligerents in possession of what they have acquired.
vade-mecum : handbook or other thing carried constantly about the person (often in title of book).
vae victis : woe to the vanquished (expressing victor's intention of exacting full fruits of victory.)
varia lectio : variant reading.
veloce : with great rapidity.
ventre a terre : at full speed.
verbum (sat.) -sapienti : a word is sufficient to the wise.
vers libre : verses in which prosodical restrictions are disregarded.
versus : against.
via : by way of.
Via Lactea : Milky Way.
via media : mean between extremes.
vice versa : with the order of terms changed, the other way round.
vide : see.
vide supra, infra = see above, below.
vide licet (viz) that is to say, in other words, namely.
vidimus : inspection of accounts, abstract of document.
vi et armis : with force, with violence.
vigoroso : with vigour.
virginibus puerisque : (addressed) suited to boys and girls.
vis vitae : vital force.
viva voce : orally ; oral examination.
vive le roi : long live the king.
volkslied : folk-song.
volte-face : turning round, esp. complete change of front in argument, politics, etc.
vox populi vox dei : voice of the people is the voice of God.
vultus est index animi : the face is index of the soul (or mind).
wanderjahre : time spent in travel as part of apprenticeship, etc.
wanderlust : passion for travelling.
welt-politik : foreign policy on the grand-scale.
zeitgeist : the spirit of the times.
zollverein : union of States with a common customs-tariff against outsiders and usually free trade with each other.

Exercise 85. *Correct the following :—*

"But in the House of Lords there is no hilarity—*pace* Lord Salisbury's speech last night."

"The root of this conviction, *qua* Great Britain, is the preposterous fiction of the military value of the Ulster volunteers."

"The fact that Branting accepted the chairmanship of the committee should be sufficient evidence of its *bona fide.*"

We hear the Prime minister is about to advise the king to create new peers, but may we ask, '*Cui bono* ?' What is the good of it ?

"From the very first and for some reason that has always been a mystery to me, I was his *bete noir.*"

A man who claimed to be a Bengal delegate, but whose *bona fides* were disputed, rose to propose the resolution.

"It was suggested that a compulsory loan be made *pro ratio* upon all capital."

"We are calmly told that Cambridge was neither worse nor better than the rest of the world ; in fact, it was, we are assured, *in petto* the reflex of the corrupt world without."

The warehouses of the Scindia Steam Navigation Company here have been set on fire by some dismissed *employés.*

CHAPTER XIV

SPELLING

312. A knowledge of spelling, as of correct punctuation, is one of the essentials of correct composition. Nothing offends an examiner so much as habitual bad spelling. Incorrect spelling ever gives an impression of illiteracy. English spelling no doubt presents serious difficulties to Indian students, who, by reading cheap novels and magazines, contract the evil habit of using those words which are frequently misspelt. But all these difficulties can be mastered if students set about, in right earnest, the task of grasping the correct spelling. A distinguished writer has suggested that the following points should be noted carefully by the students if they want to learn the correct spelling :—

(1) Always keep a dictionary at hand to consult it whenever you are doubtful about the spelling of a particular word.

(2) Try to make a list of those words which are frequently misspelt, and practise constantly.

(3) Commit to memory the main rules of spelling and apply them whenever you are in search of a spelling.

(4) Note carefully the formation of words.

(5) Be careful about the pronunciation of words. Careless pronunciation leads to careless spelling: thus if one says "magnificient" instead of "magnificent," one is apt to write it in that form.

(6) Mark the spelling of the printed word while reading. This habit will lead you to correct spelling.

313. These points will be of great help in finding out whether a word is rightly or wrongly spelt. By practising them, correct spelling will naturally come to you. But considerable practice is needed for the acquirement of correct

spelling. A knowledge of some of the important rules of spelling will not be unnecessary. The following are some of the important rules:—

Rule 1. All monosyllables ending in *l*, with a single vowel before it, have *ll* at the close; as *mill, sell, tell.*

Rule 2. All monosyllables ending in *l*, with a double vowel before it, have one *l* only at the close; as *tail, sail, fail, mail.*

Rule 3. Monosyllables ending in *l*, when compounded, retain one *l* each; as, *fulfil, skilful, wilful.*

Rule 4. All words of more than one syllable, ending in *l*, have one *l* only at the close; as *faithful, delightful.* Except compound words; as, *befell, recall, unwell.*

Rule 5. All derivatives from words ending in *l*, have one *l* only; as, *equality* from *equal; fulness* from *full.* Except when they end in *er* or *ly* as, *kill, killer; full, fully.*

Rule 6. All participles ending in *ing* from verbs ending in *e*, lose the final *e*; as *give, giving; house, housing.* Except when they come from verbs ending in double *e*, and then they retain both; as, *see, seeing; agree, agreeing.*

Rule 7. All adverbs ending in *ly* and nouns ending in *ment*, retain the final *e* of their primitives; as, *brave, bravely; confine, confinement.*

Rule 8. All derivatives from words ending in *er*, retain the *e* before the *r*; as, *confer, conference.* Except *hindrance* from *hinder; remembrance* from *remember; disastrous* from *disaster; monstrous* from *monster; huntress, ambassadress.*

Rule 9. All compound words, if both end not in *l*, retain their primitive parts entire; as, *hailstone, changeable, graceless.* Except *already, always, also,* and *deplorable.*

Rule 10. All monosyllables ending in a consonant with a single vowel before it, double that consonant in derivatives; as *sin, sinner; ship, shipping; trim, trimmer.*

Rule 11. All monosyllables ending in a consonant with a double vowel before it, do not double the consonant in derivatives; *sleep, sleepy; troop, trooper.*

Rule 12. All words of more than one syllable ending in a consonant, and accented on the last syllable, double that consonant in derivatives; as, *commit, committee; repel, repelled.*

314. Words Commonly Mis-spelt.

Abandon	autumn	canoe	contemporary
abbreviate	avenue	canonize	contemptible
abhor	awe	cantonment	correspondence
abominable	Bailiff	*canvas*	*countenance*
absence	balcony	*canvass*	creature
absorb	*balloon*	capacious	cubicle
absorption	balm	cap-a-pie	*curiosity*
abstinence	banana	caprice	cylinder
abundance	bankruptcy	*career*	cypress
abyss	banquet	carriage	Daffodil
acceleration	barbarous	carcass	damn
access	barrier	caricature	daunt
accident	*bazaar*	casualty	dearth
acclamation	beauteous	*catalogue*	*decease*
accommodate	beautify	caterpillar	*deceit*
accumulate	beguile	*celebrate*	*deceive*
achieve	behaviour	celestial	decency
acknowledge	believe	cemetery	decision
acquaintance	benediction	censure	declaration
acquiesce	*beneficent*	*centenary*	deference
acquisition	beneficial	*ceremony*	*deficiency*
acquit	bequeath	ceremonial	defiance
adulterate	*besiege*	certain	defy
advantageous	bestow	chafe	deity
advertisement	bewitch	champion	deliberate
ærie (or æry)	bias	*character*	delineate
æronaut	bicycle	chew	delirious
aeroplane	bier	*Christmas*	deliverance
affluence	binocular	chronicle	demoniac
aggression	biography	cipher	demurrage
aggrieved	*biscuit*	circular	dependent
aide-de-camp	bivouac	circumstantial	dependence
amateur	bizarre	coalesce	*depression*
ambiguous	blasphemy	coalition	derision
analysis	bosom	coerce	descend
anarchy	bough	*coffee*	descent
anecdote	bounteous	coincide	despot
annihilate	bouquet	collaborate	develop
announce	breathe	collapse	devour
anoint	brunette	*colleague*	*diagnosis*
antique	buffet	*commemorate*	*diarrhœa*
antithesis	bungalow	*commission*	dictionary
anxious	buoyant	*committee*	difference
appellation	bureaucracy	communication	diffident
appropriate	business	comparable	digression
architecture	butcher	*competition*	*dilemma*
ascertain	Cadence	complement	discern
ascetic	cadre	compliment	*discipline*
assemblage	café	*comparison*	disciplinarian
assent	calendar	comprehension	disguise
assignation	calibre	condolence	dissect
attendance	callous	conference	dissolution
audience	calumny	*conscious*	donor
autobiography	candour	consecutive	doughty

N.B.—The commoner and more important words have been italicized.

drudgery
dubious
dwelling
dynasty
dysentery
Earnest
eccentricity
ecstasy
eczema
efface
effeminate
efficacious
effrontery
eighty
elapse
elegance
elegiac
elementary
eligible
emancipation
embarrassed
embroidery
empyrean
enamour
endeavour
endow
endure
enfranchise
enthusiasm
entreaty
envisage
ennoble
equilibrium
ethereal
etiquette
evaporate
exaltation
exasperate
excellence
exception
exclamation
exhilarate
explanation
explosion
extinguish
extravagance
extraordinary
Fashion
fascinate
feature
feign
felicitous
February
feudal
fever
fibre
field
fiend
fierce
fiery
figure
flourish
foible
forebode
forecast
forgo
foreign
foretell
foreword
forfeit
forward
forty
fourteen
fraud
freight
freer
fruition
fulfil
fullness (fulness)
furlong
furlough
furniture
Galloping
gardener
gaudy
gauge
gauging
genius
genealogy
gorgeous
glutton
gnaw
goddess
good-bye
grieve
grammar
guarantee
guardian
guild
guise
gymnasium
Half-caste
hammock
handiwork
handkerchief
harangue
harass
hasten
heinous
heroes
heroine
hereditary
heterogeneous
hideous
hindrance
holiday
horde
horizon
humorous
humorist
hurricane
hypocrite
hyprocrisy
hygiene
hysterical
Ideal
idiom
idiosyncrasy
idolatry
ignominy
illiterate
illiteracy
illusion
immanent
immeasurable
immediate
imminent
immovable
impartial
impassable
impenetrable
impiety
impostor
impoverish
inaccessible
inadequate
inalienable
inappropriate
incandescent
inclement
inconsolable
inconvenient
incredulous
indefatigable
independence
indigenous
indiscretion
indispensable
indomitable
infallible
infinitesimal
inflammation
influential
ingenious
ingenuity
ingenuous
ingratiate
ingredient
inoculation
inquisitor
insurrection
irresistible
itch
itinerant
Jealous
jeopardize
jersey
jessamine
jovial
judg(e)ment
jugglery
juice
jungle
jurisdiction
Kaleidoscope
key
kitchen
knack
kneel
knock
knot
knowledge
knuckle
Laboratory
laborious
labyrinth
lacerate
language
languid
laudation
launder
laurel
league
ledger
legitimate
leopard
leper
lever
liaison
liberate
library
licence
license
licentiate
lieutenant
lineage
lineament
liquefy
liquidate
literary
litigant
litigious
livable
livelihood

lottery
lovable
luxurious
lyre
Magnificent
magnify
magnifying
maintenance
majority
manageable
manifesto
manoeuvre
mantelshelf
manufactory
manufacturer
marketed
marriage
marshalled
martial
marvelled
marvellous
masquerade
masterpiece
mattress
mayoralty
meagre
measuring
medicinal
mediocre
memorandum
mercenary
meteor
mileage
millennium
millionaire
miniature
minstrel
miscellaneous
mischief
mischievous
misjudgment
modelled
modified
modifying
moisten
moneyed
monitor
monologue
mortal
mosquito
motto
mottoes
mountainous
moustache
movable
murkiness

murky
muscular
musician
myriad
mystery
Navigable
necessary
negotiate
negro
negroes
neigh
neighbour
nestling
niche
niece
ninth
notable
noticeable
notified
notifying
novice
noxious
nuisance
nutriment
nutrition
nymph
Oasis
obedience
obeisance
obituary
oblique
obliterate
obnoxious
obscure
obsequies
obsequious
observance
occasion
occurred
occurrence
odour
offence
offensive
olympic
omelet (omelette)
omen
omission
omniscient
onomatopoeia
opium
opportunity
opposite
oppress
opulent
ordinary
original

ounce
outcast
ovation
overawe
overhaul
overwhelming
owner
oyster
Pacify
paddle
pageant
paladin
palanquin
palace
palatial
palmy
palsy
paltry
pamphlet
panacea
panegyric
panorama
pantaloon
pantheism
parade
parallel
paralyse
paralysis
parchment
parliament
paroxysm
particoloured
partition
passionate
pastoral
pastry
pasture
patient
patronage
pavilion
peak
peasant
peculiar
pecuniary
pedestal
peevish
penance
penitent
penitence
penury
pepper
perceptible
perennial
permanence
permissible
persecute

personal
personnel
perspire
persuasion
perturbation
perversion
phantom
pharmacy
philosophy
phthisis
physician
physique
picnic
picturesque
pier
pigeon
pillage
pique
piquant
pistol
pitiful
plausible
plea
pleasant
plebian
pledge
politician
pollute
populace
portray
postilion
pneumonia
précis
precocious
predicament
predilection
preference
premium
presumptuous
pretentious
prior
procrastinate
profession
prohibit
proprietor
provisional
psalm
pseudonym
pudding
pungent
purse
pursuit
pyorrhœa
pyre
Quack
quaint

quarrel
quarrelled
quarrelsome
quarterly
quell
querulous
question
quiet
quiescent
quinine
quixote
quorum
quota
quote
quotation
Raciness
radiance
raillery
rarefy
raspberry
rateable
rating
ravenous
razor
realm
recede
receivable
receive
receipt
receptacle
recompense
reconcilable
reconciliatory
recurred
recurrence
reducible
referee
reference
regrettable
regiment
rehearsal
relief
relieve
religious
remedy
reminiscence
remitted
removable
remuneration
repelling
repetition
replaceable
repository
reprehensible
reprieve
reproducible
reprovable
repudiator
reputable
requital
resistance
resolvable
respite
resplendent
responsible
resurrection
restaurant
resumption
retraceable
retractable
retrievable
retrieve
revel
revelled
revenue
reverie
reversible
revival
rhapsody
rhetoric
rheumatism
rhyme
rhythm
ribald
ridiculous
righteous
rigorous
rogue
roguery
roseate
routine
ruling
rumour
Sabbath
sacrament
sacrifice
sacrificial
sacrilege
sacrilegious
sagacious
sagacity
saleable
salutary
sandwich
satchel
satellite
saucer
sauciness
sausage
saviour
scabbard
scenic
sceptic
schedule
scheme
scholar
schooner
science
scientific
scintillate
scissors
scurrilous
scythe
secede
secrecy
sedentary
seize
seizure
sensibility
sensitive
separate
separable
sepulchre
serviceable
several
sewer
shabbiness
sheriff
shield
shoeing
shriek
shyly
shyness
siege
sieve
signatory
silkiness
similar
similarly
simultaneous
sincere
sincerity
sinecure
siphon
siren (*not* syren)
sixtieth
sizable
skein
skilful
slyly
smoky
smoulder
solecism
solemnize
soliloquy
soliloquize
sombre
somersault
sootiness
sorcery
souvenir
spasm
specify
spectre
sphere
splendour
sponge
spontaneous
sprightly
squalid
squalor
squeak
squirrel
stalwart
statuary
staunch
stillness
stratagem
strategy
stupefy (*not* stupify)
stylish
subduing
subservience
subsistence
subterranean
subtle
succeed
successful
succour
succumb
sufferer
sufficient
suffrage
suicide
suitor
summary
sumptuous
supercilious
superfluous
superintendent
supersede
superstition
supervisor
suppressor
supremacy
surfeit
surname (*not* sirname)
surliness

surveyor
survivor
susceptible
suspender
suspense
suspicious
suspensor
suzerainty
swerving
sycamore
sycophant
syllable
sylvan
symbol
symmetrical
symphony
symptom
synonymous
synopsis
syntax
syrup
Tacit
taciturnity
tactician
talisman
tamable
tambourine
tangible
tapestry
tariff
tattoo
tawdry
teachable
teasel
technique
tedious
teetotal
telegram
telephone
telescope
temerity
temperament
temperance
tempestuous
temporary
tenable
tenacious
tenancy
tendency
tenement
tenor
tenuity
termagant
terrestrial
tertiary

testament
tetanus
theatre
therapeutics
thermometer
thief
thieving
thigh
thistle
thorough
threatening
threshold
through
ticklish
tincture
tiring
tithe
tocsin
toilet
tolerance
tomato
tomatos
tongue
torpor
tortuous
tournament
traceable
tragedy
traitorous
tranquillity
transcend
transference
transferred
transgressor
transient
treble
treasurer
treatise
tremor
tremendous
tremulous
tributary
tricycle
triennial
trifling
trousers
truculent
Tuesday
tuition
tuberculosis
tunnelled
turbulence
twelfth
twentieth
tying

tyrant
Ulterior
ultra vires
umbrage
umbrella
umpire
unalloyed
unanimous
unassuming
uncouth
unconscionable
undersigned
undoubtedly
undulate
unfledged
ungrudging
unguent
unintelligible
unique
unison
unitary
unmistakable
unnatural
unsavoury
unspeakable
unsubstantial
unthinkable
until
unwieldy
upbraid
urine
useful
usable
usurp
utilitarian
utterance
uxorious
Vacancy
vaccinate
vacillate
vainness
valedictory
valiant
valleys
valuable
variegated
vaseline
vegetable
vehement
veiled
veneer
vengeance
venison
venomous
ventilator

venturesome
venturous
veracious
veracity
verandah
verify
vestige
veteran
veterinary
vicinity
vicissitude
victuals
vigour
vigorous
village
villainous
villain
vinegar
visible
visitor
vitiate
vivacity
vivify
volleys
volunteer
vocabulary
votary
Wag(g)on
waif
walnut
waltz
wary
warily
wasteful
Wednesday
weasel
weird
whirl
welcome
welfare
wholesome
wield
wilful
wilfulness
withhold
witticism
woollen
worshipped
wreak
wrought
Yacht
yeoman
yield
Zodiac
zoology

Exercise 86. *Rewrite the following words, correcting errors in spelling if necessary :—*

Iritreeivible, counsilor, dilibrately, unostintacious, dimanor, arthmitician, interstices, loqacious, facinatien, comemoration, ditereorate. *(Cal. Uni., 1904)*

Exercise 87. *Rewrite the following words correcting errors in spelling :—*

Beseige, sieze, elegiance, batalion, mathematics, aniversary, embrassing, servicable, symetrical, jewelry. *(Cal. Uni. 1906)*

Exercise 88. *Rewrite the following words, inserting the omitted letters :—*

Ach...v.. ment	(great deed).
Ber...v...ment	(friend's death).
Con...v...ble	(thinkable).
Ga...ty	(mirth).
Ben...f...t...d	(helped).
Unpar...l...l...d	(unequalled).
Gall...p...ng	(running fast).
Worsh...p...ng	(praying, etc.).
Mis...l...n...us	(of various kinds).
Vorac...us	(greedy).
An...vers...ry	(the same day of the year).
Maint...n...nce	(means of support).
Sep...r...tion	(disjoining).
Et...m...l...gy	(derivation of words, etc.).
D...ing	(colouring).
D...ing	(ceasing to exist).
C...l...ng	(roof). *(Cal. Uni., 1902)*

Exercise 89. *Rewrite the following words, inserting the omitted letters :—*

Unbel...v...ng	(incredulous).
Ex...l...ration	(high spirits).
In...fectu...ly	(vainly).
Sup...rfl...s	(unnecessary).
R...nd...vous	(appointed meeting-place).
R...con...tre	(to survey in war).
Ir...s...st...ble	(not to be withstood).
C...nt.. f...t	(sham).
Pr...pr...t...r	(owner).
T...m...lt...s	(disorderly). *(Cal. Uni., 1903)*

Exercise 90. *Rewrite the following paragraph in your best writing, completing each of the words partly spelt :—*

Ram acs—— the stairs with dif—— pre—— by his elder brother. On reaching the top, he rec—— from his father a present on account of his persever——. *(Punjab Uni., B. A., 1930)*

Exercise 91. *Complete the following words by adding 'ance' or 'ence' or 'ense' :—*

Clear——, sembl——, remembr——, nons——, inadvert——, susp-——, penit——, exp——, off——, pret——. *(Punjab Uni., Inter., 1927)*

Exercise 92. *We give below the groups of spellings commonly met with in the written work of candidates. Each group contains the correct spelling also. Choose the correct spelling and write down as your answer :—*

(*a*) villege, villiage, village.

(*b*) servent, servant, servint.

(*c*) writing, writting, writeing.

(*d*) gether, gather, gaithar.

(*e*) centre, center, centar.

(*f*) benifit, benefit, banifit.

(*g*) decision, discession, deceision, dicesion.

(*h*) liabrary, library, liberary. (*Punjab Uni., Inter., 1935*)

Exercise 93. *Correct mistakes of spelling in the following passage :—*

The Imaginary Press of India reports that a litarary conferance was held recently, under the aspicees of the Liberary Association and disscussed the origion and developement of printing in the Punjab. The Registerar of the Punjab University emphacized the necessity of a separate printing press for the University. He said that a University press would contribute to the shrinking fiancees of the University and also serve as a modal press. The Controller said that it was not advisible for a body like the University to shoulder the responsibilities of a business undertaking. (*Punjab Uni., Inter., 1937*)

CHAPTER XVI

PUNCTUATION MARKS AND CAPITAL LETTERS

315. Punctuation is the art of dividing literary composition by means of the points or marks into clauses, members of sentences, and sentences, so as to readily convey the sense. Printing and writing are substitutes for the oral communication of thoughts, and the punctuation marks represent to some extent the pauses and emphases which assist in making clear the meaning and relative dependence of the sentences in the spoken language. The points or marks made use of for this purpose are :—

(1) Full Stop or Period (.)
(2) Colon (:)
(3) Semi-Colon (;)
(4) Comma (,)
(5) Note of Interrogation or the Question Mark (?)
(6) Note of Exclamation (!)
(7) Dash (—)*
(8) Inverted Commas *or* Quotation Marks (" ")
(9) Parenthesis **()**
(10) Hyphen (-)
(11) Apostrophe (')
(12) Capital Letters.

The Full Stop represents the longest time-pause, and the Comma the shortest ; the relative values of the four main stops being : Full stop 4, Colon 3, Semi-colon 2, Comma 1.

316. The Full Stop. The Full Stop is used (1) at the end of a sentence that is not exclamatory or interrogative, to separate it completely from the sentence that follows it :—

A cynic is a man who knows the price of everything, and the value of nothing.

In this world there are only two tragedies, one is *not* getting what one wants, and the other is getting what one does not want.

It is better to have loved and lost than never to have loved at all.

(2) After abbreviations : M.A., D.Sc., viz., etc., MS., LL. B., Henry II., Esq., P. W. D., N. W. F. P.

317. The Colon. The Colon is used (1) to introduce a direct statement or a direct question :—

Bacon says : "Reading maketh a full man ; writing an exact man ; and conference a ready man."

* The dash, parenthesis, and quotation marks, properly speaking are not stops ; it is usual, however, to include these in punctuation.

N. P. Barrister, (at Bow County Court): Where is the man who drew up the bill ?

Witness (thoughtfully) : I don't know : he has been dead now for three years.

(2) To introduce a list, or an enumeration of details :—

Shakespeare's four greatest tragedies are : *Hamlet*, *Macbeth*, *Othello*, and *King Lear*.

The limitation of armaments, the acceptance of arbitration as the natural solvent of international disputes, the relegation of wars of ambition and aggression to the categories of obsolete follies : these will be milestones which mark the stages of the road.

(3) Between two complete sentences not joined by a conjunction, yet so closely connected in thought that the second is felt to be an illustration or an expansion of the first :—

This man is an habitual criminal : he has been four times convicted of felony, and is still leading a dishonest life.

318. The Semi-Colon. The Semi-Colon is used (1) to separate long co-ordinate clauses, especially when conjunctions are absent :—

The most ingenious men continually pretend to condemn trickery ; this is often done that they may use it more conveniently themselves, when some great occasion, or interest, offers itself to them.

(2) To distinguish co-ordinate clauses joined by such co-ordinating conjunctions as express opposition, or introduce an inference ; as, *therefore*, *otherwise*, *so*, *then*, *for*, *still*, *yet* :—

Eat more fruit ; otherwise you will regret it.

(3) To separate parallel clauses which the writer desires to emphasize by providing a longer pause between them :—

The cocoanut tree gives us food ; it gives us drink ; it gives us rafters ; it gives us material for roofing ; it gives us oil ; it gives us ropes ; it supplies us, indeed, with nearly all the necessaries of life.

(4) Before such words and phrases as *namely*, *that is*, *as*, *i.e.*, *viz.*, introducing an example, explanation, or details of an enumeration, etc. ; as—

There are three cardinal virtues ; namely, Faith, Hope, and Charity.

He has literary knowledge ; that is, a knowledge of books and authors.

but not when such words and the terms following merely form parenthetical expressions and do not introduce ; as—

Of the three cardinal virtues, namely, Faith, Hope, and Charity, the greatest is Charity.

319. The Comma. The Comma is used (1) to mark off the Vocative (Nominative of Address) :—

Milton, thou shouldst be living at this hour.—*Wordsworth.*

When I am dead, my dearest,
Sing no sad songs for me.—*Rossetti.*

Frailty, thy name is woman !—*Shakespeare.*

(2) To separate a series of words in the same construction :

We live by admiration, faith and hope.

Friends, Romans, countrymen, lend me your ears.

It was a long, dull, and wearisome journey.

Earth, air, water, teem with life.

Either you, he, or I must go.

She wrote the essay neatly, quickly, and correctly.

(3) To separate each successive pair of words connected by *and* or *or* :—

In schools and colleges, in fleet and army, discipline means success.

Live or die, sink or swim, survive or perish, I shall support him.

High and low, rich and poor, wise and foolish, must all die.

(4) To mark off a Noun or a Phrase in Apposition :—

Napoleon, the man of Destiny, as some have called him, was a most wonderful general.

Shakespeare, the Sweet Swan of Avon, was the greatest dramatist of the Elizabethan age.

(5) After Nominative Absolute :—

This done, she returned to the old man with a lovely smile on her face.

I am not, to tell the truth, very much impressed by your proposal.

(6) To mark off two or more Adverbs or Adverbial phrases coming together :—

Then, at length, tardy justice was done to the memory of Oliver.

(7) To mark off a series of Noun clauses, or Adjective clauses, excepting the first :—

I did not know when he did it, or why he did it.

He is a man who is never satisfied with what he has, who is always craving for more, and who is determined that he will get it.

(8) Before and after words, phrases or clauses, let into the body of a sentence :—

He is, from every point of view, a thoroughly competent workman.

Her behaviour, to say the least, was very rude.

Courageously, he undertook the leadership of the party.

Straining every muscle, she made a spurt and won the race.

The judge, looking sternly at the accused, delivered judgment.

The Swarajists, who clamour for self-government, will now have it all their own way.

She did not, however, gain her object.

(9) To indicate the omission of a word, especially a verb :—

Histories make men wise ; poets witty ; the mathematics subtle ; natural philosophy deep, moral grave ; logic and rhetoric, able to contend.—*Bacon*.

Your sister received a fountain pen : my sister, a watch.

To have knowledge is good, but to possess wisdom, better.

(10) After a Verb of Saying, which introduces something in Direct Speech, but not if the quotation is very short :—

He said to his disciples, "Watch and pray."

"Go thou," said the ant, "and dance winter away."

The drowning man shouted "Help !"

(11) After each preposition, when there are two prepositions to one object :—

Your car is superior to, and cheaper than, the one I saw yesterday.

(12) Both before and after such words or phrases as *finally, at least, in short, first(ly), secondly, lastly, of course, on the whole, to sum up, well, indeed, at last, no doubt, in fact, however*, except when they begin or end a sentence :—

The result, on the whole, may be deemed satisfactory.

However hard you may try, you will not succeed.

It was impossible to do anything else, of course.

(13) To mark off co-ordinate clauses, unless they are very short :—

A large body of Royalists joined in these complaints, and added many sharp reflections on the king's ingratitude.—*Macaulay*.

Wait and see.

(14) Words or phrases indicating comparison, or placed in contrast are separated from the rest of the sentence by commas :—

The water is deep, yet it is clear.

We ought not to betray, but defend our country.

but not when the correlative expressions are short or very closely connected (as shown by *than* or *as*) :—

This type has a larger force than the other one.

Activity does not consume a man so rapidly as idleness.

(15) When the natural order of a sentence is inverted, a comma is used to mark off the transposed phrases and clauses from the usual commencement of the sentence :—

By attention to details, good printing is produced.

In 1577, the first book in India was published at Cochin.

(16) The second of two parts of a sentence placed in apposition (or having some words in common which are not expressed immediately after the first part) is marked off by a comma before and after it :—

Printing may be, and in a certain sense is, at the bottom of all social progress.

(17) Independent elements in a sentence, such as expressions indicating persons in a direct address, or short observations, are separated from the rest of the sentence by commas :—

I am, dear sir, yours sincerely, Ranjit Lal.

I refer, Mr. President, to yesterday's meeting.

Dipak, come here, boy.

(18) Phrases or clauses placed at a distance from words which they amplify or explain, are separated by commas to avoid ambiguity :—

Wanted a room, for a gentleman, twelve feet long and six feet wide.

None can be an expert watch repairer, who has never been a mechanic.

(19) The relative pronouns (*who*, *whose*, *whom*, *which*, *that* and *what*) are generally connective words introducing parenthetical, co-ordinate or subordinate clauses that are explanatory of or additional to what has preceded, and require a comma before them :—

Ganesh, who is a diligent student, passes his examinations.

Men express their ideas in books, which, by the invention of printing, will last as long as the sun and the moon.

(20) When a word is understood, but not expressed, a comma is inserted in its place if the omission causes an abruptness that requires a pause or is likely to cause ambiguity in sense, if the preceding clause is separated by a semi-colon :—

The characteristic of Chaucer is intensity ; of Spencer, remoteness ; of Milton, elevation ; of Shakespeare, everything.

A careful proof-reader aims at accuracy ; a careless one, at speed.

but not otherwise ; as

If a proof-reader rival Addison in mastery of style, Mezzofanti in language, Gibbon in history, and Newton in mathematics, so much the better.

(21) In arithmetical numerations, four or more figures are separated by commas into groups of threes, counting from the last, except when the figures represent dates, or page, or paragraph numbers :—

35,729 tons 1,517 lb. valued at £287,315,469 were imported in 1927.

But figures representing Indian money are separated first into a group of three from the end, and then into three groups of two each, to indicate thousands, lakhs and crores ; as Rs. 98,76,54,321.

320. The Question Mark. The Question Mark is used (1) at the end of a direct question :—

Have you written your essay ?

(2) After each separate question in a series of questions :—

" If you prick us, do we not bleed ? If you tickle us, do we not laugh ? if you poison us, do we not die ? and if you wrong us, shall we not revenge ?"—*Shakespeare.*

321. The Exclamation Mark. The Exclamation Mark is used (1) after a Vocative Case, a usage now almost exclusively confined to verse :—

Oh World ! O Life ! O Time !
On whose last steps I climb !
Trembling as that where I had stood before ;
When will return the glory of your prime ?
No more—oh, never more !—*Shelley.*

O Liberty ! O Liberty ! What crimes are committed in thy name !

(2) After interjections and exclamatory sentences :—

Alas ! they had been friends in youth.—*Coleridge.*

O what a fall was there, my countrymen !

What a piece of work is a man ! How noble in reason ! how infinite in faculty ! in form and moving, how express and admirable ! in action, how like an angel ! in apprehension, how like a god ! the beauty of the world ! the paragon of animals !

Note.—When the interjection 'O' is placed before the Nominative of Address, the Note of Exclamation, if employed at all, comes after the noun, or at the end of the sentence :—

O Captain ! my Captain ! rise up and hear the bells.

O Hamlet, speak no more !

322. The Dash. The Dash is used (1) to indicate an unexpected turn or sudden break in a sentence :—

We counted them at break of day—
And when the sun set, where were they ?—*Byron.*

(2) To summarize a multiple subject :—

A king sate on the rocky brow
Which looks o'er seaborn Salamis ;
And ships by thousands, lay below
And men in thousands—all were his.—*Byron.*

(3) Instead of brackets to mark a parenthesis :—

He swam the whole distance—no small feat of endurance—without showing the slightest sign of fatigue.

(4) To denote agitated or faltering speech :—

Bunbury has exploded—I mean—oh, I killed Bunbury this afternoon.

I—er—think—I mean—er—I feel—er—(*faltering speech*).

(5) To show the intentional omission of a name or word :—

She was born in the town of D—

Mr.—was received cordially by his friends and relatives.

(6) Before an echo word :—

She dwells with Beauty—Beauty that must die.—*Keats*.

(7) To indicate enumeration :—

All was lost—health, happiness, honour, friends.

323. Inverted Commas. The Inverted Commas are used to indicate the exact words of a speaker or a quotation:—

He said to John, " May God bless you."

But what is the use of saying " Call not man happy till he dies " ?

If a quotation occurs within a quotation, it is marked by single inverted commas :—

He said, " Every one should remember that ' God helps those who help themselves'."

324. Parentheses or **Double Dashes.** Parentheses or Double Dashes are used to separate from the main part of the sentence a phrase or clause which does not grammatically belong to it :—

She gained from Heaven ('twas all she wished) a son.

A remarkable instance of this kind of courage—if courage it can be called—is given in the history of Timur.

325. The Hyphen. The Hyphen—a shorter line than the Dash—is used (1) to form compound words :—

Brother-in-law, boat-house, booking-clerk, Tommy-True-Tongue, tell-me-no-tales-nor-lies-for-I-never-loved-them.

326. The Apostrophe. The Apostrophe is used (1) to denote the omission of some letter or letters from a word :—

'twas, e'er, I've, don't.

(2) To show the Genitive Case :—

Lies snow upon the desert's dusty face.

(3) In the plurals of such words as the following :—

Dot the *i's* and cross the *t's*. Mind your *P's* and *Q's*. Add four *5's* and six *3's*.

327. Capital Letters. Capital letters are used to indicate (1) the first word of a sentence :—

The door to success is always labelled " Push ".

(2) The first word of every line of verse :—

The Moving Finger writes ; and having writ
Moves on ; nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
Nor all thy Tears wash out a Word of it.
—Fitzgerald : *Omar Khayyam.*

Honour and shame from no condition rise,
Act well your part, there all the honour lies.—*Pope.*

(3) In Personifications :—

Ay, in the very temple of Delight
Veiled Melancholy has her sovran shrine.—*Keats.*

(4) Titles, proper names and proper Adjectives :—

Shakespearean, Milton, Pickwickian, Earl of Warwick.

(5) The pronoun *I* ; and the interjection *O*.

(6) Nouns and pronouns relating to the Deity :—

Let us thank God for His manifold mercies.

328. An *ellipsis*, or omission of words, is usually indicated by dots [. . . .] ; by asterisks [* * * *] ; or even by long dashes [————], particularly for unprintable words.

329. The *index* [☞] or the *asterism* [⁂] is sometimes placed at the beginning of a paragraph or note to which it is desired to draw special attention.

330. Solved exercises in Punctuation :—

1. *Write a continuous piece of English prose of about one hundred words to illustrate the proper use of all the punctuation marks with which you are acquainted.*
(Punjab University, Inter., 1914)

What is life ? Life ! Ask the philosophers and they will answer, " Life consists of years ; and years, as you are aware, are made up of, months, weeks, days, hours, minutes and seconds. " Does it then behove man—man the crown of creation—to waste his days, or even the least fraction of his time ? No ; the art of life consists in making the best use of all his fractions of time.

2. *Punctuate the following passage :—*

As Cæsar loved me I weep for him as he was fortunate I rejoice at it as he was valiant I honour him but as he was ambitious I slew him there is tears for his love joy for his fortune honour for his valour and death for his ambition who is here so base that would be a bondman if any

speak for him have I offended who is here so rude that would not be a Roman if any speak for him have I offended who is here so vile that will not love his country. *(Punjab University, B.A., 1936)*

Punctuated Passage :

As Cæsar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but, as he was ambitious, I slew him. There is tears for his love ; joy for his fortune ; honour for his valour ; and death for his ambition. Who is here so base that would be a bondsman ? If any, speak ; for him have I offended. Who is here so rude that would not be a Roman ? If any, speak ; for him have I offended. Who is here so vile that will not love his country ?

3. *Punctuate the following passage :—*

Labour is the fabled magician's wand the philosopher's stone the cap of Fortunatus its insignia the plow the anvil and the loom are decorations of honour while its successful votaries eminent members of the Order of Industry should take rank among the benefactors of mankind.

Punctuated Passage :

Labour is the fabled magician's wand, the philosopher's stone, the cap of Fortunatus. Its insignia, the plow, the anvil, and the loom, are decorations of honour ; while its successful votaries, eminent members of the Order of Industry, should take rank among the benefactors of mankind.

4. *Punctuate the following passage :—*

It is not necessary says Smiles to show that economy is useful nobody denies this we see numerous examples of it what many men have already done all other men may do nor is thrift a painful virtue on the contrary it enables us to avoid much contempt and many indignities it requires us to deny ourselves but not to abstain from any proper enjoyment it provides many honest pleasures of which thriftlessness and extravagance deprive us.

Punctuated Passage :

" It is not necessary, " says Smiles, " to show that economy is useful. Nobody denies this. We see numerous examples of it. What many men have already done, all other men may do. Nor is thrift a painful virtue. On the contrary, it enables us to avoid much contempt and many indignities. It requires us to deny ourselves, but not to abstain from any proper enjoyment. It provides many honest pleasures, of which thriftlessness and extravagance deprive us."

5. *Punctuate the following :—*

Rosalind I pray you what ist o clock.

Orlando you should ask me what time o day theres no clock in the forest

Rosalind then there is no true lover in the forest else sighing every minute and groaning every hour would detect the lazy foot of time as well as a clock

Orlando and why not the swift foot of Time had not that been as proper

Rosalind by no means sir time travels in divers paces with divers persons I'll tell you who time ambles withal who time trots withal who time gallops withal and who he stands still withal

Punctuated Dialogue :

Rosalind. I pray you, what is't o'clock ?

Orlando. You should ask me what time o'day : there's no clock in the forest.

Rosalind. Then there is no true lover in the forest ; else, sighing every minute and groaning every hour would detect the lazy foot of Time as well as a clock.

Orlando. And why not the swift foot of Time ? had not that been as proper ?

Rosalind. By no means, Sir : Time travels in divers paces with divers persons. I'll tell you who time ambles withal, who time trots withal, who time gallops withal, and who he stands still withal.

6. *Punctuate the following passage* :—

Father should say to son here is the total it must suffice for all your personal expenditure son is pretty certain to come along soon and plead for instance a friend of mine is getting married I must give him a wedding present and I've nothing in hand whereupon father will reply your wedding presents are your affair not mine what should you do if you were a clerk with a fixed salary and no father says son but what am I to do says father if you have no money you cant scatter presents says son but I simply must it would look so odd says father let it look odd this will teach you in your financial arrangements to provide a margin for emergencies in this manner and in no other manner can son learn the value of money.

Punctuated Passage :

Father should say to son : " Here is the total. It must suffice for all your personal expenditure." Son is pretty certain to come along soon and plead for instance : " A friend of mine is getting married. I must give him a wedding present and I've nothing in hand." Whereupon father will reply : " Your wedding presents are your affair, not mine. What should you do if you were a clerk with a fixed salary and no father ?" Says son : " But what am I to do ?" Says father : " If you have no money you can't scatter presents." Says son : " But I simply must. It would look so odd." Says father : " Let it look odd. This will teach you in your financial arrangements to provide a margin for emergencies." In this manner and in no other manner can son learn the value of money.

EXERCISES ON CHAPTER XV

Exercise 94. Punctuate the following passages, inserting capital letters wherever necessary :—

1. i gave the old gentleman the bill he said pay it for me theres a good fellow i am coming to this part of the world one day next week and then i will give you the money i have none with me to-day

2. the old japanese priest said refrain from doing wrong which is against the reason of things do whatever is good which advances the course of reason in this life and help those who are backward and weary in realizing enlightenment

3. the position of the wife in ancient greece was simply that of the domestic drudge to stay at home and mind the house was her ideal a free woman should be bounded by the street door says one of the characters in a greek drama and a certain writer regards as follows the functions of the two sexes war politics and public speaking are the sphere of man that of woman is to keep house to stay at home and to receive and tend her husband

4. once upon a time a holy man wished to convince a king of the power of god he directed the king to place himself by a huge tub of water which he did accordingly and as he stood by the tub amidst a circle of his great men the holy man bade him plunge his head into the water and draw it out again the king accordingly thrust his head into the water and at the same time found himself at the foot of a mountain on a sea-shore

5. when a great office is vacant either by death or disgrace which often happens five or six of these candidates petition the emperor to entertain his majesty and the court with a dance on the rope and whoever jumps the highest without falling succeeds to the office

6. we thank thee for the place in which we dwell for the love that unites us for the peace accorded us this day for the hope with which we expect the morrow for the health the work the food and the bright skies that make our life delightful for our friends in all parts of the earth

7. and truly the whole thing is rather a puzzle why should a cat that is properly fed and has its will of the mice eat the birds of the air why should boys be unable to permit a bird to hatch out its eggs in peace the law of the survival of the fittest hardly applies for surely a thrush is as fit as a cat

8. literature exists to please—to lighten the burden of men's lives to make them for a short while forget their sorrows and their sins their silenced hearths their disappointed hopes their grim futures—and those men of letters are the best loved who have best performed literatures truest office

9. when columbus returned from america he was much honoured by the king and queen of spain and was entertained at many banquets naturally he excited the envy of many people who thought that the honour columbus received was due to them on account of their position one day when the great explorer was at a dinner in company with some nobles the latter began to disparage his achievement and to say any one of us could have done the same after all there was nothing wonderful in merely sailing westward until land appeared

10. robert southey was an english man of letters who was born at bristol in 1774 when a young man at oxford he showed his sympathies with the french revolution and wrote a poem entitled joan of arc in june 1794 he met coleridge and the two whose lives were thenceforth linked dreamed of emigrating to america and founding a communistic settle-

ment and for this purpose they tried to raise money by lecturing though this brilliant dream was soon destroyed by the force of circumstances on his secret marriage to edith fricker his uncle forced him to go to portugal

11. each of us is here for a brief sojourn for what purpose he knows not though he sometimes thinks he feels it but from the point of view of daily life without going deeper we exist for our fellowmen in the first place for those on whose smiles and welfare all our happiness depends and next for all those unknown to us personally with whose destinies we are bound up by the tie of sympathy a hundred times every day i remind myself that my inner and outer life depend on the labours of other men living and dead and that i must exert myself in order to give in the same measure as i have and am still receiving

12. it is not a dream i tell but a reality the world is for man the stars in their courses are for man if only he will follow the god who calls to him and take the gifts god offers as i sit here and talk of these things to you here they become so plain to me that i cannot understand your silence and why you do not burn—as i burn—with the fire of god's purpose

13. a quaker was one day walking on a country road he was suddenly met by a highwayman pointing a pistol the man exclaimed your money or your life my friend said the quaker i cannot deliver my money for i should be helping thee in evil-doing however exchange is lawful and i will give thee my purse for the pistol the robber agreed on receiving the purse the quaker at once held the pistol at the robber's head and said now friend my purse back or the weapon may go off fire said the robber there is no powder in the pistol

14. nelson now desired to be turned upon his right side and said i wish i had not left the deck for i shall soon be gone death was indeed rapidly approaching he said to the chaplain doctor i have not been a great sinner and after a short pause remember that i leave lady hamilton and my daughter horatia as a legacy to my country his articulation now became difficult but he was distinctly heard to say thank god i have done my duty these words he repeatedly pronounced and they were the last words which he uttered.

13. when you come to a good book you must ask yourself am I inclined to work as an australian miner would are my pickaxes and shovels in good order and am I in good trim myself sleeves well up to the elbow and my breath good and my temper and keeping the figure a little longer even at cost of tiresomeness for it is a thoroughly useful one the metal you are in search of being the author's mind or meaning his words are as the rock which you have to crush and smelt in order to get at it and your pickaxes are your own care wit and learning and your smelting furnace is your own thoughtful soul

16. indeed his whole character is most forcibly expressed in his own words which every young man might well stamp upon his soul the longer i live said he the more certain i am that the great difference between men between the feeble and the powerful the great and the insignificant is energy invincible determination a purpose once fixed and then death or victory that quality will do anything that can be done in this world and no talents no circumstances no opportunities will make a two-legged creature a man without it

17. cast thy eyes eastward said the genius to mirza and tell me what thou seest i see said mirza a huge valley and a prodigious tide of water flowing through it the valley that thou seest said the genius is the vale of misery and the tide of water that thou seest is part of the great tide of eternity what is the reason said mirza that the tide i see rises out of a thick mist at one end and loses itself in a thick mist at the other

18. gentleman i said after silence had been restored there are more things in heaven and earth than are dreamt of in your philosophy do not be astonished at my statement is it fair to judge me by appearance only we never have judged replied one of my hearers and we never will judge you in this way

19. well cried i my good boys how do you like your bed i hope you are not afraid to sleep in this room as it appears no papa says dick i am not afraid to be anywhere where you are and i says bill who was but yet four years old i love any place best that my papa is in

20. there is among the records of newton the following sentence in the spirit of shakespeare i seem to have been only a boy playing on the seashore and diverting myself in finding a smoother pebble or a prettier shell than ordinary whilst the great ccean of truth lay all undiscovered before me

21. from all its chapters from all its pages from all its sentences the well-written novel echoes and re-echoes its own creative and controlling thought to this must every incident and character contribute the style must have been pitched in unison with these and if there is anywhere a word that looks another way the book must be the better without it (*P. U., Inter., 1934*)

22. I don't know you i thought yours was the courage that dared the utmost careless of defeat heres life life offering us the best that life can give and you dare not grasp at it for fear it will turn to dust in your hand we're to dream away the rest of our lives in tepid sadness rather than risk utter disaster for utter happiness i do not know you i never thought you were a coward (*P. U., Inter., 1933*)

CHAPTER XVI

FILLING IN BLANKS

331. The best way of teaching young boys the art of using the right word in the right place is to train them properly in doing such exercises as may require from them a knowledge of the right use of words. Take for example, the following paragraph. You will find that all the words occupy their right places. Even the slightest change in the order of words will destroy the whole effect.

Virtue is not the absence of vices or the avoidance of moral dangers; virtue is a vivid and separate thing, like pain or a particular smell. Mercy does not mean not being cruel or sparing people revenge or punishment; it means a plain and positive thing like the sun, which one has either seen or not seen. Chastity does not mean abstention from sexual wrong; it means something flaming, like Joan of Arc. In a word, God paints in many colours; but He never paints so gorgeously, I had almost said so gaudily, as when He paints in white.

332. Study carefully the following examples :—

Example 1. *Complete the following sentences by putting in the right words :—*

1. If prosperity gains friends, —tries them.
2. If you seek for peace, be prepared for—.
3. All the world's a—, and men and women merely—.
4. Neither a borrower nor a—be.
5. Hyprocrisy is the homage that vice pays to—.
6. There is nothing either good--bad, —thinking makes it so.
7. Where there is a will, there is a—.
8. God made the country, man made the—.
9. —labour bears a lovely face.
10. An honest man is the—work of God.

Ans.

1. If prosperity gains friends, *adversity* tries them.
2. If you seek for peace, be prepared for *war*.
3. All the world's a *stage*, and men and women merely *players*.
4. Neither a borrower nor a *lender* be.
5. Hypocrisy is the homage that vice pays to *virtue*.
6. There is nothing either good *or* bad, *but* thinking makes it so.

7. Where there is a will, there is a *way*.
8. God made the country, man made the *town*.
9. *Honest* labour bears a lovely face.
10. An honest man is the *noblest* work of God.

Example 2. *Fill in the blanks :—*

1. Peace hath her victories no less renowned than—.
2. To err is human ; to—divine.
3. Genius is an—capacity for taking pains.
4. Evil—corrupt good manners.
5. Patience and—can overcome mountains.
6. Beauty is truth,—beauty.
7. Fools rush in where—fear to tread.
8. Man proposes, God—.
9. There is a soul of—in things evil.
10. He who has never made a foe can never make a—.

Ans.

1. Peace hath her victories no less renowned than *war*.
2. To err is human ; to *forgive* divine.
3. Genius is an *infinite* capacity for taking pains.
4. Evil *communications* corrupt good manners.
5. Patience and *perseverance* can overcome mountains.
6. Beauty is truth, *truth* beauty.
7. Fools rush in where *angels* fear to tread.
8. Man proposes, God *disposes*.
9. There is a soul of *goodness* in things evil.
10. He who has never made a foe can never make a *friend*.

Example 3. *Here are ten words :—*

villain, rolling, mischief, folly, want, upright, yellow, saddest, rust, vulgar.

Fill in the blanks with words chosen from the above list :—

1. Be thou familiar but by no means—.
2. A—stone gathers no moss.
3. A man may smile and smile and yet be a—.
4. Where ignorance is bliss, 'tis—to be wise.
5. Wilful waste makes woeful—.
6. An empty bag can hardly stand—.
7. To a jaundiced eye everything looks—.
8. Our sweetest songs are those that tell of—thoughts.
9. It is better to wear out than to—out.
10. Satan always finds some—for idle hands to do.

Ans.

1. Be thou familiar but by no means *vulgar*.
2. A *rolling* stone gathers no moss.
3. A man may smile and smile and yet be a *villain*.
4. Where ignorance is bliss, 'tis *folly* to be wise.
5. Wilful waste make woeful *want*.
6. An empty bag can hardly stand *upright*.
7. To a jaundiced eye everything looks *yellow*.
8. Our sweetest songs are those that tell of *saddest* thoughts.
9. It is better to wear out than to *rust* out.
10. Satan always finds some *mischief* for idle hands to do.

Example 4. *Fill up the blanks in the following sentences. A list of missing words is given below :—*

joy	swarm	speech	orchard	swimming
herd	misery	fierce	madness	childish

1. As *sad* is to *sadness* so is *mad* to—.
2. As *tears* are to *smiles* so is *grief* to—.
3. As *lamb* is to *gentle* so is *lion* to—.
4. As *winter* is to *summer* so is *skating* to—.
5. As *sheep* are to *flock* so are *cattle* to—.
6. As *people* are to *crowd* so are *bees* to—.
7. As *happy* is to *happiness* so is *miserable* to—.
8. As *sing* is to *song* so is *speak* to—.
9. As *corn* is to *cornfield* so is *fruit* to—.
10. As *man* is to *manly* so is *child* to—.

Ans.

1. As sad is to sadness so is mad to *madness*.
2. As tears are to smiles so is grief to *joy*.
3. As lamb is to gentle so is lion to *fierce*.
4. As winter is to summer so is skating to *swimming*.
5. As sheep are to flock so are cattle to *herd*.
6. As people are to crowd so are bees to *swarm*.
7. As happy is to happiness so is miserable to *misery*.
8. As sing is to song so is speak to *speech*.
9. As corn is to cornfield so is fruit to *orchard*.
10. As man is to manly so is child to *childish*.

Example 5. *Fill in the blanks with suitable words :—*

A flat-iron is one of the most—things in the house. Without it all the—that we—would be full of—and wrinkles. So would all the table-cloths and—. Because it is the—of the flat-iron to make all these things—, it is often—the smoothing-iron. To use the flat-iron in the—way we must be—about two things. The iron must be—, and the garment must be—. The iron is—hot by placing it in front of a—or —a gas-ring. It must be neither too—nor too—. If it is too hot, it will—the garment ; if it is— —, it will not—the garment quite straight.

Ans. A flat-iron is one of the most *useful* things in the house. Without it all the *clothes* that we *have* would be full of *creases* and wrinkles. So would all the table-cloths and *bed-sheets*. Because it is the *work* of the flat-iron to make all these things *smooth*, it is often *called* the smoothing-iron. To use the flat-iron in the *best* way we must be *careful* about two things. The iron must be *hot*, and the garment must be *damp*. The iron is *made* hot by placing it in front of a *fire* or *over* a gas-ring. It must be neither too *hot* nor too *cold*. If it is too hot, it will *burn* the garment ; if it is *too cold*, it will not *smooth* the garment quite straight.

Example 6. *Fill in the blanks with appropriate words :—*

Late—the afternoon he saw several of the—fishes—the middle of the pond. —it was—the rules, he took—his shoes and—and waded—. His shoes and—were tucked—his arm. He saw a fish ; he stretched—his net, and his shoes and—fell—the water. When he got back—the shore he found that—had made— —his bottle—brandy, and the fish had escaped—the pond

Ans. Late *in* the afternoon he saw several of the *little* fishes *near* the middle of the pond. *Although* it was *against* the rules, he took *off* his shoes and *stockings* and waded *in.* His shoes and *stockings* were tucked *under* his arm. He saw a fish ; he stretched *out* his net, and his shoes and *stockings* fell *into* the water. When he got back *to* the shore he found that *somebody* had made *off with* his bottle *of* brandy, and the fish had escaped *into* the pond.

Example 7. *Fit these words into the blanks below :—*

hot deaf blue keen good slow bold pale
bitter fresh smooth rough bright tough heavy sharp

1. As—as the sky.
2. As—as a lion.
3. As—as death.
4. As—as leather.
5. As—as lead.
6. As—as a button.
7. As—as a needle.
8. As—as a snail.
9. As—as gold.
10. As—as fire.
11. As—as a daisy.
12. As—as gall.
13. As—as mustard.
14. As—as a post.
15. As—as velvet.
16. As—as a nutmeg-grater.

Ans.

1. As *blue* as the sky.
2. As *bold* as a lion.
3. As *pale* as death.
4. As *tough* as leather.
5. As *heavy* as lead.
6. As *bright* as a button.
7. As *sharp* as a needle.
8. As *slow* as a snail.
9. As *good* as gold.
10. As *hot* as fire.
11. As *fresh* as a daisy.
12. As *bitter* as gall.
13. As *keen* as mustard.
14. As *deaf* as a post.
15. As *smooth* as velvet.
16. As *rough* as a nutmeg-grater.

Example 8. *Fit these words into the blanks below :—*

Chirp hiss bleat bark twitter trumpet neigh bray
low jingle lisp chatter roar hoot caw croak

1. Birds—.
2. Babies—.
3. Cows—.
4. Coins—.
5. Teeth—.
6. Lions—.
7. Owls—.
8. Crows—.
9. Sheep—.
10. Dogs—.
11. Sparrows—.
12. Elephants—.
13. Horses—.
14. Serpents—.
15. Asses—.
16. Frogs—.

Ans.

1. Birds *chirp.*
2. Babies *lisp.*
3. Cows *low.*
4. Coins *jingle.*
5. Teeth *chatter.*
6. Lions *roar.*
7. Owls *hoot.*
8. Crows *caw.*
9. Sheep *bleat.*
10. Dogs *bark.*
11. Sparrows *twitter.*
12. Elephants *trumpet.*
13. Horses *neigh.*
14. Serpents *hiss.*
15. Asses *bray.*
16. Frogs *croak.*

Example 9. (*a*) *Complete the following proverbial sayings :—*

1. A rollings stone......
2. Necessity is the......
3. Out of sight......
4. Least said......
5. A drowning man...... (*P. U., B.A., 1927*)

(*b*) *Fill in the blanks in the following sentences :—*

1. As a kitten is to a cat so is—to a dog.
2. As a calf is to a cow so is—to a mare.
3. As a horse is to a—so is a locomotive to a train.
4. As a hut is to a man so is a—to a lion. (*P. U. Inter., 1934*)

Ans.

(*a*) 1. A rolling stone *gathers no moss.*
2. Necessity is the *mother of invention.*
3. Out of sight *out of mind.*
4. Least said *soonest mended.*
5. A drowning man *catches at a straw.*

(*b*) 1. As a kitten is to a cat so is a *pup* to a dog.
2. As a calf is to a cow so is a *foal* (or *colt*) to a mare.
3. As a horse is to a *carriage* so is a locomotive to a train.
4. As a hut is to a man so is *a den* to a lion.

Example 10. *Complete the following sentences :—*

1. If ever you come across that man......
2. Since my arrival here......
3. How often have I reminded you......
4. However hard I may try......
5. Had I not warned you...... (*D U. Inter., 1930*)

Ans. 1. If ever you come across that man, *tell him plainly that you will have nothing more to do with him.*

2. Since my arrival here *much water has flown under the bridges.*

3. How often have I reminded you *of your promise* ?

4. However hard I may try, *I cannot get out of my present plight.*

5. Had I not warned you *beforehand, you would have been easily taken in.*

Example 11. *Read the following passage carefully and fill up the blanks with suitable words :—*

My father was then exercising the honourable profession of petition writer—Rawalpindi,—the Punjab, which is—north-west of India. One day—came to visit him an important member of the Junaja tribe, every—of whom arrogates—himself the title of Raja. The Raja told my father that he was the eldest brother and—it was his right to give Chiragh Bibi—in marriage. He intended to marry her—his son. When everything was ready for the marriage, his bad brother came to his house by night and—her off to his own village. It was two months—since he made his—to the Sirkar. He said that the—Magistrate had a throat as wide as—; one—pour all the gold of India down it, it would still swallow more. Every day he found some excuse to postpone the case and he would go on doing so until he had squeezed him—. (*P. U. Inter., 1938*)

Ans. My father was then exercising the honourable profession of petition-writer *at* Rawalpindi, *in* the Punjab, which is *to* the north-west of India. One day *there* came to visit him an important member of the Junaja tribe, every *one* of whom arrogates *to* himself the title of Raja. The Raja told my father that he was the eldest brother and *that* it was his right to give Chiragh Bibi *away* in marriage. He intended to marry her *to* his son When everything was ready for the marriage, his bad brother came to his house by night and *carried* her off to his own village. It was two months *past* since he made his *petition* to the Sirkar. He said that the *District* Magistrate had a throat as wide as *hell* ; one *might* pour all the gold of India down it, it would still swallow more. Every day he found some excuse to postpone the case and he would go on doing so until he had squeezed him *dry.*

EXERCISES ON CHAPTER XVI

Exercise 95. *Read the passage carefully and fill in the blanks with suitable words* :—

—rains began to pour—, and the mountain trails were soon converted —rushing—that carried earth and loose stones with them, and often we had to wait—the downpour ceased before we—proceed. The guides pointed—a mountainside that towered— —the sky like a—. It seemed to me that he tried to make me—that we would have to climb—there, but as this looked like an—to me, I thought I—be misunderstanding him. Much to my surprise our path led—towards this—mountainside, and presently we started—a neck-breaking path which had been partly hewn and—worn out of the rocky wall. It was so steep and slippery—at first I considered it a physical—for horses to climb—there, and when we finally came—the top I saw that—similar obstacle was ahead—us. A traveller soon gets—to such disappointments in—Andes.

Exercise 96. *Fill in the blanks with suitable words* :—

The Indians in these—may appear to be sullen, but—I found them kind to—. I shall allways remember—well a solitary woman treated us when we—at her hut. Her husband was—, and so she was left—with the children. She prepared – for us, and in return I gave her and the children some—, for the good woman refused to—money We spread our blankets under a low shelter—we slept alongside some pigs, but when one is tired and the nights—cold one is satisfied—any kind of—. When daylight—we were glad to be—again, for it was—cold, and my fingers were stiff and—.

Exercise 97. *Fill in the blanks with appropriate words in the following passage* :—

Mohan failed in the examination. So many boys fail—year. What does—matter ? But Mohan—his failure—heart and did nothing else—cry throughout the day. Such was his grief—nothing could cheer him. Though I—was nervous—I advised his mother to be patient. The poor woman burst—tears and said that Mohan—not eaten anything—yesterday morning. I enquired—her—Mohan's father had returned him Delhi. —of replying, she again began to cry. I—the servant to bring some water, and to see that the children did not make—noise.

(*P. U., Inter., Suppl., 1938*)

Exercise 98. *Fill in the blanks with appropriate words* :—

Lord Zetland in his statement said that the Government was determined to take the—advantage of the experience it had derived—the recent emergency. It had already—steps to review the preparations—defence. The appointment of—independent committee would only result —duplication. In the recent emergency their defence plans worked—extreme smoothness and—. He admitted that—were weaknesses and—but it—be remembered they were preparing—a form of war—which they — —no experience. The Government's attitude to national service register was—it was not at present prepared compulsorily to register every—in the country but it had a voluntary scheme which was about to be put—operation first.

Exercise 99. *Look at the following* :—

As white as (paper, rose, dough, snow, cream).

The best of these *similes* is : *As white as snow.*

Pick out the best similes from among the following :—

1. As black as (coal, iron, dirt, night).
2. As green as (an apple, a cabbage, grass).
3. As sweet as (sugar, honey, an apple, lemonade).
4. As cold as (ice, water, iron, a cucumber).
5. As light as (silk, cotton, a leaf, a feather).
6. As soft as (velvet, silk, cotton, wool, a pillow, a cushion).
7. As straight as (a stick, a post, a knife, a tree, an arrow).
8. As quick as (lightning, a squirrel, a dart, quicksilver).
9. As blind as (a snail, a worm, a fish, a bat, a spider).
10. As happy as (a king, a clown, a jester, a singer, a bird).

Exercise 100. *Fill in the blanks with suitable words :—*

1. Such was her grief—nothing could console her.
2. She really found it—to make—ends meet.
3. A bad workman quarrels with his—.
4. Rome was not built in a—.
5. Mahatma Gandhi is one of the greatest—of India.
6. Although she tried her best—she failed in the examination.
7. —hard you may try, you cannot pass the examination.
8. Had I not warned her—the coming danger, she — — —taken unawares.
9. There was no other alternative—to submit to the tyrant.
10. They went to the river to enjoy—and make merry.
11. He promised to help her through thick and—.
12. Heaven helps those —help themselves.
13. She asked me—I had any intention—going to England for—studies.
14. Better it is to die —to live—ignoble life of shame and—.
15. Better alone than in—company.

Exercise 101. *Fill up the gaps with words expressing the opposite, or what are nearly opposite, to the words italicised :—*

1. A *dull* morning may lead to a—day.
2. Honest *poverty* is better than dishonest—.
3. We should try to avoid one who is brave in *words*, but not in—.
4. The *victories* of Alla-ud-Din were more like—.
5. To err is *human* ; to forgive—.
6. *Truth* is stranger than—, as the saying is.
7. *Meekness* is more attractive than—.
8. Some flowers *bloomed*, while others—.
9. It is better to be *provident* than—.
10. She is *reckless*, not at all—, in her expenditure.
11. He *differs* with me, but—with you
12. What is one man's *meat* is another's—.
13. There is no music in *discord*, only in—.
14. I have more *contempt* than—for her character.
15. He was less *comforted* than—by the news.
16. It is more blessed to *give* than to—.
17. Their *hostility* is less formidable than their—.
18. Was he *acquitted* or was he— ?
19. *Avoid* what is *evil* ;—what is—.
20. The towns prospered, while agriculture—.

CHAPTER XVII

SOME COMMON PITFALLS

333. Below is given a list of some common errors in English. Some of these are the result of ignorance of the rules of English grammar and usage, while others spring from the tendency of making a literal translation of the vernacular idiom. The correct forms are given side by side for reference and guidance.

Incorrect	**Correct**
1. I am *much* thankful to you for this act of kindness.	I am *very* thankful to you for this act of kindness.
2. The boys went to the school *directly*.	The boys went to the school *direct* (straight).
3. I am *much* pleased to see you both.	I am *very* pleased to see both of you.
4. He has just *returned back* from Lahore.	He has just *returned* from Lahore.
5. *Because* he does not work hard, therefore he will fail.	He does not work hard, therefore he will fail. *Or,* Because he does not work hard, he will fail.
6. He does not know *wrong from right.*	He does not know *right from wrong.*
7. *The English* is difficult to learn.	*English* is difficult to learn.
8. *What to speak* of food, even water was not available there	*Not to speak of* food, even water was not available there.
9. *Bible* is a sacred book of *Christians.*	*The Bible* is the sacred book of *the Christians*
10. His father gave him *many advices*	His father gave him *much advice* (many pieces of advice).
11. This book gives us *many informations* about Prithvi Raj.	This book gives us *much information* about Prithvi Raj.
12 The *furnitures* of this house are not very costly.	The *furniture* of this house is not very costly.
13. He is *one of the best poet* the world has ever produced	He is *one of the best poets* the world has ever produced.
14. He *asked from* me that I had gone there or no.	He *asked* me whether I had gone there or not.

15. Where you spent your last summer *vacations* ?	Where did you spend your last summer *vacation* ?
16. The hen has *lain* six eggs.	The hen has *laid* six eggs.
17. He *enjoys* very bad health.	He *has* very bad health.
18. He *never* said *anything* of the kind.	He said *nothing* of the kind.
19. I *should* be glad if you *will* come in the evening.	I *should* be glad if you *would* come in the evening.
20. I am the one who *am* to blame.	I am the one who *is* to blame.
21. *At his sight* I trembled with fear.	*At the sight of* him I trembled with fear.
22. We should *pray* God every day.	We should *pray to* God every day.
23. Open your book *on* page 100.	Open your book *at* page 100.
24. He was born in *nineteen hundreds ten.*	He was born in *nineteen hundred and ten.*
25. The subject of her essay is *about* Politeness.	The subject of her essay is "Politeness "
26. As I am ill, *so* I will not be able to attend school to-day.	As I am ill, I will not be able to attend school to-day.
27. I do not know *who are you.*	I do not know *who you are.*
28. So quickly *we walked* that we reached the school in time.	So quickly *did we walk* that we reached the school in time.
29. I *neither met* Gopal nor his sister.	I *met neither* Gopal nor his sister.
30. Latin is *not only difficult* to read, *but also* to write.	Latin is *difficult not only* to read, *but also* to write.
31. I *did not intend* to punish the boy, *but only* to prevent further offence.	I *intended* not to punish the boy, *but only* to prevent further offence.
32. The storm *burst* just as the prince reached the shore *with great violence.*	The storm *burst with great violence* just when the prince reached the shore.
33. Wanted *a piano* by a gentleman *with carved legs.*	Wanted by a gentleman *a piano with carved legs.*
34. *Good night,* sir ; I am very glad to see you	*Good evening,* sir ; I am very glad to see you.
35. He says that his mother is sick.	He says that his mother is *ill.*
36. *See* this word in the dictionary.	*Look up* this word in the dictionary.
37. Please *see* my certificates.	Please *look at* my certificates.
38. This house is *too much big* for my family.	This house is *much too big* for my family.
39. He *meditates upon* revenge.	He *meditates* revenge.
40. He has no *influence upon* the king.	He has no *influence over* (or, *with*) the king.
41. It is half past four *in* my watch.	It is half past four *by* my watch.
42. He is true to his *words.*	He is true to his *word.*
43. The magistrate passed *order* for his acquittal.	The magistrate passed *orders* for his acquittal.

Incorrect	Correct
46. He hesitated *in complying with* my request.	He hesitated to *comply with* my request.
47. He was displeased at *Mohan* going to the theatre last night.	He was displeased at *Mohan's* going to the theatre last night.
48. He was angry at *me* not complying with his request.	He was angry at *my* not complying with his request.
49. Health is *more preferable than* riches.	Health is *preferable to* riches.
50. His claim is *prior than* yours.	His claim is *prior to* yours.
51. He is the *most happiest* man living on the earth.	He is the *happiest* man living on this earth.
52. The elephant is larger *than any* animal.	The elephant is larger *than any other* animal.
53. Solomon was wiser *than any* king.	Solomon was wiser *than any other* king.
54. *No girl* in the class is so intelligent as Kamla.	*No other girl* in the class is so intelligent as Kamla.
55. This book is *as good or better than* yours	This book is *as good as or better than* yours.
56. He is the *worthiest and sympathetic* man in the town.	He is the *worthiest and most sympathetic* man in the town.
57. He *has been* suffering from fever *from* Tuesday last.	He *has been* suffering from fever *since* Tuesday last.
58. He has been ill *since* ten days.	He has been ill *for* ten days.
59. I have not seen you *since* a long time.	I have not seen you *for* a long time.
60. My brother died *since* a fortnight.	My brother died a fortnight *since* (=ago).
61. I shall not be here *before* two months.	I shall not be here *for* two months.
62. You must finish this work *before* two hours.	You must finish this work *within* two hours.
63. I expect a letter from her *after* a week.	I expect a letter from her *in* a week.
64. I received his letter *long before*.	I received his letter *long ago*.
65. The train will arrive *just now*.	The train will arrive *presently*.
66. Character, and not riches, *win* us respect.	Character, and not riches, *wins* us respect.
67. Every flower and every leaf *proclaim* the glory of God.	Every flower and every leaf *proclaims* the glory of God.
68. The sum and substance of his speech *are as follow*.	The sum and substance of his speech is *as follows*.
69. Sixty rupees *are* not a large sum for that painting.	Sixty rupees *is* not a large sum for that painting.
70. Aesop's Fables *are* a book everybody should read.	Aesop's Fables *is* a book everybody should read.
71. The majority *was* present at the meeting.	The majority *were* present at the meeting.
72. The committee *was* divided in its opinions.	The committee *were* divided in their opinions.

73. None but those having a teaching experience *needs* apply.	None but those having teaching experience *need* apply
74. It *were* the girls that defied their teacher's orders.	It *was* the girls that defied their teacher's orders.
75. *Every one* should be careful of *one's* health.	*Every one* should be careful of *his* health.
76. Neither the students nor the teacher *was there*.	Neither the teacher nor the students *were there*.
77. *Walking* along the Mall Road, his head dashed against a lamp-post	*As he was walking* along the Mall Road, his head dashed against the lamp-post.
78. *Being* a fine day, they went to the river to enjoy a picnic.	*It being* a fine day, they went to the river to enjoy a picnic. Or, *As it was a fine day* they went to the river to enjoy a picnic.
79. *Failing* in the first attempt, no second *attempt was made*.	*Failing* in the first attempt, *he made* no second *attempt*.
80. He has an *urgent business* at home.	He has an *urgent piece of business* at home.
81. He has *many businesses* to-day	He has *much business* to-day.
82. There was no temple there *but I visited*.	There was no temple there *that I did not visit*.
83. He as well as I *am* wrong.	He is wrong as well as I.
84. We have come here *to take your leave*.	We have come here *to take leave of you*.
85. I cannot endure *her separation*.	I cannot endure *separation from* her.
86. Do you know *who* are you referring to?	Do you know *whom* you are referring to?
87. You should follow *their advice* who are superior to you in intellect	You should follow the *advice of those* who are superior to you in intellect.
88. He *dares not to speak* against me.	He *dares not speak* against me.
89. I *was* greatly *wondered at* what met my eyes.	I *was* greatly *astonished* at what met my eyes. I *wondered* greatly at what met my eyes.
90. I *admitted* my brother *in* the D.A.V. College.	I *got* my brother *admitted to* the D A.V. College.
91. He *took admission into* the D.A.V. High School.	He *was admitted* to the D.A.V. High School.
92. She did nothing but *sang*.	She did nothing but *sing*.
93. I *am feeling* feverish.	I *feel* feverish.
94. I intend *to inform his misbehaviour* to his father.	I intend to inform his father *of his misbehaviour*.
95. Please excuse me *for giving you this trouble*.	Please excuse me *for the trouble I am giving you*. Please excuse me for *the trouble I am putting you to*.
96. I will do as much as *lies in me*.	I will do as much as *in me lies*.
97. Her arguments *hold no water*.	Her arguments *will not hold water*.

98. Many kinds of *fruits* grow in Kashmir, *such as* apples, plums, pears, cherries, *etc.*	Many kinds of *fruit, such as* apples, pears, plums *and* cherries, grow in Kashmir. (Or) Many kinds of *fruit*—apples, pears, plums, cherries, *etc.*—grow in Kashmir.
99. *With regard my conduct,* I beg to submit as follows.	*With regard to my conduct* I beg to submit as follows. *As regards my conduct,* I beg to submit as follows.
100. He told *these news* to his mother.	He told his mother *this news.*
101. He packed his *luggages.*	He packed his *luggage.*
102. He provided *the blinds* with food and clothes.	He provided *the blind* with food and clothes.
103. Scouts wear *half pants.*	Scouts wear *shorts.*
104. There is no *place* in this compartment.	There is no *room* in this compartment.
105. Give my *B.C's* to all.	Give my (*kind*) *regards* to all.
106. He hit *an over-boundary.*	He hit *a six.*
107. We saw a *joker* at the circus.	We saw a *clown* at the circus.
108. We had a good *play* of hockey.	We had a good *game* of hockey.
109. I saw a *theatre* lastnight.	I saw a *play* last night.
110. Won't you like *to take part in drama ?*	Won't you like *to act* ?
111. He is a tall *gentleman.*	He is a tall *man.*
112. These *females* have come here to take your advice.	These *women* have come here to take your advice.
113. He *got a bad companionship.*	He *got into bad company.*
114. Here is my cup ; please *fill.*	Here is my cup; please *fill it.*
115. I asked for my book, but he did not *give me.*	I asked for my book, but he did not *give it to me.*
116. The boy who stands first *he* will get a prize.	The boy who stands first will get a prize.
117. *I with some friends* went for a walk.	I went for a walk *with some friends.*
118. The master *tested the boy if he could* speak Sanskrit.	The master *tested if the boy could* speak Sanskrit.
119. He is *elder* than *me.*	He is *older* than *I.*
120. He will spend *his remaining life* here.	He will spend *the rest of his life* here.
121. This is *a worth seeing building.*	This is a *building worth seeing.*
122. He got nearly *cent per cent* marks.	He got nearly *full* marks.
123. He got *an* employment in the National Bank.	He got employment in the National Bank.
124. You should not *make noise.*	You should not *make a noise.*
125. What *a* fun !	What fun !
126. I do not *care for you.*	I do not *care what you do.*
127. He does not *care for* his money.	He does not *take care of* his money.

Incorrect	Correct
128. He got angry before *I said* a word.	He got angry before *I had said* a word.
129. If I *would have worked hard*, I would have passed.	If I *had worked hard*, I would have passed.
130. *I left* playing.	I *stopped* playing.
131. I *take* my food.	I *have* my food.
132. I want *that I should get leave*.	I want *to get leave*.
133. I *like* to play football.	I *want* to play football. I *should like* to play football.
134. He is *troubling me*.	He is *giving me trouble*.
135. He *gave* a speech.	He *made* a speech.
136. He would not *hear* me.	He would not *listen to* me.
137. I cannot *pull on with* my work.	I cannot *manage* my work.
138. He has *ordered for* a new racquet.	He has *ordered* a new racquet.
139. He has *disposed off* his bicycle.	He has *disposed of* his bicycle.
140. I *put up with* him.	I *stayed with* him.
141. *Keep* this on the table.	*Put* this on the table.
142. I *had a mind* to play.	I *intended* to play.
143. He cannot *maintain his livelihood*.	He cannot *earn a living*. He cannot *get a living*.
144. I struck a blow on his face.	I gave him a blow on the face. I hit him in the face. I struck him in the face.
145. He is *reading at* the High School.	He is at the High School.
146. He *won* his opponents.	He *beat* his opponents.
147. They *made a* goal.	They *scored* a goal.
148. I hope she *must* come.	I hope she *will* come. She must come.
149. The Committee *is consisted of* fifteen members.	The Committee *consists of* fifteen members.
150. Always *fair out* a written exercise.	Always *make a fair copy of* a written exercise.
151. *Open* the light.	*Turn on* the light.
152. *Shut* the light.	*Turn off* the light.
153. His hand has been operated.	His hand has been operated upon.
154. It is written in this letter.....	This letter says that......
155. He was *very kind enough* to comply with my request.	He was *kind enough* to comply with my request.
156. He did it anyhow.	He managed to do it somehow.
157. *To tell in brief*.	*In short*.
158. He told the story *in details*.	He told the story *in detail*.
159. This book is *too* interesting.	This book is *very* interesting.
160. He behaved *cowardly*.	He behaved *in a cowardly* manner. He behaved *like a coward*.
161. He lives *miserly*.	He lives *in a miserly way*.
162. *Never I had* seen such a sight.	*Never had I* seen such a sight.

Incorrect	Correct
163. *Though* he is old, *still* he can run fast. *Though* he is old, *but* he can run fast.	*Though* he is old, yet he can run fast.
164. *As* he is old *so* he walks slowly.	*As* he is old, he walks slowly.
165. *If* he works hard *then* he will pass.	*If* he works hard, he will pass.
166. *Because* he is clever *therefore* he gets good marks.	*Because* he is clever, he gets high marks.
167. He did not attend the meeting. *Because* he was ill.	He did not attend the meeting *because* he was ill.
168. *Until he does not apologise*, he must not be allowed to sit in the class.	He must not be allowed to sit in the class *until he apologises*. He must not be allowed to sit in the class *so long as he does not apologise*.
169. *No sooner I had reached* the station, than the train started.	*No sooner had I reached* the station than the train started.
170. *Not only he will* go, *but also he will* stay there.	*Not only will he go*, but *he will also* stay there.
171. Neither *she comes* nor *she writes*.	Neither *does she come* nor *does she write*.
172. I am fond of all game *as for an example tennis*.	I am fond of all games, *for example*, tennis.
173. I want to know *as to why* I have not be allowed to sit in the examination.	I want to know *why* I have not been allowed to sit for the examination.
174. He *called* her *as* a fool.	He *called* her a fool.
175. *Supposing if he fails*, what will he do?	*Supposing he fails*, what will he do? *If he fails*, what will he do?
176. He *is* ill *since* three months.	He *has been* ill *for* three months.
177. He *wrote me* a long letter.	He *wrote* a long letter *to me*.
178. I shall *explain him this*.	I shall *explain this to him*.
179. Send this letter *on* my address.	Send this letter *to* my address.
180. He *suggested me this*.	He *suggested this to me*.
181. He *goes in the* school.	He *goes to* school.
182. He *goes on* his work.	He *goes to* his work.
183. He was *favourite* to his friends.	He was a *favourite with* his friends.
184. I did not *ask any question to him*.	I did not *ask him any question*.
185. *From* our class he did best.	He did best *in* our class.
186. The term begins *from* June 1st.	The term begins *on* June 1.
187. He will be *cured from* his fever.	He will be *cured of* his fever.
188. There are many advantages *from* this.	The advantages *of* this are many.

Incorrect	Correct
189. He wasted much time *in* trifles.	He wasted much time *on* trifles.
190. There is a saying *in Hindus.*	There is a saying *among the Hindus.*
191. There is no harm *to go there.*	There is no harm *in going there.*
192. Write *with* ink.	Write *in* ink.
193. He rides *on* a car.	He rides *in* a car.
194. This is a comfortable house *to live.*	This is a comfortable house *to live in.*
195. This is the road *to go.*	This is the road *to go by.*
196. I gave her a chair *to sit.*	I gave her a chair to *sit on.*
197. He is called *with* different names.	He is called *by* different names.
198. He went away *for doing some business.*	He went away *on* business.
199. We *discussed about* the matter.	We *discussed* the matter.
200. When this was *searched* it was found.	When this was *searched for,* it was found.
201. *Due to* illness, I cannot go to school.	*Because of* illness, I cannot go to school.
202. He walked all the way *by* foot.	He walked all the way *on* foot.
203. The Bank will *compensate* the loss of the cheque.	The Bank will *compensate for* the loss of the cheque.
204. I must go ; there is no help.	I must go ; there is no help for it.
205. There was a match *between Delhi against Lahore.*	There was a match *between Delhi and Lahore.*
206. *No mention.*	*Please do not mention it.*
207. He is running thirty.	He is thirty. He is in his thirtieth year.
208. Dr. M.M. Guptara. Esq Prof. M.M. Guptara, Esq. Rai Sahib M.M. Guptara Esq.	Dr. M.M. Guptara. Prof. M.M. Guptara. Rai Sahib M.M. Guptara.
209. In my opinion I think it is right.	In my opinion it is right. I think it is right.
210. *In* the way I met the woman.	*On* the way I met the woman.
211. It has its origin *from* a story in Ramayana.	It has its origin *in* a story in the Ramayana.
212. I sat *under* the shade of a mango tree.	I sat *in* the shade of a mango tree.
213. Tears streamed *on* his cheeks.	Tears streamed *down* her cheeks.
214. The match starts *from* four o'clock.	The match starts *at* four o'clock.
215. The holidays will commence *from* June the 20th.	The holidays will commence *on* June 20.

"ضروری باب"

PART III

WRITTEN COMPOSITION

CHAPTER XVIII

THE SENTENCE : ITS STRUCTURE

334. When we wish to say something about an object, we use a sentence. Therefore, the sentence may be regarded as the unit of composition. If then we wish to learn how to write a good paragraph and a good essay, we must first of all learn how to write a good sentence. Let us consider how this is done.

We shall have to examine :

(1) The qualities of a good sentence.

(2) The form of the sentence.

(3) The length of the sentence.

I. THE QUALITIES OF A GOOD SENTENCE

335. The essentials of a good sentence are :

(*a*) **Unity.**

(*b*) **Emphasis.**

(*c*) **Coherence.**

336. Unity of Sentence. By *Unity* we mean that a sentence should deal with one and not with more than one main thought at a time. This does not mean that it must not contain more than one finite verb, but that all parts of a sentence should bear directly upon the main thought it is intended to convey. If thoughts which have no connection with one another are put into the same sentence, the result is confusion. Such sentences betray the muddled state of the writer's mind.

337. Violation of Unity. Let us consider a few sentences in which the principle of unity has been violated :—

1. "Rama was obedient to his parents, and always stood first in the examination."

Here are *two* incongruous ideas put into one sentence, and we cannot say which is meant to be the central idea. If the writer wants to emphasise the obedience of Rama to his parents, the clause about his being a brilliant student is evidently out of place. If he wants to tell us that he always stood first in the examination, why bring in his obedience to his parents, which has nothing do to with it ?

2. " Born in 1864, Mahatma Gandhi became the greatest politician the world has ever seen."

What connection is there between the date of Mahatma Gandhi's birth and his being a great politician ? The two ideas are unrelated. The sentence suffers from lack of unity.

3. " It cannot be said that there was a large gathering of members on the occasion, several ladies being among those present."

The presence of the ladies has nothing to do with the smallness of the gathering. That should have been mentioned in a separate sentence.

4. " Tillotson died this year. He was exceedingly loved both by King William and Queen Mary, who nominated Dr. Tenison, Bishop of Lincoln, to succeed him."

Another glaring example of lack of unity. The death of Tillotson has nothing to do with the love of the King and Queen for him. Similarly, the nomination of Dr. Tenison to succeed him is quite out of place.

5. Shakespeare, who is perhaps the world's greatest dramatist, wrote *Hamlet*, *Macbeth*, *King Lear*, and *Othello*, and married Ann Hathaway when he was only eighteen.

Here is an obvious breach of unity. Shakespeare's genius as the writer of *Hamlet*, *Macbeth*, *Lear*, and *Othello* has nothing whatever to do with his marriage.

Note.—The question has often been asked whether a Parenthesis constitutes a violation of the rule of Unity. It does not, if it is short and relevant; lengthy and unnecessary parentheses ought to be avoided :—

" Though Brahma was not a graduate of any foreign University (and how could he be since his parents did not like to send him abroad ?), yet he was the wisest man of his day."

338 The principle of unity is well exemplified in the following :—

1. " Studies serve for delight, for ornament, and for ability. Their chief use, for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business."

Here we have several ideas, but they all bear upon and develop *one central idea* which can be given in a short phrase: '*The Uses of Studies.*'

2. The death of Nelson was felt in England as something more than a public calamity; men started at the intelligence and turned pale, as if they had heard of the loss of a dear friend.—*Robert Southey.*

3. The crowd was led by four of the fiercest of the Mahdi's followers —tall and swarthy Dervishes, splendid in their many-coloured jibbehs, their great swords drawn from their scabbards of brass and velvet, and their spears flourishing above their heads.—*Lytton Strachey.*

339. Incongruous Constructions. The student must avoid incongruous constructions which arise from the attempt to make one word do the work of two; as,

Incorrect—I never have and never will believe it.
Correct—I never have *believed* and never will believe it.

Incorrect—All his money is spent and all his hopes ruined.
Correct—All his money is spent and all his hopes *are* ruined.

Incorrect—He brought much milk and oranges.
Correcl—He brought much milk and *many* oranges.

Incorrect—He is one of the richest, if not the richest man, in the world.
Correct—He is one of the richest *men*, if not the richest man, in the world.

Incorrect—This rule may and ought to be disregarded.
Correct—This rule may *be* and ought to be disregarded.

Incorrect—You made a blunder and, worse than that, a crime.
Correct—You made a blunder and, worse than that, *committed* a crime.

Incorrect—The orchard was small, a fact which added rather than detracted from its beauty.
Correct—The orchard was small, a fact which added *to*, rather than detracted from, its beauty.

340. Confused Constructions. Do not confuse different constructions or phrases; as,

The boys seemed apprehensive and to have made up their minds to run away.

This sentence contains *confused constructions*; that is to say, it is built up in two different ways. The author makes *two* sentences about the appearance of the boys; he expressed one by the single adjective '*apprehensive*', and the other by a phrase containing a verb. The following are the two ways of building the same sentence correctly :—

(*a*) The boys seemed apprehensive and inclined to run away.

(*b*) The boys seemed to be apprehensive and to have made up their minds to run away.

Other examples of sentences containing confused constructions are :—

Incorrect—Keep your body upright, like I do.
Correct—Keep your body upright, *as* I do.

Incorrect—The wheat on this land is finer than last year.
Correct—The wheat on this land is finer than it was last year.

Incorrect—The greater the family, the larger house is required.
Correct—The greater the family, the larger *the* house that is required.

Incorrect—I think it may benefit your health by taking a glass of water before meals.
Correct—I think it may benefit your health to take a glass of water before meals.

Incorrect—The Committee request subscriptions to be paid to the Secretary.
Correct—The Committee request that subscriptions should be paid to the Secretary.

Incorrect—Did any one ever trust me and found me unreliable ?
Correct—Has any one ever trusted me and found me unreliable ?

Incorrect—Though having been ill for years, he is now quite well.
Correct—Though he has been ill for years, he is now quite well.

Incorrect—I have much pleasure to accept your proposal.
Correct—I have much pleasure in accepting your proposal.

Incorrect—He put down this misfortune at his door.
Correct—He laid this misfortune at his door.

Incorrect—I cannot help but think that he is wrong.
Correct—I cannot help thinking that he is wrong.

341. Emphasis. All ideas in a sentence are not of equal importance. There always arises a necessity of *emphasizing* some of them. This emphasis can be secured in various ways, some of which are much more acceptable than others.

The most important are :—

(1) *By underlining or printing in italics.*

(2) *By placing important words at the beginning, or at the end, of a sentence.*

(3) *By using impersonal constructions.*

(4) *By the repetition of a word or phrase.*

(5) *By making use of the climax.*

(6) *By inverting the normal order of words.*

342. The Use of Italics. One obvious device is that greatly favoured by the feminine correspondents of the last century—underlining, or the use of italics. But this is a crude device,—which loses force if used excessively.

"Dear Sir, we shall have a small quiet party of *social friends* at our *humble board*, next Tuesday evening, at an *early tea* when I shall wear the *beautiful scarf* which, with its *accompanying delightful verses*, I shall *ever, ever cherish*; and papa bids me say how happy he will be if you will join '*the feast of reason and the flow of soul*' in our *festive little party*, as I am sure will be your *truly grateful* Emily Fotheringay."—Thackeray : *Pendennis*.

343. The Position of Important Words. The most prominent positions in a sentence are the beginning and the end. We should, therefore, make the beginning and the end of a sentence emphatic. Ideas of minor importance should be placed in the middle which is the least emphatic part of a sentence. Now consider the sentence :—

"Milton is the most classical of all English poets."

Here the most important part of the sentence is "*the most classical.*" It should be transferred to the end of the sentence. The next important part of the sentence is "*of all English poets*". It should be transferred to the beginning. If we make these necessary alterations, the sentence would run as,

"*Of all English poets Milton is the most classical.*"

Notice, again, how the most important facts stated in the following two sentences are placed first and last :—

1. *The shepherd girl that had delivered France*—she, from her dungeon, she from her baiting at the stake, she from her duel with fire, as she entered the last dream—saw Domrémy, saw the fountain of Domrémy, *saw the pomp of forests in which her childhood had wandered*.

2 O eloquent, just, and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised.

344. Introductory Phrase. The usual way of securing emphasis is the use of impersonal constructions, "*It is*", "*It was*" :—

Unemphatic—I did not ask you to go there.
Emphatic—It was not *I* that asked you to go there.

Unemphatic—He died of plague in the year 1890.
Emphatic—It was in the year 1890 that he died of plague.

Unemphatic—I do not ask,you to remain here.
Emphatic—It is not *I* that ask you to remain here.

345. Repetition. Another device of securing emphasis is the repetition of words, phrases and sentences :—

Words—

(*a*) " O horror, horror, horror ! Tongue nor heart
Cannot conceive nor name thee. "

(*b*) " Alone, alone, all, all alone,
Alone on a wide, wide sea. '

Phrases—

(*a*) " What hope of answer or redress ?
Behind the veil, behind the veil. "

(*b*) " Passing away, saith the World, passing away. "

Sentences—

" The ice was here, the ice was there,
The ice was all around. "

Here are other examples in which emphasis is secured by the repetition of words and phrases :—

1. " These are my brains ; with these I'll win titles and compete with fortune. These are my bullets ; these I'll turn into gold. "—*Thackeray on Swift.*

2. " O my son Absalom, my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son ! "

3. " A figure started up angrily and came toward him—a figure whose blood-hot eyes suddenly fixed into a vacant stare, whose arms were at first outstretched and then thrown up in warning gesticulation,—a figure that suddenly gasped, choked, and then fell forward in a fit. "—*Bret Harte.*

346. **Climax.** The most effective way of securing emphasis is to arrange words, phrases, clauses, and sentences *in an ascending order of intensity or importance* ; as,

"As Cæsar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but, as he was ambitious, I slew him. There is tears for his love ; joy for his fortune ; honour for his valour ; and death for his ambition."—Shakespeare : *Julius Caesar.*

"Hush ! Strife and Quarrel, over the solemn grave ! Sound, trumpets, a mournful march ! Fall, dark curtain upon his pageant, his pride, his grief, his awful tragedy."—Thackeray ; *The Four Georges.*

"If we think of water as the source of all the changefulness and beauty we have seen in the clouds ; then as the instrument by which the earth we have contemplated was modelled into symmetry, and its crags chiselled into grace ; then as in the form of snow it robes the mountains it has made, with that transcendent light which we could not have conceived if we had not seen ; then as it exists in the foam of the torrent; in the iris which spans it, in the morning mist which rises from it, in the deep crystalline pools which mirror its hanging shore, in the broad lake and glancing river ; finally in that which is to all human minds the best emblem of unwearied, unconquerable power, the wild, various, fantastic, tameless unity of the sea : what shall we compare to this mighty, this universal element for glory and for beauty ? Or how shall we follow its eternal changefulness of feeling ? It is like trying to paint a soul."—*John Ruskin.*

347. Inversion. The normal order of words in a sentence is :

Subject—Verb—Complement

or

Subject—Verb—Object.

All qualifying words, phrases, and clauses are placed as near as possible to the words they qualify. Any change in this order is called "inversion." The most usual inversions are those in which the complement is placed before its verb, the object before its verb, a noun before an epithet (adjective), and an adverb with verb at the beginning of the sentence.

Unemphatic—The uses of adversity are sweet.
Emphatic—Sweet are the uses of adversity.

Unemphatic—They brought home her dead warrior.
Emphatic—Home they brought her warrior dead.

Unemphatic—Death is the wages of sin.
Emphatic—The wages of sin is death.

Unemphatic—Babylon is fallen, is fallen, that great city.
Emphatic—Fallen, fallen is Babylon, that great city.

Unemphatic—I have cried unto thee out of the depths.
Emphatic—Out of the depths have I cried unto thee.

Unemphatic—He did marvellous things in the presence of all.
Emphatic—Marvellous things did he in the presence of all.

348. Coherence. Whatever other qualities a good sentence may possess it is a bad sentence if it is not coherent; that is to say, if its components are not arranged in logical order. Lack of coherence means lack of clearness.

Incoherence may arise from:

(1) *Misplacing the various Parts of a Sentence.*

(2) *Violation of the Rule of Proximity.*

(3) *Misplacing the Correlatives.*

(4) *Misplacing the Adverbs.*

349. Position of the Parts of a Sentence. The position of words, phrases, and clauses in a sentence is very important, because the sense often depends upon the position.

Consider the following sentences :—

He gave the stool to the servant that had a broken leg.
He gave to the servant the stool that had a broken leg.

It is quite clear that the question whether the man or the stool had a broken leg depends entirely upon the position of

the relative clause, "*that had a broken leg.*" Also consider the following—

"Lost, a cane by a gentleman with a carved head."

This sentence seems ridiculous as it suggests that the gentleman who lost a cane had 'a carved head,' while the writer's aim is to convey the idea that the cane he lost had 'a carved head.' Therefore, the correct form should be :—

"Lost by a gentleman, a cane with a carved head."

Other less obvious faults of arrangement are to be seen in the following sentences :—

1. Rising rapidly from the ground Afzal saw a giant aeroplane.

Here '*rising rapidly from the ground*' refers not to Afzal but to the aeroplane; hence the sentence should read :—

'*Afzal saw a giant aeroplane rising rapidly from the ground.*'

2. They traced the course of the river from their hut on the hill as it wound along through fertile valleys.

Here the faulty arrangement of the clause '*as it wound along through fertile valleys*' makes nonsense of the sentence, hence the sentence should read :—

'*From their hut on the hill they traced the course of the river as it wound along through fertile valleys.*'

The rule to remember in this connection is that the *things that are thought of together must be mentioned together.*

350. Violation of the Rule of Proximity. The general rule is that the parts of a sentence that are most closely related in thought should be placed nearest to each other. Thus,

(*a*) *A relative pronoun should be placed next to its antecedent ;* as,

Incorrect—I have read Shakespeare's plays, who is a great dramatist.
Correct—I have read the plays of Shakespeare, who is a great dramatist.

Incorrect—He left the books on the desk, which he should have safely locked up in the box.
Correct—He left on the desk the books which he should have safely locked up in the box.

(*b*) *Qualifying phrases or clauses should be placed as near as possible to the word they qualify ;* as,

Incorrect—The warrior went to the battlefield, brandishing his long spear.
Correct—The warrior, brandishing his long spear, went to the battlefield.

Incorrect—Rama stood first in the University in the Degree Examination, the most intelligent of all the boys in the class.
Correct—Rama, the most intelligent of all the boys in the class, stood first in the Degree Examination in the University.

(*c*) *An adverbial phrase should come close to the word that it modifies ;* as,

Incorrect—I told him that he would fail in the examination as plainly as possible.
Correct—I told him as plainly as possible that he would fail in the examination.

Incorrect—I asked him as soon as possible to go there.
Correct—I asked him to go there as soon as possible.

(*d*) *A prepositional phrase should be placed immediately after the word to which it is an adjunct ;* as,

Incorrect—A novel has just been published by a new author.
Correct—A novel by a new author has just been published.

(*e*) *An adjective and its qualifying phrase should come together ;* as,

Incorrect—I have never seen a cleverer man at engineering than...
Correct—I have never seen a man cleverer at engineering than...

Incorrect—Strict rules to the students were passed.
Correct—Rules strict to the students were passed.

(*f*) *Nouns and prepositions connected in sense should be placed near together ;* as,

Incorrect—Akbar was the son of Humayun, the builder of the Mughal Empire.
Correct—Akbar, the builder of the Mughal Empire, was the son of Humayun.

Incorrect—I forgive you as a father ; I condemn you as a judge.
Correct—As a father, I forgive you ; as a judge, I condemn you.

351. **Position of Correlatives.** Correlative words, if misplaced in a sentence, entirely change its meaning. Therefore, we should be very careful about their use.

Incorrect—She *neither offended* me nor my friend.
Correct—She *offended neither* me nor my friend.

Incorrect—She *both offended* me and my friend.
Correct—She *offended both* me and my friend.

Incorrect—This exercise is good *both for* body and mind.
Correct—This exercise is good for *both* body *and* mind.

Incorrect—This building is *not advertised* for sale but for hire.
Correct—This building is *advertised not* for sale but for hire.

Incorrect—He is *much noted* for his bravery as for his cowardice.
Correct—He is *noted as much* for his bravery as for his cowardice.

352. Position of Adverbs. Adverbs and adverbial phrases such as *only*, *even*, *at least*, *at all events*, *not*, *hardly*, *scarcely*, *nearly*, *almost*, are often misplaced :—

Incorrect—He *only went* to the office to pay his fine.
Correct—He went to the office *only* to pay his fine.

Incorrect—A weak student can never *even be sure* of his success in the examination.
Correct—A weak student can never *be sure even* of his success in the examination.

Incorrect—The nobles *at least might* have waited for the king.
Correct—The nobles *might al least* have waited for the king,

Incorrect—He found his troubles *at all events* no worse for the journey.
Correct—He found his troubles no worse for the journey *at all events*.

Incorrect—Fashions were *not thought* to be in good taste.
Correct—Fashions were *thought not* to be in good taste.

Incorrect—I *scarcely* have enough silk for my gown.
Correct—I have *scarcely* enough silk for my gown.

Incorrect—I *hardly think* that you were in the wrong.
Correct—I *think* that you were *hardly* in the wrong.

Incorrect—*Everything nearly* offends him that is spoken to him.
Correot—*Nearly everything* that is spoken to him offends him.

Incorrect—You can *almost get everything* in the market.
Correct—You can *get almost everything* in the market.

II. THE FORM OF THE SENTENCE

353. There are *two* forms of the sentence :

(1) *The Periodic*, and

(2) *The Loose*.

354. The Periodic Sentence. The Periodic Sentence is one in which there is a suspension of the full meaning until the grammatical structure of the sentence is complete; that is to say, there is no point in the sentence at which it is possible to put a full stop until the end has been reached. For example :—

"His cruelties spring not from the heat of the blood, or the insanity of uncontrolled power, but from deep and cool meditation."

355. The Loose Sentence. The Loose Sentence is one in which the principle of suspense is not observed; that is to say, it is a form of sentence in which the qualifying adjuncts follow the words they qualify, so that at least some of these adjuncts can be omitted and still leave a sentence which is grammatically complete. For example :—

"His cruelties do not spring from the heat of the blood or the insanity of uncontrolled power, but from deep and cool meditation."

356. The Advantages and Disadvantages of the Periodic and the Loose Form of Sentence. The periodic sentence has some outstanding advantages. It stimulates the interest of the reader, conduces to unity, is clear, compact, and vigorous. So when force, dignity, stateliness, and emphasis are required, the periodic form, with its elements of suspense and surprise, is the one to use. But if it is not handled with skill, it is apt to become artificial, monotonous, and exhausting.

The loose form of sentence has the advantage of being easy, flowing, and natural, and is thus admirably suited to dialogue or to a plain, straightforward style of narrative. It imparts lucidity and directness. But it must not be allowed to degenerate into slipshod construction, as it then becomes involved and obscure.

357. Conversion from the Loose to the Periodic Form of Sentence. To convert a sentence from the loose to the periodic form is a comparatively simple process. The following *two* rules should be borne in mind :—

(1) Place all the qualifying adjuncts before the words they qualify.

(2) Use connectives (such as *neither......nor*, *either...... or*, *both......and*, *not only......but also*, *so......as*, *partly...... partly*, *more......than*) with a suspensive power.

Loose	Periodic
1. A man shall reap whatsoever he soweth.	1. Whatsoever a man soweth that shall he also reap.
2. Love is blind and also heartless.	2. Love is both blind and heartless
3. He is honest though poor.	3. Though he is poor he is honest.
4. The spectacle was glorious, but it passed unheeded.	4. Glorious though the spectacle was it passed unheeded.
5. He could be a just and beneficent ruler, though a dangerous enemy and a still more dangerous accomplice.	5. Though a dangerous enemy and a still more dangerous accomplice, he could be a just and beneficent ruler.
6. The king was full of grand schemes, but he never succeeded in carrying them out.	6. Though the king was full of grand schemes, he never succeeded in carrying them out.
7. The world is not eternal, nor is it the result of chance.	7. The world is *neither* eternal *nor* the result of chance.
8. The Romans consider religion a part of virtue, the Jews virtue a part of religion.	8. *While* the Romans consider religion a part of virtue, the Jews consider virtue a part of religion.

9. The essence of all art is to produce an effect on the feelings and imagination, not to inform the intellect nor to produce something practically useful.	9. The essence of all art is *not* to inform the intellect nor to produce something practically useful, *but* to produce an effect on the feelings and imagination.
10. The Hero can be a Poet, Prophet, King, Priest or what you will according to the kind of world he finds himself born into.	10. *According* to the kind of world he finds himself born into the Hero can be a Poet, Prophet, King, Priest or what you will.
11. Boswell is the first of biographers as decidedly as Homer is the first of heroic poets, as decidedly as Shakespeare is the first of dramatists, as decidedly as Demosthenes is the first of orators.	11. Homer is *not more* decidedly the first of heroic poets, Shakespeare is *not more* decidedly the first of dramatists, Demosthenes is *not more* decidedly the first of orators, *than* Boswell is the first of biographers.
12. Some books are to be tasted, others to be swallowed and some few to be chewed and digested.	12. *While* some books are to be tasted and others to be swallowed some few are to be chewed and digested.
13. What a man cannot amend in himself or others he must bear with patience till God ordain otherwise.	13. What a man cannot amend in himself or others, he must, till God ordain otherwise, with patience bear.

III. THE LENGTH OF A SENTENCE

358. The length of a sentence is as important as its form. Should a sentence be long or short? It depends to a great extent upon the subject you are dealing with, but generally it is best carefully to mingle, according to the varying effects desired, long and short sentences. A long succession of sentences of either type is undesirable.

359. **The Short Sentence.** The short sentence has the merit of being clear and forcible. It is especially suitable when the thought is simple and direct. But when the thought is complex, it is rather unsuitable :—

"Summer—summer—summer! The soundless footsteps on the grass." —*Galsworthy*.

Then there's fishing at the seaside. I used to catch flat fish with a very long string-line. It was like swimming a kite. But perhaps there are no flat fish at Sandgate—except your own shoe soles. The best plan, if you want flat fish, where there are none, is to bring codlings and hammer them dabs. Once I caught a plaice, and, seeing red spots all over it, thought I had caught the measles.—*Thomas Hood*.

But the main disadvantage of the short sentence is that a succession of short sentences invariably produces a broken and abrupt effect—a "metallic snip-snap" as a critic once said in reference to Macaulay :—

"Upon a hillside, a great swelling hillside, high up near the clouds, lay a herd lad. Little more than a boy he was. He did not know much,

but he wanted to know more. He was not very good, but he wanted to be better. He was lonely, but of that he was not aware. On the whole he was content up there on the great hillside."—*S. R. Crockett.*

360. The Long Sentence. The short sentence, we have seen, is suitable only when the thought is simple and direct. Sometimes, however, the nature of the subject demands the use of long sentences. As far as possible keep your sentences short, and try to avoid monotony by introducing some sentences of medium length. Clearness of thought and clearness of expression are the chief things to be aimed at.

Again, I ask what would be the thoughts of a man, who, "when examining a flower, or a herb, or a pebble or a ray of light, which he treats as something so beneath him in the scale of existence, suddenly discovered that he was in the presence of some powerful being who was hidden behind the visible things he was inspecting,—who, though concealing his wise hand, was giving them their beauty, grace, and perfection, as being God's instruments for the purpose,—nay, whose robe and ornaments these objects were, which he was so eager to analyze ? "—*Newman.*

361. Balanced Sentences. It will not be out of place here to describe a Balanced Sentence in which the successive parts which are similar in thought are made similar in structure. The balanced sentence is conducive to simplicity, melody, and strength ; but if carried to excess it soon becomes tedious. Hence it should be used in moderation :—

1. "She's beautiful, and therefore to be wooed ;
   She's a woman, therefore to be won."

2. He says what he means, and he means what he says.

3. " He is a rake among scholars, and a scholar among rakes. "

4. " The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest. "

5. " When I look upon the tombs of the great, every emotion of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of parents upon a tombstone, my heart melts with compassion ; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. "

362. To sum up. *It is better—*

(1) *to use short sentences than long ones.*

(2) *to use simple sentences than complex ones.*

(3) *to avoid indirect and roundabout ways of saying a thing.*

(4) *not to waste words.*

Be concise. Use only as many words as are absolutely necessary.

STUDIES IN THE SENTENCE

363. Study the following sentences and note how they are constructed. Each sentence presents a precious thought.

1. You can make of life something fine if you will use the materials at hand with patience, perseverance and reverence.

2. A quick perception of the feelings of others, and a gracious tenderness for such feelings, even if mistaken, are gifts to be coveted and cherished.

3. Riches and prosperity either kill with care or surfeit with delight.

4. To covet wealth is base and sordid; but to covet honour is treated as the mark of a generous and exalted nature.—*Wilberforce.*

5. Be not proud of riches, but afraid of them, lest they be a silver bar to cross the way to heaven. You must answer for riches, but riches cannot answer for you.—*Mason.*

6. The happiness of a rich man ought not to consist in the good things that he has, but in the use he can make of them.—*Fletcher.*

7. Study rather to fill your mind than your coffers, knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.—*Seneca.*

8. What a great deal of time and ease that man gains who lets his neighbour's words, thoughts and behaviour alone, confines his inspections to himself, and takes care that his own actions are honest and righteous. —*Marcus Aurelius.*

9. Surround yourself with good books and you will have a fortress that will protect you from hours of loneliness.

10. If you are overcome by a fit of self-depreciation, pray for strength to do something that you know you cannot do by yourself alone.

11. Fear is a deadly foe to happiness and peace of mind; a stealthy, unseen force for evil whose far-reaching effects on human destiny will one day be realised.

12. The golden fruits of joy and gladness hang on life's tree in easy reach of all, but, because of the mental blindness of human beings, few indeed are able to partake of these continually.

13. Courage, faith and determination work miracles in human lives and affairs. Let us use these great attributes of character, and the immense spiritual force they release, to create the conditions we desire.

14. If you would escape vexation, reprove yourself liberally and others sparingly.—*Confucius.*

15. Your character cannot be essentially injured, except by your own acts; and if anyone speaks evil of you, let your life be so, that *none* will believe him.

16. You cannot make good citizens without making good men. The state is the individual writ large. And the finest wealth consists in those things which are increased by sharing; where one man's gain is not another man's loss.—*Dean Inge.*

17. It is by believing in, loving, and following illimitable ideals that man grows great. Their very impossibility is their highest virtue. They live before us as the image of that with which we are to grow for ever.

18. The blessings of fortune are the lowest; the next are the bodily advantages of strength and health; but the superlative blessings, in fine, are those of the mind —*L'Estrange.*

19. The path of virtue indeed is devious, dark and dreary; but though it leads the traveller over hills of difficulties it at length brings him into the delightful and extensive plains of permanent happiness and secure repose.—*Zimmerman.*

20. The art of living consists largely in knowing how to brush away the little things that are likely to irritate.

21. Do not let your heart be haunted by hate, or happiness will not have a ghost of a chance in your life.

22. To give and to lose is nothing; but to lose and give still is the part of a great mind.—*Seneca.*

23. God does not comfort us to make us comfortable, but to make us comforters.

24. The bitter must come before the sweet and that also will make the sweet the sweeter.—*Bunyan.*

25. God would have his servants, from angels downwards, *sing* at their work.

26. The greatest man is he who chooses the Right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God is most unfaltering.—*W. E. Channing.*

27. The most satisfactory thing in all this earthly life is to be able to serve our fellow beings—first, those who are bound to us by ties of love, then the wider circles of fellow townsmen, fellow countrymen, or fellow-women. To be of service is a solid foundation for contentment in this world —*Charles W. Eliot.*

28. Life is not victory, but battle.

29. Depressing thoughts only diminish our powers of good work.

30. The great end of the present life is discipline.

31. To have passed through the portal of sorrow is to become a man.

32. If you wish success in life make Perseverance your bosom friend, Experience your wise counsellor, Caution your elder brother, and Hope your guardian genius.

33. Those who always ride in safe harbours, gain neither experience nor growth.

34. He who but lives for himself, lives but for a little thing.

35. Sorrows, like babies, grow bigger by nursing.

36. The crown of knowledge is brighter than a monarch's diadem.

37. The more a man really knows the less conceited he will be.

38. Slumber not in the tents of your fathers; the world is advancing, advance with it.—*Mazzini.*

39. He that despiseth small things, will perish little by little.—*Emerson.*

40. Man who man would be must rule the Empire of himself.

41. The fairest of all things fair on earth is virtue.—*Shakespeare.*

42. Living well is the best revenge we can take on our enemies.

43. Kindness in ourselves is the honey that blunts the sting of unkindness in another.

44. Selfishness means the indulgence of one's desires at others' expense.

45. Life is given to us for one great purpose—the growth of character.

46. Contentment is natural wealth; luxury artificial poverty.—*Socrates.*

47. Life is too short for its possessors to wear long faces.

48. He is unfit to rule others who cannot rule himself.

49. There is always work, and tools to work withal, for those who will.

50. He is the best teacher of others who is best taught himself.

51. Failures are the pillars to success in life.

52. Great works are performed not by strength, but by perseverance.

53. Do not yield to misfortunes, but meet them with fortitude.—*Virgil.*

54. A thing of beauty is a joy for ever.—*Keats.*

55. He most lives who thinks most—feels the noblest—acts the best.—*P. J. Bailey.*

56. Let no man talk of freedom until he is sure he can govern himself.

57. Carve your name on hearts and not on marble.

58. Truth is like a torch ; the more it is shaken the more it shines.

59. Happiness consists, not in possessing much, but in being content with what we possess.

60. Write it in your heart that every day is the best in the year.

61. No entertainment is so cheap as reading, nor any pleasure so lasting.

62. Who is free ? The man who masters his own self—*Epictetus.*

63. One may live as a conqueror, a king, or a magistrate ; but he must die as a man.—*Webster.*

64. Sympathy is the golden key that unlocks the hearts of others.—*S. Smiles.*

65. The wise man knows he knows nothing ; the fool knows he knows all.

66. A good man is kinder to his enemies than a bad man is to his friends.

67. A man's reach should exceed his grasp, or what's a heaven for ?—*Browning.*

68. There is no sweeter repose than that which is bought with labour.

69. The school of diffculty is the best school of moral discipline.

70. To him nothing is possible who is always dreaming of his past possibilities.

EXERCISES ON CHAPTER XVIII

Exercise 102. Improve upon the following sentences by altering theorder of words :—

1. He was shot by a servant under notice to leave with whom he was finding fault very fortunately without effect.

2. I shall ask the students which they have learnt by heart to read the passage slowly.

3. She tore up the tender letter which her mother had written to her in a fit of peevish vexation.

4. The man ought to be brought before a magistrate who utters such threats who will surely punish him.

5. He visited the battlefield where Napoleon was defeated in his holidays.

6. The constable said that the prisoner seizing a stone full of rage and fury had knocked the traveller down.

7. He was very fond of that girl ; he thought of marrying her more than once.

8. I was rather impressed by the manner of the speaker than by his matter.

9. All the flatterers told the Queen how beautiful she was all the day long.

10. In my opinion, this book is the best manual we have on English composition though it is by no means perfect.

Exercise 103. Correct the following sentences by suggesting a suitable order of words. (You are not required to add or take away any words but only to change their position in the sentence) :—

(*a*) He put the juice in the man's eyes who wore Athenian clothes.

The question in my mind which was growing bigger and bigger was how he obtained his information.

Such spending either will take you to the workhouse or to the mental home.

The report was not unfortunately sent in time.

There was a boy in a school who could not play hockey.

(*Punjab University, 1934*)

(*b*) Her body was found floating lifeless on the water at a short distance from where the boat was upset by a fisherman.

A clever judge would see whether a witness was deliberately lying a great deal better than a stupid jury.

Erected to the memory of John William accidently shot as a mark of affection by his brother.

He was hurt in the leg who wore a red cap but the other sustained a wound in the arm of no importance.

Then I saw him running with a broken leg who wore spectacles no sooner did I reach there.

Exercise 104. Correct the following sentences by arranging words in their proper order :—

1. Taken these lines are from a poem of William Wordsworth which beautifully describe his attitude towards Nature.

2. It was how bad on his part that he should have troubled my brother who had such friendly relations with me.

3. He is guilty of another grave offence whom you were just now reprimanding for having stolen a watch.

4. His character was such in the minds of his friends as to arouse a great suspicion who knew him from his childhood.

5. It began to rain heavily when he had hardly reached the station who was accompanied by his wife which was beautifully decorated.

6. It is neither the business of the referee to favour the one party nor the other.

7. There are many worth seeing places, such as the museum, the zoo and the High Court.

8. He spent his holidays in a village with my uncle which is situated on the left bank of the Ganges who is fond of telling myths.

9. He was a great general, no doubt, of his age.

10. The boy took the punishment which the Principal gave with great cheerfulness.

SYNTHESIS

364. We have already pointed out that although it is good for the beginner to make his sentences as short as possible, the succession of a number of short sentences creates an impression of abruptness and monotony. Hence arises the necessity of combining a number of detached simple sentences into a well-balanced and connected whole. Such a process is known as *Synthesis*.

Study the following examples in which a number of detached statements are combined into one well-balanced sentence :—

1. He was a man of haughty and vehement temper. He was treated very ungraciously by the Court. He was supported very enthusiastically by the people. He would eagerly take the first opportunity of showing his power and gratifying his resentment. This might be expected.

As he was a man of haughty and vehement temper, who had been treated very ungraciously by the Court, although very enthusiastically supported by the people, it might be expected that he would eagerly take the first opportunity of showing his power and gratifying his resentment.

2. The English were inferior to the French in number. The English defeated the French. The battle was long and well-contested. There was no battle, it is said, that was fought during the war that was so desperate.

Though inferior to the French in number, the English defeated them in a long and well-contested battle,—perhaps the most desperate battle ever fought during the war.

Exercise 105. Combine each of the following sets of simple sentences into one simple, complex or compound sentence :—

1. I visited Delhi. It was during X'mas holidays. It was to attend the All-India Educational Conference. It was a complete success in every way.

2. She wrote a letter. She did not tell of it to anybody. She wrote it to her lover. In the letter she requested her lover to come to her private chamber. She wanted him to take tea with her.

3. I visited the Public Garden. There was a statue in it. It was the statue of L. Lajpat Rai. Lajpat Rai was a great patriot. To him the service of his country was above everything else.

4. She forsook her dishonest ways. No one would trust her. Her dishonest ways had brought her to the depth of poverty.

5. He was an idle and careless boy. He did not work at all. He failed in the House Examination. The report was to this effect. His brother received the report. He was very grieved to receive it,

6. He paid a sum of money for the information. He paid it to a certain person. The person himself was a party to the whole conspiracy. The conspiracy was to murder his elder brother.

7. They had the treasure in some place. The treasure was very valuable. The place was never discovered. They feared pursuit and capture. They hid it in a forest.

8. I saw two beautiful birds. Both of them were of deep red colour. They were sitting on the top-most branch of a tree. They were sitting just opposite to each other. They were indulging in a singing competition. I was charmed by the sight.

9. A dog was running with a piece of meat. He passed some deep still water. He saw there the reflected image of the meat. He was a greedy dog. He wanted to snatch at the meat in the water. He dropped his own meat into the water. He snatched in vain at the shadow.

10. A lion was drinking in a clear deep pool. His stately mane was reflected in the pool. The lion saw the reflection. He greatly admired his mane. He grew jealous of the reflected mane in the water. He thought it was of some other lion. He jumped into the water. He caught in vain at the shadow. He was drowned in the pool.

11. Perry discovered the North Pole. The undertaking was hazardous. He suffered many distresses. He lost many of his companions on the way. He found the strong blizzards putting obstacles in his way. He never lost courage. He struggled on and on. At last he was able to win the goal of his heart's desire.

12. He was a man of haughty and vehement temper. He was treated very ungraciously by the court. He was supported very enthusiastically by the people. He would eagerly take the first opportunity of showing his power and gratifying his resentment. This might be expected.

13. Their march was through uncultivated country. The savage inhabitants of this country fared badly. The savages had no other riches than a breed of lean sheep. They had no clothes upon their bodies to cover them. They carried long spears in their hands.

14. In this uneasy state Cicero was oppressed by a new and cruel affliction. It was the death of his beloved daughter Tullia. The death happened soon after her divorce from Dolabella. His manners and humours were entirely disagreeable to her.

15. He came of a poor family. No one in his family could read, write or think. He rose to a position of eminence. It was by dint of sheer labour. He was also helped by the humility of his mind.

CHAPTER XIX

PARAGRAPH STRUCTURE

365. Paragraph. A paragraph is a group of sentences with unity of purpose. It deals with one distinct aspect or division of subject, and thus forms an integral part of the whole composition.

PRINCIPLES OF PARAGRAPH STRUCTURE

366. Rules similar to those that apply to the structure of sentences apply to the structure of paragraphs. We shall have to consider in connection with the paragraph much the same principles as those we have already discussed in connection with the sentence, namely :

1. **Length.**
2. **Unity.**
3. **Coherence.**
4. **Emphasis.**

367. Length of Paragraphs. No definite rule can be laid down about the length of paragraphs. Whether a paragraph will be long or short depends on the nature of the topic, and what the writer wants to say about it. A paragraph may consist of one sentence only, or of twenty or thirty sentences, according to requirements.

The modern practice is to make the paragraph short, but not too short, and we advise you to follow this practice. The distinctive merit of the short paragraph is its clearness. There is no room for irrelevance and digression, and its meaning can be quickly grasped. On the other hand, if very short paragraphs are used, they produce a jerky and disconnected effect. Very long paragraphs, however, make heavy reading, and put strain on the reader. So it is *best to make para-*

graphs of moderate but varied length. The important point is that *they must not be arbitrarily made;* the beginning of each paragraph should be a further step in the progress of the main theme.

368. Unity of the Paragraph. Words make up a sentence; sentences make up a paragraph; and just as a sentence cannot be called a good sentence if it does not contain *one main thought* so also a paragraph cannot be called a good paragraph unless it is so constructed as to deal with one and only *one main topic* or *theme.* This is what is meant by the *unity* of a paragraph. Every sentence in the paragraph must be closely connected with the one topic of the paragraph. No incongruous or unrelated elements should be introduced.

369. The Topical Sentence. The topic, theme, or subject of a paragraph, is generally distinctly expressed in one sentence of the paragraph. The sentence is called the *topical sentence* because it contains the topic.

The most important sentences of a paragraph are the first and the last, as the most emphatic positions in a sentence are the beginning and the end. Therefore, generally, *the first sentence of a paragraph is the topical sentence, but sometimes it is the last.*

There are paragraphs, however, which have no topical sentence. In such cases the topic must be gathered from the general drift of the paragraph.

If the first sentence sets forth the topic, the last sentence forms a fitting close. That is to say, the first sentence arouses the interest while the last satisfies it. Examples:—

Example 1. "A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in their possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures; so that he looks upon the whole world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind."—Addison: *The Spectator.*

That this paragraph possesses unity is seen at a glance. The central idea, the theme of the paragraph, which is expresssed in the first sentence, is that a man with a cultured imagination

enjoys many pleasures denied to those who do not possess such an imagination. The sentences that follow illustrate this thought and this thought only. Hence the *unity* of the paragraph.

Example 2. "Hence it is, that it is almost a definition of a gentleman, to say he is one who never inflicts pain. This description is both refined, and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him ; and he concurs with their movements rather than take the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature ; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them."—J. H. Newman : *The Idea of a University.*

Notice that this paragraph is confined to *one point* in the character of a gentleman, which is clearly stated in the *first* or *topical* sentence, *viz*., that "*he is one who never inflicts pain.*" The rest of the paragraph simply illustrates the main theme.

Example 3. *Turgenev* was a writer of sorrows ; almost without exception his stories are sad reading. We cannot be surprised. For years he lived in exile, watching hope after hope sink in the gloom. Failure was stamped on every phase of Russian existence. The emancipation of serfs failed to accomplish his desires, the progressives failed to fulfil his hopes. He was misunderstood and reviled by friend and foe. Like the hero of Gogol's *Dead Souls*, harsh was his destiny and bitterly did he feel his loneliness. Towards the end of his life he suffered, too, the most exquisite of physical agonies. It was then that he wrote those remarkable *Poems in Prose*, which are unlike anything in Russian literature and also *The Songs of Triumphant Love, Clara Milch Phantoms*, and the *Dream*, those weird and wonderful stories of anguish and horror. His swan song was penned in June, 1882. "In days of doubt, in days of dreary musings on my country's fate, thou alone art my sole support—mighty, true, free Russian speech ! But for thee, how not fall into despair seeing all that is done at Rome ? But who can think that such a tongue is not the gift of great people ? It was at least the gift of a very great writer."

The theme is contained in the *first* or *topical* sentence : "*Turgenev was a writer of sorrows.*" All the sentences that follow, except the last, exemplify this leading fact. The last sentence does not repeat the theme. But it contains a comment on all the intermediate sentences as well as on the theme itself.

The topical sentence may, however, come at the end of the paragraph. In this case the preceding sentences lead up to the main idea. The reader's mind is then kept in suspense.

In a description of the Whigs and the Tories in the eigh-

teenth century Macaulay has the following paragraph :—

Example 4. Dante tells us that he saw, in Malebolge, a strange encounter between a human form and a serpent. The enemies, after cruel wounds inflicted, stood for a time glaring at each other.........Then a wonderful metamorphosis began. Each creature was transfigured into the likeness of its antagonist The serpent's tail divided itself into two legs ; the man's legs intertwined themselves into a tail. The body of the serpent put forth arms ; the arms of the man shrank into his body. At length the serpent stood up a man, and spake ; the man sank down a serpent and glided hissing away. Something like this was the transformation which, during the reign of George the First, befell the two English parties. Each gradually took the shape and colour of its foe, till at length the Tory rose up erect, the zealot of freedom, and the Whig crawled and licked the dust at the feet of power."

370. Main Theme not always expressed. Sometimes the theme is implied rather than expressed. This does not mean that the paragraph is deficient in unity. The following is an example :—

Exercise 5. "The companion of the Church dignitary was a man past forty—thin, tall, strong and muscular—an athletic figure.........His head was covered with a scarlet cap, faced with fur.........The expression of his face was calculated to impress a degree of awe, if not of fear, upon strangers. His features, naturally strong and powerfully expressive, had been burnt almost into Negro blackness by constant exposure to the tropical sun, and might in their ordinary state be said to slumber after the storm had passed away......His keen, piercing dark eyes told in every glance of difficulties subdued, and dangers dared, and seemed to challenge opposition to *his* wishes."—Scott : *Ivanhoe.*

Where (it will be asked) is the theme of such a paragraph ? The answer is, the theme is implied, not expressed. The theme is a description of the 'companion' of a certain church dignitary. This is implied in a collection of sentences. The *first* sentence is about the man's age, stature and general appearance ; the *second* tells us something about his head-dress; the *third* tells us about the expression of his face; the *fourth* about his complexion ; the *fifth* about his eyes ; etc. But there is *unity* in every sentence. Hence the *unity* in the whole paragraph.

371. Violation of the Principle of Unity. Lack of unity is due to *three* main causes :—

(1) *When more than one topic is treated of in one paragraph* :—

"At home, honours and rewards awaited Clive. He was raised to the Irish peerage, and encouraged to expect an English title. George III, who had just ascended the throne, received him with great distinction,

and the Minister of the Crown paid him unasked attention. The wealth of Clive was such as enabled him to vie with the first grandees of England. His whole annual income, in the opinion of Sir John Malcolm, exceeded £40,000, and incomes of £40,000, at the time of the accession of George III, were at least as rare as incomes of £100,000, now, Clive now set himself to cultivate parliamentary interest. His purchases of land seem to have been made in a great measure with that view; and after the general election of 1761, he found himself in the House of Commons, at the head of a body of dependants whose support must have been important to any administration."

The above paragraph can be divided into *three* paragraphs according to the *three* topics treated. The *first* paragraph should describe Clive's honours, the *second* his wealth, and the *third* his entrance into Parliament.

(2) *Unity is also violated when matter which is enough for only one paragraph is distributed over two or three separate paragraphs*:—

"Thomas Hardy was a professional author. So far as I know there is only one important association of professional authors, namely, the Society of Authors. It has a very large membership, which includes practically all authors of any repute in this country. The names on its general council enjoy a literary prestige which no other collection of British names could approach.

"It has acquired an official position, and watches over the interests of authors not only with the Legislature but in foreign countries. In a word, it stands for modern authorship. Incidentally, Thomas Hardy was its president."

The main theme of this passage is the importance of the Society of Authors as a professional association. This is indicated in the third and fourth sentences of the first paragraph. The first and second sentences of the second paragraph are merely a continuation of these details, and consequently there seems to be no good reason why the two paragraphs should not form one.

(3) *Unity is also violated by the introduction of irrelevancies and useless digressions*:—

"Catherine was by this time a pretty and engaging child of two. She was the pet of her brothers and the darling of her parents. *She had been baptized in the ducal chapel of the palace of Villa Vicosa, not three weeks after her birth, and her godfather was the Marquez of Ferreira, a devoted supporter of her father.* Now, as destiny would have it, it was on her second birthday that the nobles of Portugal sent secretly to pray Catherine's father, in the name of the patriots, to accept the throne of Portugal."

372. Coherence of the Paragraph. The thought in a paragraph, to be coherent, should be connected and deve-

loped in a logical order. That is to say, the paragraph should be so constructed that one sentence leads on naturally to the next, and the mutual relation of all the sentences in the paragraph should be clearly seen. If the sentences which should naturally come together are separated, the result is "incoherence" and shows confusion of thought.

The order of sentences will vary according to the topic discussed. It may be the order of time in a relation of events or the order of cause and effect; again, a general proposition may be followed by illustrations and proofs, or a number of statements may lead up to a conclusion.

Let us now look once more at the paragraph, Example 1, already quoted from Addison. The main idea (that a man with a cultured imagination enjoys many pleasures denied to those who do not possess such an imagination) is set forth in the first sentence and is, therefore, in the most emphatic position. The two sentences that follow tell us how pictures, statues, books, Nature herself, afford him a delight denied to others. These sentences, therefore, may be said to amplify the main idea by illustrations which are placed in logical order. The fourth sentence rises to a *climax* as it suggests that everything that he sees provides such a man with enjoyment. This paragraph is, therefore, excellently planned and carefully composed. The sentences are of varied length. The style is clear and simple, dignified and pleasing.

In describing a person it is usually advisable to mention all the items of physical appearance before giving an account of the dress. But there is no need to mention such details as ears, eye-brows, or feet, unless there is something remarkable about them. Only those things should be described which stand out prominently. Similarly, other features should be mentioned only if they are excessively large or small, or have some other peculiarity. As far as the dress is concerned, mention should be made only of those points which distinguish a man from other people. Study the following paragraph from Galsworthy's *A Portrait*:

It is at the age of eighty that I picture him without the vestige of a stoop, rather above middle height, of very well-proportioned figure, whose flatness of back and easy movements were the admiration of all who saw them. His iron-grey eyes had lost none of their colour, they were set in deep, so that their upper lids were invisible, and had a peculiar questioning directness, apt to change suddenly into twinkles. His head was of fine shape—one did not suspect that it required a

specially made hat, being a size larger than almost any other head; it was framed in very silky, silvery hair, brushed in an arch across his forehead, and falling in becoming curves over the tips of his ears; and he wore always a full white beard and moustaches, which concealed a jaw and chin of great determination cleft by a dimple His nose had been remarked in his early boyhood; it was the nose of a thinker, broad, and of noticeable shape. The colour of his cheeks was a fine dry brown; his brow very capacious, both wide and high, aud endowed with a singular serenity. But it was the balance and poise of his head which commanded so much attention. In a theatre, church, concert-hall, there was never any head so fine as his, for the very hair and beard lent to its massiveness, curious grace and delicacy.

That this paragraph possesses order is quite evident. Only those features have been described that are characteristic and prominent. Everything that is not notable has been left out.

373. Violation of the principle of Coherence. In the following paragraph the order of time is unjustifiably neglected :—

"At the age of eight Charles received knighthood and was invested with the Order of the Garter Soon after his birth he had been proclaimed Prince of Wales and Earl of Chester."

Here the order of time is reversed. The last sentence should come first, and the first second.

374. Connection of Sentences. The relation of each sentence in a paragraph to its neighbours should be made as clear as possible. This can be made explicit in several ways:

(1) By the use of suitable conjunctive phrases, such as: *but, moreover, and, hence, on the other hand, further, again, therefore, still, on the contrary, however, besides, at the time, also, in short.*

For example, in the following paragraph, note the force of *moreover, on the contrary,* and *so* :—

"He was certainly a weak student in the class. *Moreover,* he would never admit it. *On the contrary,* he boasted of his ability. *So* it was not surprising that he failed in the University Examination."

Here is another example in which the connectives are usefully employed :—

"It is well to be impressed with a sense of the difficulty of judging about others; *still* judge we must, *because* the purposes of life require it."

(2) By repeating what we wish to refer to. The repetition need not be literal. It may be introduced by phrases like "*as*

we have already stated," "*we have now proved,*" "*we again repeat,*" "*it was said before.*" For example :—

"There is no need to comment on his unfaithfulness. But, *as I have already said*, it was constitutional with him."

(3) By arrangement of words, as by inversion in the following :—

"The times which shine with the greatest splendour in literary history are not always those to which the human mind is most indebted. Of this we may be convinced, by comparing the generation which follows them with that which had preceded them."

The shifting of the words "*of this*" from their grammatical place after "convinced" serves to knit the two statements more closely together by referring clearly to what goes before.

375. Emphasis. The proper distribution of *emphasis*, on which the *balance* of the paragraph depends, is closely connected with the logical development of thought. What is still more important is that the space devoted to each sentence should be in proportion to the importance of the idea it expresses. Care should also be taken to emphasize the main idea, by placing it either at the beginning or at the end of the paragraph, preferably the beginning; for there it occupies a prominent position, and can be readily developed throughout the remainder of the paragraph. But sometimes, where a series of sentences is designed to lead up gradually to a climax, a more telling effect is gained by placing it at the end.

Emphasis can be secured in the following ways :—

(1) *By summarizing at the end the point of the paragraph.*

(2) *By confirming the statement made in the topical sentence.*

(3) *By making 'several consecutive sentences iterate or illustrate the same theme.'*

(4) *By leading up to a climax.*

(1) **By Summarizing at the End the Point of the Paragraph.** Study the following paragraph in which the concluding sentence sums up the point of the paragraph in the most effective manner.

Sectarians hold that Religious Education should be given in all schools. They argue that godless Education degrades the moral tone of a student, and makes him irresponsible and impious. Free thinkers hold an entirely opposite view. They argue that conscience, 'the voice of God within', should be kept sacred, and not be forced to accept

anything against its inclinations. *The question for us to decide is which course will be more conducive to the progress of the coming generation.*

(2) **By Confirming the Statement made in the Topical Sentence.** In the following paragraph the statement made in the topic sentence is confirmed in the last sentence.

There is no fear that he would fail in his enterprise. Sincere in his motives, honest in his dealings, conscientious in his work, he has, with an iron will, begun the work, to bring it to a successful issue. He sees no friend, attends no function, indulges in no luxury. Day and night he toils, and cares not what the people will speak of him *For such a determined soul, there can certainly be no fear of failure.*

In this paragraph the central idea, 'the fear of failure' is confirmed in the last sentence, which forms such an effective close.

(3) **Parallel Construction.** Consecutive sentences which repeat or elaborate the same idea gain vigour and emphasis by being formed in the same manner. *Parallel Construction* is the name given to such a formation of sentences :—

"If there was any man with whom Walpole could have consented to make a partition of power, that man was Lord Townshend. *They were* distant kinsmen by birth, near kinsmen by marriage. *They had been* friends from childhood. *They had been* schoolfellows at Eton. *They were* country neighbours in Norfolk. *They had been* in office together under Godolphin. *They had gone* into opposition together when Harley rose to power. *They had been* persecuted by the same House of Commons. *They had,* after the death of Anne, been recalled together to office. *They had again been* driven out by Sunderland and had again come back together when the influence of Sunderland declined."

—*Lord Macaulay.*

(4) **Climax.** If a paragraph contains several statements of varying importance or emphasis, it is advisable to arrange them in an ascending scale. This allows us to finish most effectively, *i.e.* with what is most emphatic and most impressive. For example, mark the close of Burke's impeachment of Warren Hastings :—

"I impeach him in the name of the Commons of Great Britain in Parliament assembled, whose parliamentary trust he has betrayed. I impeach him in the name of all the Commons of Great Britain, whose national character he has dishonoured. I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted, whose properties he has destroyed, whose country he has laid waste and desolate. I impeach him in the name and by virtue of those eternal laws of justice which he has violated. I impeach him in the name of human nature itself, which he has carefully outraged, injured, and oppressed in both sexes, in every age, rank, situation, and condition of life."

376. Variety. Now that we have stated that a paragraph must have unity and development, and have suggested the ways in which emphasis can be secured, have we left any possibility of differences of form between one paragraph and another? Is variety possible? Yes, we can still introduce a good deal of variety into a paragraph by making the sentences vary in their length and structure. In a good paragraph there is an alternation of long and short sentences; the opening words of different sentences vary as far as possible in their grammatical character; a judicious use of active and passive, direct and indirect, assertive and interrogative sentences is made to prevent monotony or weariness.

Study the following paragraph. Notice the alternation of long and short sentences, and also the variety in the construction of the sentences.

The money was paid. But this was not enough. The late events in the south of India had increased the financial embarrassments of the Company. Hastings was determined to plunder Chet Singh, and, for that end, to fasten a quarrel on him. Accordingly, the Rajah was now required to keep a body of cavalry for the service of the British Government. He objected and evaded. This was exactly what the Governor-General wanted. He had now a pretext for treating the wealthiest of his vassals as a criminal. "I resolved"—these are the words of Hastings himself—"to draw from his guilt the means of relief to the Company's distresses, to make him pay largely for his pardon, or to exact a severe vengeance for past delinquency." The plan was simply this,—to demand larger and larger contributions till the Rajah should be driven to remonstrate, then to call his remonstrance a guilt, and to punish him by confiscating all his possessions.—Macaulay: *Warren Hastings.*

377. Mutual Relation of Paragraphs. In an essay, or a chapter, the paragraphs should obey the same rules as the sentences in the paragraph. That is, the paragraphs should be relevant: they should be long or short according to the importance of their matter; they should come in natural and orderly sequence; and should, if necessary, be linked by *connectives* which serve as useful links to paragraphs:—

"The next thing he did was"

"But this was not the only thing we saw"

"It may be remarked here"

"This is not all"

"There is no question that"

"I say this because"

"Another matter remains to be noted"

"The sequel is well-known"

"The result remains to be described ;"
"What actually happened was this ;"
"Such was the state of affairs, when"
"To account for this fact, we must remember etc."
"In taking leave of this part of our subject, we may note, etc."
"Events served to reveal the truth of his argument ;"
"The worst was now over ;"
"The issue was clear"
"As we have seen"
"It remains to mention"
"This reminds me of"
"It is a convenient occasion to remark/remember"
"Another consideration no less cogent"
"This is further confirmed by"
"The value of this observation is, however, discounted to a great extent when we consider"

STUDIES IN THE PARAGRAPH

378. Study the following paragraphs. You will see how these paragraphs have been constructed and how beautiful thoughts have been expressed in a wonderfully beautiful way.

Example 1. The sea—this truth must be confessed—has no generosity. No display of manly qualities—courage, hardihood, endurance, faithfulness—has ever been known to touch its irresponsible consciousness of power. The ocean has the conscienceless temper of a savage autocrat spoilt by much adulation. He cannot brook the slight appearance of defiance, and has remained the irreconcilable enemy of ships and men ever since ships and men had the unheard-of audacity to go afloat together in the face of his frown. From that day he has gone on swallowing up fleets and men without his resentment being glutted by the number of victims—by so many wrecked ships and wrecked lives. To-day, as ever, he is ready to beguile and betray, to smash and to drown the incorrigible optimism of men who, backed by the fidelity of ships, are trying to wrest from him the fortune of their house, the dominion of their world, or only a dole of food for their hunger. He is not always in the hot mood to smash, he is always stealthily ready for a drowning. The most amazing wonder of the deep is its unfathomable cruelty.

—Conrad : *The Mirror of the Sea.*

This paragraph possesses *Unity*. Its *theme* is '*The unfathomable cruelty of the sea.*' The average man does

not think the sea very cruel, so the writer begins with a gentle remark with which everyone can easily agree: '*The sea has no generosity.*' Then, sentence by sentence, he portrays the enmity of the sea for man, and leads us up to the climax, where (in the last sentence) he tells us of its '*unfathomable cruelty.*' So the whole paragraph is, in itself a united whole, and embodies one thought only.

Example 2. "He blenches not! he blenches not!" said Rebecca. "I see him now; he leads a body of men close under the outer barrier of the barbican. They pull down the piles and palisades; they hew down the barriers with axes. His high black plume floats abroad over the throng, like a raven over the field of the slain. They have made a breach in the barriers—they rush in—they are thrust back! Front-de-Boeuf heads the defenders; I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand, and man to man. God of Jacob! it is the meeting of two fierce tides—the conflict of two oceans moved by adverse winds."—From *Ivanhoe.*

How does the writer succeed in giving *life, vividness* to his sketch? (1) It is written in the *present tense.* You see the fight. Write it out in the past tense and see how it loses power. (2) The sentences are short and direct. (3) No connectives are used. They are unnecessary, because the thoughts are so closely connected. (4) The language is simple but *varied.* Study the use of such appropriate verbs as 'blenches,' 'leads,' 'pull,' 'hew,' 'floats,' 'rush,' 'heads,' 'thrust,' and 'throng.' (5) The likenesses used are simple, but very striking. (6) The climax is perfect, nothing stronger can be imagined for the purpose The effect of all these combined is at once lucid and pleasing.

Example 3. It is a mistake to think that the old poets who lived before Wordsworth, did not care much about Nature because they did not describe it much They preferred writing about great hills; but they sat on the great hills to write it. They gave out much less about Nature, but they drank in, perhaps, much more. They painted the white robes of their holy virgins with the blinding snow at which they had stood all day. They blazoned the shields of their paladins with the purple and gold of many heraldic sunsets. The greenness of a thousand green leaves clustered into the live green figure of Robin Hood. The blueness of a score of forgotten skies became the blue robes of the Virgin. The inspiration went in like sunbeams and came out like Apollo.
—*Chesterton.*

Here we have a paragraph full of brilliant colours. The 'blinding white,' the 'glittering red,' the 'bright green' and the 'dazzling blue'—are a few of the colours that make the paragraph sparkle.

Example 4. All beyond and about is the great field of the hills; the plover, the curlew, and the lark cry there; the wind blows as it blows in a ship's rigging, hard and cold and pure, and the hill-tops huddle one behind another, like a herd of cattle, into the sunset.

This is a passage from that great unfinished fragment of Stevenson's "Weir of Hermiston," where he talks of his beloved hills of the Scottish lowlands.

The description stands out, sharp, clear-cut, poignant, as any landscape on a painter's canvas. Contrast with this picture of the softer tones of a Northern sky a haunting memory of the hard, set colours of the Eastern desert. It is Kinglake's description of the Dead Sea in "Eothen."

The sea was walled up by its blank hills piled high over hills, pale, yellow, and naked......There was no fly that hummed in the forbidden air, but, instead, a stillness; no grass grew from the earth, no weed peered through the void sand; but trees borne down by Jordan in some ancient flood, spread out their grim skeleton arms all scorched and charred to blackness by the heats of the long silent years.

It is interesting to linger over these two pictures, as different in character as a water-colour from an etching, and alike only in fidelity to their subjects, and to balance the intellectual delight we can derive from the pure artistry of words with the varying emotions which are aroused.

Example 5. The sea breeze came in freshly with the tide, and blew the fog away; and the little waves danced for joy around the buoy, and the old buoy danced with them. The shadows of the clouds ran races over the bright blue bay, and yet never caught each other up; and the breakers plunged merrily upon the wide white sands, and jumped up over the rocks, to see what the green fields inside were like, and tumbled down and broke themselves all to pieces, and never minded it a bit, but mended themselves and jumped up again.

—Charles Kingsley: *Water Babies.*

This is a perfect description of waves. Note all the words in this extract that express action, or tell what is done. Mark the descriptive words that make the picture so real and life-like.

Example 6. At length, what we so much apprehended actually came to pass. We heard some shots fired, and then our ears were struck by wild and barbarous shoutings. The whole of us stopped in dismay, and men and animals, as if by common instinct, like a flock of small birds when they see a hawk at a distance, huddled ourselves together into one compact body. But when we in reality perceived a body of Turcomans coming down upon us, the scene instantly changed. Some ran away; others, and among them my master, losing all their energies, yielded to intense fear, and began to exclaim, 'Oh Allah!—Oh Imams!—, Oh Mohammed the Prophet; we are gone! we are dying! we are dead!' The muleteers unloosed their loads from their beasts, and drove them away. A shower of arrows, which the enemy discharged as they came on,

achieved their conquest, and we soon became their prey. The invaders soon fell to work upon the baggage, which was now spread all over the plain.—Morier: *The Adventures of Hajji Baba.*

This paragraph describes vividly, effectively and naturally, Hajji Baba's encounter with the Turcomans. The account is not without a certain merry humour. Some members of the caravan run away, while others, instead of striking a blow in self-defence, give themselves up to fear and prayers, believing, perhaps, that 'more things are wrought by prayer than this world dreams of'. But you laugh at them. Such is the description that it remains engraved on our memory.

Example 7. Martin plunged into the wood, following the buck and leopard, for that was his way home He had not gone far when he heard an unusual sound ahead of him—leaves rustling violently, and the ground trampled. He hurried in the direction. He found the leopard on the buck's back, tearing him with teeth and claw. He walked resolutely up, and laid his hands on the buck's leg. The leopard flew at his head with a frightful yell, flaming eyes, and jaws and claws distended. He had but just time to catch her by the throat before her teeth could crush his face. The two pairs of eyes flashed at one another—and now the man's were almost as furious as the brute's. She found he was throttling her, and made a wild attempt to free herself, in which she dragged his cowl all over his face and blinded him, and tore her claw out of his shoulder, flesh and all: but still he throttled her with hand and arm of iron. Presently her long tail, that was high in the air, went down. "Aha!" cried Martin joyfully, and gripped like death; next her body lost its elasticity, and he held a choked and powerless thing: he gripped it still till all motion ceased, then dashed it to the earth.

Charles Reade: *The Cloister and the Hearth.*

This paragraph describes vividly and faithfully Martin's encounter with the leopard. It is a good example of perfect narrative. Here all the points are arranged in the most effective order; all the events are described in the order in which they occurred. Every sentence in the paragraph bears directly upon the subject with which it deals. The concluding sentence is perhaps the most effective: it holds the reader's attention. You will do well to attempt narrative paragraphs on this model.

Example 8. The personal and moral characters of the two chiefs were still more strikingly opposed, and emblematic of the sides they severally led. Both were distinguished by the unwearied perseverance, the steady purpose, magnanimous soul, which are essential to glorious achievement: both were indefatigable in activity, and iron in constitution But, in other respects, their minds were as opposite as were the poles asunder. Napoleon was covetous of glory, Wellington was impressed with duty: Napoleon was reckless of slaughter, Wellington was sparing of blood: Napoleon was careless of his word, Wellington was inviolable

in faith. Treaties were regarded by the former as binding only when expedient—alliances valid only when useful: obligations were regarded by the latter as obligatory, though ruinous—convention as sacred, even when disgraceful. Napoleon's wasting warfare converted allies into enemies; Wellington's protecting principle changed enemies into friends. The former fell, because all Europe rose up against his oppression: the latter triumphed, because his principles were such that all Europe was at last glad to place itself under his guidance. There is not a proclamation of Napoleon to his soldiers in which glory is not mentioned, not one in which duty is alluded to: there is not an order of Wellington to his troops in which duty is not inculcated, nor one in which glory is mentioned.

In this paragraph the character of Napoleon is contrasted with that of Wellington. Their chief qualities are admirably set forth. All the sentences are devoted to the elucidation of one topic, which is given in the first sentence. Such contrasted statements produce a vivid and dramatic effect.

Example 9. There is a current impression that it is unpleasant to have to run after one's hat. Why should it be unpleasant to the well-ordered and pious mind? Not merely because it is running, and running exhausts one. The same people run much more eagerly after an uninteresting leather ball than they will after a nice silk hat. There is an idea that it is humiliating to run after one's hat; and when people say it is humiliating they mean that it is comic. It certainly is comic; but man is a very comic creature and most of the things he does are comic—eating, for instance. And the most comic things of all are exactly the things that are most worth doing—such as making love. A man running after a hat is not half so comic as a man running after a wife.

—*G. K. Chesterton.*

Here is a paragraph from a modern writer. Mark how he expresses every day matters in the most effective manner. To run after one's hat is not less comic than to run after one's wife: this conclusion is reached by a series of sentences leading up to the climax.

Example 10. He made an administration so chequered and speckled; he put together a piece of joinery so crossly indented and whimsically dove-tailed; a cabinet so variously inlaid; such a piece of diversified mosaic; such a tessellated pavement without cement; here a bit of black stone and there a bit of white; patriots and courtiers; King's friends and republicans, Whigs and Tories, treacherous friends and open enemies; that it was indeed a very curious show, but utterly unsafe to touch and unsure to stand on. The colleagues whom he had assorted at the same boards stared at each other, and were obliged to ask: "Sir, your name?"—"Sir, you have the advantage of me"—"Mr Such-a-One?"—"I beg a thousand pardons." I venture to say it did so happen that persons had a single office divided between them who had never spoken to each other in their lives, until they found themselves, they knew not how, pigging together, heads and points, in the same truckle-bed.

This is a paragraph from Burke's description of a Cabinet which he strongly disliked. He speaks with bitter contempt

of the creator of the Cabinet. Note how the orator, feeling or feigning indignation, first strings together a series of short, biting jeers, to ridicule the Government he attacks. His skilful comparisons heighten the effect. Next he makes a sober statement enlightened by an imaginary dialogue; the paragraph reaches its climax in the effects produced by the division of the spoils of office between persons who had never spoken to each other in their lives.

Example 11. When such was the state of the region inhabited by the most luxurious portion of society, we may easily believe that the great body of the population suffered what would now be considered as insupportable grievances. The pavement was detestable, all foreigners cried shame upon it The drainage was so bad that in rainy weather the gutters soon became torrents...... This flood was profusely thrown to right and left by coaches and carts. To keep as far from the carriage road as possible, was therefore the wish of every pedestrian. The mild and timid gave the wall. The bold and athletic took it. If two roisterers met, they cocked their hats in each other's faces, and pushed each other about till the weaker was shoved towards the kennel. If he was a mere bully he sneaked off, muttering that he should find a time. If he was pugnacious, the encounter probably ended in a duel behind Montague House.

This is a paragraph from Macaulay dealing with a very unpromising topic. But is it dull and dreary reading? No! Though Macaulay writes about *The Condition of London streets two hundred years ago*, he presents his material in an extremely interesting manner. We do not feel any monotony here, nor any identity in the structure or length of sentences. We willingly call to the mind's eye the picture of the thing described; we may say that the paragraph *impresses* us, has *force*, and *stirs our imagination.* Analyse the paragraph, and you will see how unity adds to its force. The opening sentence sets forth the subject of the paragraph. The sentences that follow are all carefully knit together, and support and amplify the statement made in the first sentence. By reading paragraphs like this we come to believe that "Macaulay never wrote an obscure or dull paragraph in his life." We see what he wishes us to see.

THE WRITING OF SINGLE PARAGRAPHS

379. How to write a paragraph. In examinations students are often asked to write short, separate paragraphs, instead of essays, on subjects of ordinary interest. Such single paragraphs are really miniature essays, but the same principles as we have discussed above for the construction of paragraphs must be followed :—

(1) The principles of Unity and Coherence must be kept in mind. A paragraph must treat of one definite subject, and must follow a logical order of thought.

(2) The rules about the topical and concluding sentences should be borne in mind.

(3) The language should be simple, the style direct, and the sentences short.

(4) As a paragraph is limited, all digressions and irrelevant matter must be avoided. Write only what strikes you most.

(5) Don't attempt to write many short paragraphs when only one is needed.

380. Study carefully the following paragraphs :—

I. NARRATIVE AND DESCRIPTIVE PARAGRAPHS

1. An Indian Famine

Day again followed day torridly, unwinkingly ; and day after day the lightning-festival continued, as if the great God and his goblins were holding celestial revel. But rain was withheld ; and the rice sown in the mud of that first shower perished...... The roads were beginning to be lined with living skeletons, wandering processions drifting aimlessly, anywhere, they did not know where. People were migrating to the towns and larger villages ; but these held no food. They were like so much chaff, at the mercy of rumours that fanned them hither, thither.

—*Edward Thomas.*

2. An Interior

Its delicate walls were tinged like a blush ; its floor was waxed ; a square of brilliant carpet covered its centre ; its small round table shone like the mirror over its hearth ; there was a little couch, a little chiffonier; the half-open crimson silk door of which showed porcelain on the shelves; there was a French clock, a lamp ; there were ornaments in biscuit china ; the recess of the single, ample window was filled with a green stand bearing three green flower-pots, each filled with a fine plant glowing in bloom ; in one corner appeared a gueridon (round stand) with a marble top, and upon it a work box and glass filled with violets in water. The lattice of this room was open. The outer air breathing through, gave freshness, the sweet violets lent fragrance.

—Charlotte Bronte : *Villite.*

3. A Stage Coachman

He has commonly a broad, full face, curiously mottled with red, as if the blood had been forced by hard feeding into every vessel of the skin ; he is swelled into jolly dimensions by frequent potations of malt liquor, and his bulk is still further increased by a multiplicity of coats, in which he is buried like a cauliflower—the upper one reaching to his heels. He wears a broad-brimmed, low crowned hat ; a huge roll of coloured handkerchief about his neck, knowingly knotted and tucked in at the bosom ; and has in summer time a large bouquet of flowers in his buttonhole, the present, most probably, of some enamoured country lass. His waist-coat is commonly of some bright colour, striped, and

his small clothes extend far below his knees to meet a pair of jockey-boots which reach about half-way up his legs

—Washington Irving : *The Sketch Book.*

4. A River Scene

A wide plain, where the broadening Floss hurries on between its green banks to the sea, and the loving tide, rushing to meet it, checks its passage with an impetuous embrace. On this mighty tide the black ships—laden with the fresh-scented fir planks, with rounded sacks of oil-bearing seed, or with dark glitter of coal—are borne along to the town of St. Ogg's, which shows its aged, fluted red reefs and the broad gables of its wharves between the low wooded mill and the river brink, tinging the water with a soft purple hue under the transient glance of this February sun.—George Eliot : *The Mill on the Floss.*

5. Srinagar (Kashmir)

The capital, Srinagar, is built on the banks of the fresh water lakes formed of live springs and streams. The river Jhelum runs through the town, and is connected with the lakes by means of a canal wide enough to admit boats. Two wooden bridges span the river. The houses are of timber, well-built, with two or three storeys. Most of them have pretty gardens, and many of them have canals with pleasure-boats, communicating with the lakes. The islands in the lakes are well laid out in delightful gardens as also the sides of the hills around from which beautiful views can be obtained of the town, river, banks, canals, lakes, islands and gardens. The Shalimar Gardens with their canals, fountains, summer-houses, poplar avenues and carpets of emerald turf, make an unerring appeal to the lovers of nature and art.—*Bernier.*

6. A Landscape

You see, then, from this spot, the plain of Piedmont, on the north and south, literally as far as the eye can reach ; so that the plain terminates as the sea does, with a level blue line, only tufted with woods instead of waves, and crowded with towers of cities, instead of ships Then in the luminous air beyond and behind this blue horizon line, stand, as it were, the shadows of mountains, they themselves dark, for the southern slopes of the Alps of Lago Maggiore and Bellinzona are all without snow ; but the light of the unseen snowfields, lying level behind the visible peaks is sent up with strange reflection upon the clouds ; an everlasting light of calm Aurora in the north.—*Ruskin.*

7. A Fight with a Bear

As in a mist he heard a twang. He glanced down. Denys, white and silent as death, was shooting up at the bear. The bear snarled at the twang but crawled on. Again the cross-bow twanged, and the bear snarled and came nearer. Again the cross-bow twanged, and the next moment the bear was close upon Gerard, where he sat, with hair standing stiff on end, and eyes starting from their sockets, palsied. The bear opened her jaws like a grave, and hot blood spouted from them upon Gerard as from a pump. The bough rocked. The wounded monster was reeling ; it clung, it struck its sickles of claws deep into the wood ; it toppled, its claws held firm, but its body rolled off and the sudden shock to the branch shook Gerard forward on his stomach with his face upon one of the bear's straining paws. At this, by a convulsive effort,

she raised her head up, up, till he felt her hot fetid breath. Then huge teeth snapped together loudly close below him in the air, with a last effort of baffled hate. The ponderous carcass rent the claws out of the bough, then pounded the earth with a tremendous thump. There was a shout of triumph below, and the very next instant a cry of dismay; for Gerard had swooned, and without an attempt to save himself, rolled headlong from the perilous height.

—Charles Reade : *The Cloister and the Hearth.*

8. Getting up on Cold Mornings

On my first movement towards the anticipation of getting up I find that such parts of the sheets and bolster as are exposed to the air of the room are stone-cold. On opening my eyes, the first thing that meets them is my own breath rolling forth, as if in the open air, like smoke out of a chimney. Think of this symptom. Then I turn my eyes sideways and see the window all frozen over. Think of that. Then the servant comes in. 'It is very cold this morning, is it not?'—'Very cold, sir.' —'Very cold indeed, isn't it?'—'Very cold indeed, sir.'—'More than usually so, isn't it, even for this weather?' (Here the servant's wit and good-nature are put to a considerable test, and the inquirer lies on thorns for the answer.) 'Why, sir......I think it is' (Good creature! There is not a better or more truth-telling servant going.) 'I must rise, however, —get me some warm water. Here comes a fine interval between the departure of the servant and the arrival of the hot water; during which, of course, it is of no use to get up.—*Leigh Hunt.*

9. A Walking Tour

Now, to be properly enjoyed, a walking tour should be gone upon alone. If you go in a company, or even in pairs, it is no longer a walking tour in anything but name; it is something else and more in the nature of a picnic. A walking tour should be gone upon alone, because freedom is of the essence; because you should be able to stop and go on, and follow this way or that, as the freak takes you; and because you must have your own place, and neither trot alongside a champion walker, nor mince in time with a girl. And then you must be open to all impressions and let your thoughts take colour from what you see. You should be as a pipe for any wind to play upon.—*Robert Louis Stevenson.*

10. Sharpening a Scythe

There is an art also in the sharpening of a scythe and it is worth describing carefully. Your blade must be dry, and that is why you will see men rubbing the scythe-blade with grass before they whet it. Then also your rubber must be quite dry. The scythe you stand upright, with the blade pointing away from you, and you put your left rubber first down one side of the blade-edge and then down the other, beginning near the handle and going on to the point and working quickly and hard. When you first do this you will, perhaps, cut your hand but it is only at first that such an accident will happen to you.

To tell when the scythe is sharp enough this is the rule. First the stone clangs and grinds against the iron harshly; then it rings musically to one note; then, at last, it passes as though the iron and stone were exactly suited. When you hear this, your scythe is sharp enough.—*Hilaire Belloc.*

11. A Motor Car Accident

Only last year I witnessed what might have been a fatal accident. I was out for a stroll on the Mall. At the cross-roads near the General Post-Office I saw a car coming down, which swept round the corner of the road and crashed into another coming up. Happily no one was killed but several people sustained injuries. The driver was knocked senseless. The two cars were completely wrecked The policeman on point duty had raised his hand to stop one of those cars. But coming as it was at the speed of about forty miles an hour the driver could not stop it in time.

12. A Moonlit Night

The moonlit sky at night is a very pleasing sight. The heavens are bathed in "a faint, elfin and golden light." Countless stars like clustering gems hang sparkling in the sky. Some are bright, some are faint. The sight of the moon surrounded by stars is bewitching to a sensitive mind. Her beauty is not marred by the clouds, and with a maidenly grace she moves across the sky. Wordsworth says:

"The moon doth with delight
Look round her when the heavens are bare."

And Keats writes:—

"Tender is the night,
And haply the Queen-moon is on her throne,
Clustered around by all her starry Fays."

13. The Sky during the Day

The eastern sky is flushed with light. The sun with his resplendent beauty makes his appearance. The whole world is bathed in his golden rays. There is in the air a tremor of wakefulness. Flowers blossom, the grass shines in the glorious rays of the sun, the birds sing. Nature welcomes her guest. "The sunshine is a glorious birth."

Higher and higher he ascends, and there is a burst and a glow of gold. At noon he stands in the meridian. His heat becomes intolerable. But now he shines in all his glory and splendour, and dazzlingly brilliant is his face. Then he goes down in the heavens in the west and loses his magnificence. Again there is a flood of golden light encircling the horizon. At last,

"The weary sun turns to his rest,
Lingering like an unloved guest."

The red-faced sun sinks down, and the day comes to an end.

14. A River-side

The river-side attracts all, young and old, rich and poor. One beholds long stretches of sand sloping from the edges of the land down to the river. The sight of the waves playing with the pebbles is charming. Small boys play by the river-side. How sprightly and gay they look! They gather pebbles—the 'shining little stones.' When the waves recede, the patches of watery sand are left behind. River weeds, red and white and blue, look pretty in the water as they come floating along. When the tide comes in, how interesting it is to watch

the waves! Standing on the bank we watch the grand view of the river. There is 'water, water everywhere.' The bank is painted 'all with variable flowers' that 'their fragrant odours yield.'

II. REFLECTIVE AND EXPOSITORY PARAGRAPHS

1. Beauty

Permanent beauty is not that which consists of symmetry of form, dignity of mien, gracefulness of colour, or regularity of features; because age and disease, to which we are all liable, and from which none are exempt, will sooner or later destroy all these. That alone is permanent beauty which arises from the purity of the mind, the sanctity of the heart, the agreeableness of the manners, the chasteness of the conversation. If the outward form be handsome it appears to be a great advantage; and if it be not so, the inner better beauty is easily discerned and as justly appreciated. (*Adapted*)

2. War

War is organised cruelty. Those who think they can restrict its barbarities will find in the end that savagery is of its essence, and that civilised warfare only means that men have changed the instruments and methods of torture. The sum total of the agony inflicted on mankind by war was never as great as it proved to be in the World War of 1914-18.—*Lloyd George.*

3. Work

There is a cant about work as there is about most other human necessities. Call it the hateful thing. Shun it, if you will. Escape it, if you can. Then go a-seeking for endless leisure and perpetual pleasure. In the end, return from the quest more toil-worn than though you had never flung away the chains. The workman for the work's sake does not think too much about it. He begins, continues, drops at the job, because the urge spurs and drives and will not be stayed. Nor is he always taxing his mental and spiritual temperament to discover the reactions to his malady. The more it besets him, the more he enjoys it. In his own perversity lies his happiness. The sharper the attack, the keener the emotional tension, which is both his stimulus and reward. Work, as most of us realize when we return to it after summer leisure, is more to be desired than pleasure. But in that first chilly glance, it does not look as though it were (*Adapted*)

4. The Virtue of Perseverance

Perseverance is the very hinge of all virtues. We fail in our undertakings in the world, not because we lack talents, but because we have no strength of will and tenacity of spirit to carry out our schemes. We sometimes waste our force on imaginary difficulties—difficulties which melt into the nothingness of a dream before dogged perseverance. It has been well said: "Patience and perseverance will overcome mountains." The smallest brook on the earth, by continuing to run, has hollowed out for itself a considerable valley to flow in. Let us, therefore, extol the virtue of perseverance. Without it all the rest are little better than fancy gold, which glitters in your purse, but when taken to market proves to be slate or cinders. (*Adapted*)

5. Charity

" Charity is a universal duty, which is in every man's power sometimes to practise ; since every degree of assistance given to another, upon proper motives, is an act of charity, and there is scarcely any man in such a state of indigence, as that he may not, on some occasions, benefit his neighbour. He that cannot relieve the poor, may instruct the ignorant ; and he that cannot attend the sick, may reclaim the vicious. He that can give little assistance himself may yet perform the duty of charity, by inflaming the ardour of others and recommending the petitions which he cannot grant, to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirsty a cup of cold water, shall not lose their reward—*Johnson.*

6. Man's Capacity for Mental Development

Great as man is, he may still be greater ; for he is capable of improvement to an extent of which he can form no adequate conception. The flowers that bloom in our gardens are not more beautiful than those that grew in Eden. The sun does not shine more brightly on us than he did on Adam. The sea is not more grand now than when the old Phoenicians disturbed its stillness. All material things soon reach a point beyond which they cannot go. Instinct grows apace, and the animals are soon complete in all their faculties and powers. It is different with man ; he goes on improving Ten thousand monuments attest his progress. Heroes may sigh for more worlds to conquer, but the world of mind is without limit. The more we learn, the more anxious we are to learn, the less is our labour and the greater our progress.

" Yet all experience is an arch wherethro'
Gleams that untravell'd world, whose margin fades
For ever and for ever when I move."

III PARAGRAPHS ON QUOTATIONS

Write a paragraph on each of the following :—

(*a*) **Hope springs eternal in the human breast ;**
Man never is, but always to be blest.

(*b*) **What's in a name ? that which we call a rose,**
By any other name would smell as sweet.

(c) **It is an ill wind that blows nobody good.**

(*Punjab University, B.A. 1924*)

Ans. (*a*) Hope ever springs anew in the human heart. However disheartened one may feel at times, however gloomy and dark may be the path of his life, he ever hopes that darkness will one day vanish, and that his path will be illuminated with a radiant light. We may be passing through the darkest days, but we always think that there will be a bright morrow. Though the sky may be overcast with the darkest clouds, we believe that there is a silver lining to every sable cloud. We may walk through the briars and brambles of this world, still we believe that thistles will bring forth beautiful blossoms. Hope is the inalienable birth-right of man. The sick man hopes to be well one day, the poor man hopes to be rich ; and the student who fails in the examination hopes to pass next year. Thus hope is the most priceless possession of man.

(*b*) Names are, after all, no more than conventional symbols for communicating ideas amongst human beings. They are often the most arbitrary coinage and can claim no specific and inalienable relationship with the objects they are attached to or their attributes. The soul of things is always much more important than their accidental nomenclature. A fond father may name his newly-born child Hercules or Apollo : if, as the chances are, he is not strong and brave like the former, or beautiful and musical like the latter, and, on the other hand, is timid and cowardly, or ugly and deaf to music, the grand name will make him look only the more ridiculous. On the contrary, even if a rich man is named *'Gariba'* (Mr. Pauper), all will hasten to show him respect and flatter him. This proves that names are mere convenient and handy labels, intrinsically meaningless, and can often be transposed without any real loss or difference in values.

(*c*) There is a soul of good in things evil. There is in the world nothing that is not conducive to good in one form or another. Misfortunes sometimes prove blessings in disguise. Poverty is not a curse but a cradle of greatness. Even the most dreadful calamities may be positive benefits to us. A man may be affected by a terrible disease, but who knows after his recovery he may enjoy even better health than he ever enjoyed before ? The outcasts and the dregs of society exhibit at times, greater nobility of soul and spirit of sacrifice than the so-called upper classes. Truly says Tennyson :

" O yet we trust that somehow good
Will be the final goal of ill."

Or take Shelley :

" O Wind,
If Winter comes, can Spring be far behind ?"

IV. HOW TO COMPLETE PARAGRAPHS

Q. 1. Complete the following paragraphs :—

(*a*) A sense of humour is helpful in many difficult moments...

Or,

(*b*) The captain watched till sunset..............

Or,

(*c*) Look before you leap is only half true...........

Or,

(*d*) It is always a source of gratification to us...........
(*Punjab University, B.A. 1928*).

Ans. (*a*) A sense of humour is helpful in many difficult moments We can get out of many embarrassing situations if we possess a sense of humour. Humour is a great asset in practical life. A student can turn away the wrath of his teacher by submitting a humorous explanation of a fault and thus escape punishment. A servant can soften the anger of his master by inventing a humorous explanation, and a weak man can pacify his furious enemy by talking in a humorous vein. Difficulties disslove in

laughter when there is humour. In *Henry IV*, Shakespeare has created Falstaff—an embodiment of humour. Even when he is unmasked and his cowardice is detected as he flies seeing Prince Hal approaching, he maintains his position by saying that he is a lion who will not touch a Prince. In this and many other ways humour is very useful to a human being.

(*b*) The captain waited till sunset but no ship approached. His own ship was wrecked. He was wondering how to cross the mighty ocean. As the shades of evening were stealing across the sky he once more gazed towards the horizon, but no sail was visible. In the meantime, the ship was sinking fast as the leak was making water rapidly. In despair, he addressed a mute prayer to the skies and prepared himself for death. He thought of his distant wife and infant boy with infinite longing in his wistful eyes. Just at this moment, as if God had been trying the faith of the crew to the utmost, a distant sail was sighted near the horizon. In an instant, despair and inactivity vanished, and all was bustle and joy.

(*c*) "Look before you leap" is only half true. It is good, certainly, to weigh the pros and cons before we act. It is always wise for man never to take a plunge into the deep without thinking of the sharks which may swallow him. But there are occasions when instant action is necessary, when a moment's delay will be ruinous. If at such critical moments we indulge in thinking of consequences, we will be acting foolishly. The swimmer who wants to save a drowning man must at once take a leap into the river, the warrior who is overwhelmed by the enemy must at once begin to strike right and left.

(*d*) It is always a source of gratification to us when we see evil being properly punished in this world and evil-doers reaping 'whatever they sow.' More often evil-doers escape punishment. Many times we see the thief, the criminal, the pick-pocket, the robber, the swindler and the cheat, enjoying the fruit of their evil-doing. It is only in rare cases that the hypocrisy of a villain is exposed and his treachery and deceitfulness brought to light. We are truly gratified when we see the villainy, hypocrisy and rascality of Uriah Heep unmasked by Micawber in *David Copperfield*. Such moments convince us that vice brings its own punishment, and that only virtue triumphs in the long run.

Q. 2. Continue either of the following paragraphs (to the length of about a page) so as to complete the description started by the writer :—

(*a*) 'Altaf did not answer, for his ear was attracted by a sound behind him. It was a peculiar sound too, like something heavy, but not hard, rushing softly over the dead leaves. He turned round with some curiosity. A......................'

Or,

(*b*) 'For these reasons there are not more useful members in a community than merchants. They bring mankind together into a market for mutual exchange of help and service. They distribute the gifts of Nature, find............' (*Punjab University : Inter., 1935*)

Ans. (*a*) *Altaf did not answer for his ear was attracted by a sound behind him. It was a peculiar sound too, like something heavy, but not hard, rushing softly over the dead leaves. He turned round with some curiosity.* A host of locusts had descended on the plain. He could now hear their whizzing and hissing. They seemed, like the innumerable flakes of yellow coloured snow, to descend upon fields, crops, gardens, copses, groves, orchards and palm plantations. They devoured everything they could get. Altaf stood amazed at the awful waste created by the locusts. In a few minutes, green and smiling fields had been turned into barren lands. They had turned a paradise into a desert. The animation of the place was gone : a gloom hung over the plain. Altaf thought that the gods had given up the city and that something or other had angered them. Locusts, indeed, were no uncommon visitation, but they had appeared earlier when the people were not prepared for them. Perhaps some temple had been polluted or some unholy rite practised, or some secret conspiracy spread. The locusts passed away, but they left the people bowed down with grief and loss.

(*b*) *For these reasons there are not more useful members in a community than merchants. They bring mankind together into a market for mutual exchange of help and service. They distribute the gifts of Nature, find* suitable markets to dispose them of and thus increase mutual intercourse and traffic among mankind. They take particular care to disseminate the blessings of Nature to the different regions of the world so that the natives of the several parts of the earth might have a kind of dependence upon one another, and be united together by a common interest. Food often grows in one country, and sauce is made in another. The fruits of Kashmir are dressed with the products of the Punjab and China tea is sweetened by Indian sugar. But all this is possible only due to merchants. They do all they can to utilize the productive powers of a country and render the importation of foreign materials possible. Thus it was impossible for England to engage in the manufacture of cotton and silk, until these materials were imported from the distant shores of India. It would have been impossible for England, America, Japan and Germany to become so rich had the merchants not found India a suitable market for their manufactured goods. So it is clear that the merchants constitute a very useful part of society as they accelerate international commerce, and thus set up a free intercourse between nation and nation.

EXERCISES WITH HINTS ON CHAPTER XIX

Exercise 1. *Describe "A Weary Traveller".*

[*Hints* : Evening : has finished his journey : washes feet : takes food : lies down to rest : sleep speedily comes—no need of soporifics : breathing full deep, snoring : dreams of home, wife, children, friends—sees them in his dream ; or perhaps scenes of journey come up again in dreams. After long, sound sleep, rises refreshed and ready to join again in active work of the world.]

Exercise 2. *Write a paragraph on 'People of your Village.'*

[*Hints* : Name of village ; location, population. Classes of people, Hindu, Mohammadan, etc. Industries followed. Condition of people, wealth, occupation, intelligence, education : prosperous and contented or not, and why. Character of people : industry, civility, honesty,

truthfulness. Any intolerance among the people. Any lazy persons, scandal-mongering men and gossiping old ladies? Any opium-eaters, smokers? Superstitious people, if any.]

Exercise 3. *Write a paragraph on the Radio.*

[*Hints*: Some modern inventions Why the Radio is particularly interesting. A brief description of a Radio set. What can you hear from it? Some remarkable achievements of broadcasting. If I had a first class set in our house, the sort of things I would listen in to. The advantages and disadvantages of the Radio. Suggestions for the best use of it.]

Exercise 4. *Write a paragraph on the 'Uses of Mountains.'*

[*Hints*: Help to condense the moisture of the atmosphere and to bring it down as rain. They are the original sources of springs and rivers, which water and fertilise the earth. They provide us with stones and metals They serve for the production of a vast variety of herbs and trees. They arrest the progress of storms and tempests They protect a country from cold winds. They afford shelter and entertainment to various animals useful to man. Give us millions of beautiful landscapes]

Exercise 5. *Write a short paragraph describing Autumn Rains.*

[*Hints*: Spring and summer are seasons of pleasing landscapes: the birds sing; the flowers blossom. But autumn is a season of sadness and mourning. The trees, one by one, shed off their leaves. The air is filled with the damp of autumn rains. The skies threatening and lowering. Water dripping from the trees. Signs of decay everywhere. Even the singing birds are gone to where there is spring. A picture of desolation:

> Where is the pride of summer,—the green prime,—
> The many, many leaves all twinkling?—Three
> On the moss'd elm; three on the naked lime
> Trembling,—and one upon the old oak tree!]

Exercise 6. *Write a short paragraph describing your idea of a Happy Man.*

[*Hints*: A contented mind—an essential condition of happiness. Happy is he who does not serve another's will. Honest in deed and thought. Is a master of his passions. Is free from the cares and anxieties of the work-a-day world. Is not envious of others' fortunes. Is affected by neither praise nor blame. Who follows the dictates of his conscience. Never cares for flatterers. Prays to god every day. Reads well-chosen books and keeps sincere friends. Never inflicts pain on others.

> How happy is he born or taught,
> That serveth not another's will;
> Whose armour is his honest thought,
> And simple truth his utmost skill!]

Exercise 7. *Write a paragraph for a newspaper describing an attempted robbery and the capture of the thief, making use of all the following materials:—*

A Banya. His house. A thief. A bag of rupees. A dog. A policeman. An almirah. A rope. A little boy. A tree. A well.
(Delhi University, 1924)

[*Hints* : Last night an alarming robbery took place in Pahar Ganj. A thief burgled the house of a rich banya at about one A.M. The thief had seen him returning home with a bag of rupees in the evening. The banya and his wife were sound asleep. Only their little boy was lying awake on a separate cot. The thief did not mind his presence, went straight into a room, and broke open the box where he found the bag of rupees. As he came out of the room, the chained dog in the courtyard, barked loudly. The thief was completely taken aback, and made off, throwing the bag of rupees into the well. He wanted to escape, but could not. The owner of the house woke up just in time to catch him. He took him to the nearest police station.]

Exercise 8. (*a*) *Write a paragraph for your College Magazine describing one of the Delhi University tournament matches.*

Or

(*b*) *Write a paragraph for a newspaper describing a street accident using the following materials :—*

A motor car, a drunk driver, an over-turned tonga, a woman with an infant in arms, a boy scout, first aid, a policeman, a hostile crowd. *(Delhi University, 1927)*

[*Hints* : (*a*) Describe a match, say a cricket match, that took place. Great enthusiasm. Two rival teams. Name the best players. Mention any remarkable feature of the game. Who won the match ? Comment on the show put up by each team.

(*b*) Yesterday there was a serious accident on the Mall Road A drunken driver was driving a motor-car at forty miles an hour. As the car swept round a sharp corner, it ran into a tonga occupied by a woman with an infant in her arms. The tonga was overturned. Happily no one was killed ; but the woman and her child received some minor injuries. The hostile crowd was so infuriated with the driver that all his excuses and explanations did not save him from being roughly handled and abused. It was with difficulty that he escaped. Soon a boy scout arrived on the spot, and provided first aid to the injured mother and child. A policeman also reached there and took down the number of the car.]

Exercise 9. *Write a short paragraph on one of the following ;—*

(*a*) A cricket bat.

(*b*) A dog.

(*c*) To-day's weather.

(*d*) The room in which you are sitting.

(*e*) Your favourite hero, in history or fiction.

(Delhi University, 1930)

[*Hints* : (*a*) Its use while playing cricket. The lower part made of ash or willow wood, which is kept greased. The handle striped all over with elastic threads. When it strikes hard against the ball, the handle bends slightly.

(*b*) The most useful of all domestic animals to man. His qualities—such as intelligence, faithfulness, obedience. The greatest friend of man. Stands by his master even in times of danger.

(*c*) Say, it is cloudy. Dark clouds sweeping across the sky. Thunder and lightning. Storm. Rain comes pouring down. Water dripping from the branches of trees, Pleasant weather.

(*d*) Describe the room—skylights and ventilators, if any. Furniture. Any pictures you like. Bookshelves and the books that appeal to you.

(*e*) Say King Harish Chandra. His love of truth. Difficulties encountered by him in keeping his vow. His triumph in the long run. A beacon of light to others.]

Exercise 9. *Write a short paragraph to a newspaper giving a tribute on the death of a leader.*

[*Hints* : At this hour India lies prostrate. To-day passes away a beloved leader of Bengal, J. M. Sen Gupta. Brave was he and true,—a patriot who spent his rich talents in the service of the Mother. In him India loses one of her most patriotic sons, the Congress one of its most zealous and ardent workers, and the people their best 'friend, philosopher and guide' What a loss to the nation's life ! Yet never a loss without a gain : the blood of the martyrs is the seed of the nation. May the light which guided the great patriot pass into the lives of Indian youths for the the service of India and her immortal destiny ! "]

EXERCISES ON CHAPTER XIX

Exercise 106. *Write a paragraph on each of the following subjects* :—

(1) A Scene at a Railway Station.
(2) A Thunder storm.
(3) A Miser.
(4) My Pet.
(5) A Bore.
(6) An Idler.
(7) People I Envy Most.
(8) The Man I Hate Most.
(9) A Professional Beggar.
(10) An Indian Juggler.
(11) Equal Pay for Equal Work.
(12) Building Castles in the Air.
(13) The Modern Girl.
(14) The Modern Boy.
(15) The Best Picture I Have Seen.
(16) People You Wish Were Alive.
(17) People You Wish Were Dead.
(18) An Ideal Village.
(19) Your Idea of an Ideal Teacher.
(20) How I Shot My First Tiger.
(21) An Adventure with an Elephant.
(22) How I once Played Truant.
(23) The Duel.
(24) An Incident in My Life.
(25) Some Scene of Natural Beauty.
(26) An Indian Temple.
(27) A Busy City Street.
(28) A Wet Day.
(29) A Woman who has a Reputation for Piety.
(30) A Character-sketch of Your Friend.
(31) Are We too fond of Sports and Games ?
(32) The Visit of a Celebrity to Your Town.

(33) The Picturesque Features of Your District.

(34) The Practice of Keeping a Diary.

(35) Are we happier than our forefathers ?

Exercise 107. *Write a paragraph on each of the following quotations, explaining the meaning :*

(1) He who loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, or an effectual comforter.

(2) To believe in immortality is one thing, but it is first needful to believe in life.

(3) In no other thing is the divine nature so surely seen in any man, as in his love to, and patience with, bad men.

(4) To do everything when it ought to be done is the soul of expedition.

(5) Character forms itself in the great current of the world, character is fate.

(6) Do you want a rule to help you to build character and the happiness which follows ? Here it is : Never, under any conditions, for even a moment, pity yourself.

(7) Life is like a tapestry ; first choose your design and then make each day a stitch in that design.

(8) Love is sympathetic, Love is gentle, Love is self-sacrificing.

(9) Every noble work is at first " Impossible. "

(10) Bear and forbear is good and wise philosophy.

(11) Do you wish to succeed in what you undertake ? Then persevere, persevere, persevere.

(12) Neither a borrower nor a lender be,
For loan oft loses both itself and friend.

(13) He prayeth best who loveth best,
Both man and bird and beast.

(14) What is this life, if full of care,
We have no time to stand and stare ?

(15) There is nothing either good or bad, but thinking makes it so.

Exercise 108. (*a*) *Select sentences from the following list, and use each as a topic sentence. With this as a beginning, construct a paragraph containing sentences that will develop the thought thus expressed.*

Topic sentences :

(1) I love the quiet beauty of the autumn days.

(2) The bitter wind told us that winter was come.

(3) The island lay before me in all its beauty.

(4) When the ship struck the coast I knew at once what to do.

(5) Heaven helps those who help themselves.

(*b*) *Now write paragraphs, using these sentences as topic sentences at the end, or clincher sentences.*

(1) It was the most desolate country I had ever seen.

(2) There was my train, fast disappearing round the curve.

(3) And how thankful I was that I had missed the morning train

(4) This is the description of my dog who has all the dignity and simplicity of great size.

(5) This made me exclaim with joy : 'O God ! Thy ways are past finding out. '

Exercise 109. *Continue each of the following so as to make a short paragraph :—*

(1) The poor man is apt to suppose that the possession of wealth will make him perfectly happy.......

(2) Insurance is a modern invention by which man is enabled to protect himself against the worst evils.......

(3) Hope is the buoy of life. Hope... ...

(4) 'Look before you leap' is a maxim which can be applied in every sphere of life. A man.......

(5) A man is known by the company he keeps. If he frequents....

(6) Who does not like to be in a dream-land and be a dreamer of dreams. It is only in dreams.......

(7) History is the record of life. It is usually taken to mean the written story.......

(8) The child is, however, a sensitive plant, responsive to the slightest impressions from the outside. .....

(9) You cannot visit many fairs in India without coming across the village acrobat.......

(10) Those of us who are behind the scenes are now getting fascinating peeps into a future well-nigh unbelievable.......

Exercise 110. *Continue each of the following paragraphs (to the length of about a page) so as to complete the description started by the writer :—*

(1) There are very few people who are content with their present condition............

(2) As we grow older responsibility descends upon us whether we wish it or not............

(3) Every temptation to evil resisted and overcome—every sacrifice of worldly good or pleasure for conscience' sake, makes the soul purer and stronger............

(4) One day's neglect of duty makes the next day's duty so difficult. ....

(5) The man whom I call deserving the name is one whose thoughts and exertions are for others rather than for himself............

(6) In coming to conclusions about things it is well to have all the facts before us.......... .

(7) Idleness is a disease which must be combated...........

(8) The effect produced on the mind by travelling depends entirely on the mind of the traveller and on the way in which he conducts himself. The chief idea of one very common type of traveller is to see as many objects of interest as he possibly can............

(9) 'Things which may be very good when only done from time to time tend to become very harmful when done too often and too much. This applies even to such good things as work or rest............'

(10) 'It is the height of selfishness for men, who fully appreciate in their own case the advantages of a good education, to deny these advantages to women............'

(11) 'One of the pleasantest things in the world is going a journey; but I like to go by myself. I can enjoy society in a room; but out of doors, nature is company enough for me. I am then never less alone than when alone............

(12) 'You cannot visit many fairs in India without coming across the village acrobat. He is a professional to his finger tips. He has all the chatter and all the style of a man who has been born to the business. And the feats he performs............'

(13) 'Methought the shilling that lay upon the table reared itself upon its edge, and turning its face towards me, opened its mouth, and in a soft silver sound, gave me the following account of its life and adventures............'

(14) 'My sons,' says he, 'the first instruction I give you is, not to make yourself familiar with all sorts of people. The way to live happy is to keep your mind to yourself and not to tell your thoughts easily. Secondly........... '

(15) 'Mahatma Gandhi lives the life of an ascetic, eating the simplest fruits of the earth, sleeping on a plank, in the open air, even in winter, and cares nothing for personal appearance. He has............

CHAPTER XX

PRECIS-WRITING

(*Summarizing*)

381. What is a *Précis*? A *Précis* is a summary, and précis-writing means summarizing. Précis-writing is an exercise in compression. A précis is the gist or main theme of a passage expressed in as few words as possible. It should be *lucid, succinct and complete* (*i.e.*, including all important points), so that one may be able to grasp the main idea and the general effect of the passage summarized.

Précis-writing differs essentially from paraphrasing. A paraphrase must reproduce not only the substance of a passage, but also all its details. It will, therefore, necessarily be longer than the original. But a précis must always be shorter than the original. It expresses, as tersely as possible, only the main theme, shorn of all unimportant details. No strict rule can be laid down for the length of a précis. On the average, a précis should contain about a third of the number of words in the original passage.

USES OF PRECIS WRITING

382. Reading. Précis-writing is a very fine exercise in *reading*. Most people read carelessly and retain only a vague idea of what they have read. Nothing provides a stronger corrective to such a habit than the practice of putting down briefly the substance of what has been just read. Précis-writing forces you to pay attention to what you have read; for no one can write a summary of any passage unless he has read it attentively and grasped its meaning. Thus, summarizing is an excellent training in concentration. It teaches one to read with the mind, as well as with the eye.

383. Writing. Précis-writing is also a very good exercise in *writing*. It teaches one to express one's thoughts clearly, concisely and effectively. Habits of vague and disorderly thinking and loose and diffuse writing are only too common amongst students. And nothing can eradicate such habits better than the practice of summarizing passages. An uneducated person, if asked to write a story repeats himself, brings in a lot of irrelevant matter, shifts the important points from their proper places or omits them altogether. The whole effect is muddled and tedious. But by précis-writing, you learn to choose your words carefully, to construct your sentences completely and briefly, and to put your matter in a strictly logical order.

384. Practical Life. Practice in précis-writing is of great value in *practical life*. It teaches us to express our thoughts in as few words as possible, and to express them clearly and effectively. "Words are like leaves; and where they most abound much fruit of sense beneath is rarely found." "Let thy words be few" is good advice, and by practice in compression you learn to economize words, and therefore, to be precise.

ESSENTIALS OF A GOOD PRECIS

385. It may well be asked what constitutes a good précis? Perhaps we can best answer the question by enumerating one by one all the features essential to any précis that aims at being perfect:—

(1) A good précis should give the *leading thoughts* and the *general impression* of the passage summarized A précis that gives only the leading points without giving the general impression of the passage epitomized is not useful. It cannot be called perfect. You may say it is all bones, and no flesh. Such a précis does not impress any one.

(2) A good précis should be *a continuous piece of prose*. It should not leave an impression on the reader that it is merely a series of disjointed sentences. As far as possible, you should not use in your précis even a single sentence of the original. There is every temptation for you to borrow those sentences that are expressive, but remember that they will hardly make a good précis.

(3) A précis should be *clear*. It must present the substance of the original in your own language expressed as

distinctly as possible, so as to leave no doubt as to the import of any part of the original.

(4) A précis should be *precise* and *brief*. Leave out all irrelevancies, omit all digressions, and remove all unimportant details. Express the main idea in as few words as possible. But avoid being brief at the expense of intelligibility. Brevity is useful only so far as it is compatible with completeness and clearness. A précis must be not only brief but also exact.

(5) A précis should not be *sketchy*. It should be complete in every way. It should contain all that is important in the original. If you do not learn to summarize the important thoughts of a great writer, in appropriate language, you will never learn to express your own thoughts in effective language.

(6) Finally, learn to distinguish between what is essential to the development of a writer's thought, and what is not essential to it. In other words, you should know how to separate the important thought from the mass of details in which it is embedded. To tear the heart out of a passage is not an easy task, but that is what you are required to do in a good précis.

METHOD OF PROCEDURE

386. There is no royal road to making a précis; it is too much of an intellectual process. To boil down a passage in as few words as possible needs concentrated thought, close attention and hard thinking. Therefore rules can only be a rough guide.

387. Reading. First read the passage through carefully, but not too slowly, to get a general idea of its meaning. Generally, one reading will not be sufficient for this purpose; read the passage carefully at least three times to obtain a thorough grasp of its exact meaning. The more you read it, the more familiar will it become to you, and the clearer will be (1) its subject, and (2) what is said about that subject.

388. How to Find the Title. Usually one is asked to supply a *title* for a *précis*. While reading the original passage, think of some word, phrase, or short sentence, that will sum up the main subject of the passage. Sometimes this is supplied by what we may call the *Key-sentence*. This key-sentence is usually found either at the beginning or at the end of the passage. Take for example the following:—

"The man who is perpetually hesitating which of the two things he will do first, will do neither. The man who resolves but suffers his

resolution to be changed by the first counter-suggestion of a friend—who fluctuates from opinion to opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of the caprice that blows—can never accomplish anything great or useful."

Here the first sentence gives the subject, and the rest of the passage is only an expansion and illustration of it. This at once suggests the title—"*The Man Who Hesitates is Lost.*" But you will not always find such convenient key-sentences in the passages you have to summarize. Where such is the case, the best plan for you to follow will be to get a clear idea of the subject from the passage as a whole, and then sum it up under a suitable heading. Take the following passage, for example :—

"It is in the temperate countries of northern Europe that the beneficial effects of cold are most clearly manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are numbed by despair ; the total absence of obstacles, on the other hand, leaves no room for the exercise and training of energy ; but a struggle against difficulties that we have a fair hope of overcoming, calls into active operation all our powers. In like manner when intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems to have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but not hopeless, struggle with the inclemencies of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the bowels of the earth.

"Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire, and it is possible, with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that can be obtained without much exertion from the bounteous earth."

If we read this passage carefully, we at once come to the conclusion that the title can be briefly expressed as "*The Influence of Climate on Character*" or "*Climate and Character.*"

389. Detailed Study of the Passage. Further reading is now necessary to ensure that you understand the *details* of the passage as well as the main purport. Read it now sentence by sentence, and *word by word.* If you do not understand any difficult word or phrase, try to look up its meaning in a dictionary. Detailed study of this kind is necessary, because a phrase, a sentence, or even a single word, may be of prime importance, and the misunderstanding of it may cause you to miss the main point of the passage.

390. Selection. Then you should decide which parts of the passage are essential and which unessential. The latter can be safely omitted. This process of *selection* is very important. Do not select in a haphazard or mechanical way. The best guide, of course, is the subject, or main theme, of the passage. Some like to underline sentences and phrases in the original. Though this is generally not a bad plan, you will be able to do better if you have a clear and correct *idea* of the passage. Jot down your conclusions in brief notes—write down the title, the subject and the essential points.

391. Writing. Make a brief statement on paper of the main ideas. This is a first draft of the *précis*, and at this stage the lines between the ideas need not be inserted. It is not likely that your first attempt will be a complete success. The draft will probably be too long. In fact you may have to write out several drafts before you get the right one. It is a good plan to write the first draft in your own words without using the words of the original passage.

SOME IMPORTANT HINTS AND DIRECTIONS

392. The following points must be kept in mind :—

(1) Write down, in order, all the important points in the passage, so as to form a framework for your epitome.

(2) Then write out your epitome, having a general idea of the whole extract in your mind, and the framework you have drawn up, before you. Write as simply, clearly, briefly and effectively, as you can. See that the parts of your epitome bear the same balance and proportion in relation to one another, as the parts of the original. Otherwise your epitome will distort the effect.

(3) Remember that the object of a *précis* is to give a true summary of the original. Add nothing to your epitome which is not in the original, and omit nothing which is important.

(4) It will usually be advisable to follow the order of the original. But this is by no means essential; it is permissible to re-arrange the ideas, in any order you please, if by so doing you can improve their logical sequence.

(5) The *précis* should be of approximately the length prescribed. If you are asked to make a *précis* in 100 words, for instance, and you make it in 150, you will be penalised.

Where the limit of words is not given, *about a third of the length of the original* is usually expected.

(6) The précis must be a *connected whole.* It may be divided into sections or paragraphs, according to changes in the subject-matter. These must not appear as separate points but must be joined together.

(7) The *précis* must be in simple, direct, natural and idiomatic English.

CHIEF POINTS TO BE CONSIDERED

393. Indirect Speech. As a rule a *précis* should be written in Indirect Speech, after a "verb of saying" in the past tense. Great care must be taken to avoid lapsing into direct speech—a very common fault.

394. Person. The summary should be in the *third person.* If the matter read, or heard, is a speech, or letter, the pronouns "*I*," "*we*," "*you*," often occur. These may be altered to *he, they, she,* according to the sense, *e.g.*, "Mr. Disraeli said, 'The day will come when *you* shall hear *me*.'" would become in a summary, "Mr. Disraeli said a day would come when they should hear him."

Note that the second person plural pronoun "*you*" has become "*they*" (third person plural) and the first person singular pronoun "*me*" has become third person singular, *i.e.* "*him*." The number and the case do not change.

395. Sequence of Tense. When the reporting verb ("*said*" "*exclaimed*," "*declared*," "*desired*," "*carried*," etc.) is in the past tense, all the verbs must be changed to their corresponding *past* tense ; as :—

"He said, 'I *shall have* great pleasure.'"

must be changed into :—

"He said that he *would have* great pleasure."

Hazlitt wrote :—

"But I *may* say of Coleridge that he *is* the only person, I ever knew who answered to the idea cf a man of genius."

This should be changed into :—

"Hazlitt wrote that he *might* say of Coleridge that he *was* the only person he ever knew who answered to the idea of a man of genius."

396. Adverbs of Place or Time. Such words as *now, here, hither, yesterday,* must be changed into *then, there,*

thither, *the previous day*; as :—

"He came *here yesterday*."

would be changed into :—

"He came *there* on the *previous day*."

397. The Art of Compression. There are several useful things to remember in reducing the number of words. Adverbial phrases can usually be reduced to their equivalent adverbs; verbs followed by a preposition can usually be replaced by verbs that do not require a preposition, and a long list of nouns in apposition can usually be omitted. We may omit *mere repetitions*, *illustrations*, and *examples*; change figures of speech into literal expressions, compress wordy sentences, and alter phrases to words.

WHAT TO AVOID

398. Avoid the following :—

(1) Avoid writing your *precis* in a very small hand in order to give the impression of conciseness. A trick of this kind will not help you in the examination.

(2) Avoid comments of your own and other irrelevancies. Confine yourself rigidly to the statements in the original, whether you agree with them or not. A *precis* is not the place for airing your views.

(3) Avoid borrowing phrases and sentences from the original. Your precis should be *in your own words*, as far as possible.

(4) Avoid emphasising the wrong points. This is often due to not understanding the original fully, or to preconceived notions.

(5) Avoid exceeding the prescribed length by more than *five* words.

(6) Avoid bad style. See that your sentences do not lack unity.

(7) There is no room in a *precis* for colloquial expressions, circumlocutions, periphrases or rhetorical flourishes. All redundancies of expression must be rigorously pruned. If faithful reproduction of the gist, main purport, and general meaning of the passage, is the first essential of a summary, *conciseness* is the second.

(8) Avoid bad English, mistakes in spelling, grammar, punctuation, idiom, etc.

TO SUM UP

399. Here we sum up all the points which will enable you to summarize a passage in about one-third of its original length :—

(1) First read the passage carefully several times if necessary, to apprehend clearly its main theme or general purport.

(2) Examine the passage in detail, to make sure of the meaning of each sentence, phrase and word.

(3) Supply a short title which sums up or indicates the subject.

(4) Note down all the important points essential to the expression of the main theme.

(5) Do not exceed the limit of words prescribed.

(6) Do not borrow phrases and sentences from the original. Your summary must be in your own words, condensed by remodelling rather than by mere omission. See that it contains all the essential points of the original but has nothing irrelevant or superfluous. Your précis must be self-contained and a connected whole. Add nothing ; make no comment ; correct no facts.

(7) Correct all mistakes in spelling, grammar and idiom, and see that your précis is properly punctuated. Let the language be simple and direct.

PRECIS OF A PHRASE OR CLAUSE

400. A phrase or clause can often be reduced to a single word. Consider the following examples :—

Long	Brief
1. The sight was such as *created in him a strong feeling of repugnance.*	1. The sight (was such as) *repelled* him.
2. Her behaviour showed that *she had a mind insensible to gentle thoughts.*	2. Her behaviour showed a *callous* mind.
3. The speaker made some *very ordinary and commonplace remarks which surprised every one.*	3. The speaker made some *surprisingly banal* remarks.
4. The speaker was asked to make *a speech on the spur of the moment.*	4. The speaker was asked for an *extempore* speech.
5. He looked like a man *who had spent many years of his life in soldiering.*	5. He looked like a *veteran* soldier.
6. He was charged with having carried on *a trade in contraband goods.*	6. He was charged with *smuggling.*
7. He had considerable *quickness of perception in business matters.*	7. He had considerable *business instinct.*

8. His post was one for *which no remuneration was paid to him.*	8. His post was *honorary.*
9 I never found a woman *who was so generous in her gifts and who loved to entertain so many guests in her home.*	9. I never found so *hospitable* a woman.
10. He was a man *who lived at the same time as Shakespeare lived.*	10. He was a *contemporary* of Shakespeare.
11. Throughout his life he has been *filled with the conviction that there is a silver lining to every sable cloud and that good shall ultimately prevail.*	11. Throughout his life he has been an *optimist.*
12. Indian literature abounds in *purely fictitious narratives usually involving supernatural events and persons.*	12. Indian literature abounds in *myths.*
13. He received a letter *that carried neither the writer's name nor his address.*	13. He received an *anonymous* letter.
14. He was hanged for *having broken his oath of allegiance to his country.*	14. He was hanged for *treason.*
15. Though he was a good worker, *yet he was over-scrupulous about minute details.*	15. He was a good worker but *meticulous.*
16. I never found him self-sacrificing, *he worked merely for money or some other material reward.*	16. He was never self-sacrificing but merely *mercenary.*
17. He acted *in a manner that rendered him liable to prosecution.*	17. He acted *illegally.*
18. Napoleon was an expert *in the art of so disposing troops as to impose upon the enemy the conditions of fighting which he himself preferred.*	18. Napoleon was an expert *strategist.*
19. Every one is *warned not to enter the office unless he obtains the permission of the officer incharge.*	19. No *admission without permission.*
20, *The persons who will make unnecessary* or *unwarrantable intrusion upon the land are liable to be prosecuted.*	20. *Trespassers will be prosecuted.*

PRECIS OF A SENTENCE.

401. In making the précis of a sentence we should aim at not only reducing the number of words but also at grasping the main thought of the sentence.

(1) **The Simple Sentence.** Mark the most important parts of a sentence. In a simple sentence the most important parts are the *Subject*, the *Verb*, and the *Object* or the *Complement*. But in summarizing, we cannot confine ourselves exclusively to these. We shall have to exclude some *qualifying* words :

1. **Original.** My poor *father began business* as a wine-merchant *with no capital*, and *a considerable* amount of *debts* bequeathed him by my grandfather.

Precis. My father started business with heavy liabilities as his only capital.

2. **Original.** Mahatma *Gandhi lives the life of an ascetic, abstaining* from all *luxuries and comforts, eating* the simplest *fruits* of the earth, and *caring not* at all for *fashionable dresses*.

Precis. Gandhi lives like an ascetic, shunning all luxuries and fashions.

(2) **The Complex Sentence.** In a Complex Sentence mark the main clause which is more important than the subordinate clauses. Among the subordinate clauses mark those that qualify or limit some word in the main clause. Then summarize all these important clauses to get the précis of the complex sentence :

1. **Original.** As I was lying in bed this morning, enjoying one of those half-dreams, half-reveries, which are so pleasant in the country, when the birds are singing about the window and the sunbeams peeping through the curtains, I was roused by the sound of music.

Process. Here the clauses are :—

(*a*) As I was lying in bed this morning, enjoying one of those half-dreams, half-reveries.

(*b*) Which are so pleasant in the country.

(*c*) When the birds are singing about the window.

(*d*) (When) the sunbeams are peeping through the curtains.

(*e*) I was roused by the sound of music.

Of these (*e*) is the Principal Clause. The rest are Subordinate Clauses. Among the Subordinate Clauses only (*a*) limits a word in the main clause. Hence this clause may occupy the place next in importance to the Principal Clause. Other Subordinate Clauses are of minor importance. Taking into consideration all these points, the following is the required précis :

Precis. I was awakened by the sound of music as I lay enjoying a reverie this morning, when the birds sang and the sun-beams peeped.

2. **Original.** Those who love what is beautiful cannot fail to be impressed by the wonderful rich pageantry of Nature in the woods when, with the passing of summer, the leaves flaunt their gold and scarlet and red and bronze like a vast mantle.

Process. Here the clauses are :

(*a*) Those cannot fail to be impressed by the wonderful rich pageantry of Nature.

(*b*) Who love, what is beautiful.

(*c*) When, with the passing of summer, the leaves flaunt their gold and scarlet and red and bronze like a vast mantle.

Of these (*a*) is the Principal Clause which is the most important. Next comes (*b*). Last of all comes the clause (*c*). The following is the required précis :

Precis. Lovers of beauty must be impressed by the gorgeous many-coloured vesture of trees at the end of summer.

(3) Reduce all figurative or ornamental epithets into simple language. Examples :—

1. **Original.** What a piece of work is man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals! And yet to me, what is this quintessence of dust? Man delights not me.

Precis. Man endowed with skill, intellect and ability—the beau-ideal of all animate nature—affords me no pleasure.

2. **Original.** Macaulay's only real instrument was the trumpet; his only good colour purple. But he had a great instinct for knowing how to show the one and how much to put on of the other; a single blast or fanfare, a delicate pattern or a magnificent sweep.

Precis. Macaulay's style was both eloquent and gorgeous but judiciously restrained.

(4) Remove words which add nothing to the sense, eliminate super-abundance of language and avoid roundabout modes of expression. In this way you can weed out all unnecessary words. Examples :—

1. **Original.** At the very outset, I should like to avail myself of this opportunity of expressing my deep sense of the honour which your society has conferred upon me by inviting me to address it on this occasion,

Precis. The society has greatly honoured me by asking me to address it.

2. **Original.** But to return to the subject. This train fever is of course, only a symptom. It proceeds from that apprehensiveness of mind that is so common and incurable an affliction. The complaint has been very well satirised by one who suffered it. "I have had many and severe troubles in my life," he said "but most of them never happened." That is it. We people who worry about the trains and similar things live in a world of imaginative disaster. The heavens are always going to fall on us.

Precis. This train-fever, like most of our troubles, is an imaginative fear.

OTHER EXAMPLES

(4) Study carefully the following miscellaneous examples:—

1. " She was a girl who had no like, or equal, or parallel. " This can be compressed into " She was *unique* "

2. " John Wilson was notoriously grasping and worked merely for money or some other material reward. " This can be compressed into " John Wilson was notoriously grasping and *mercenary.* "

3. " His courage in battle might without exaggeration be called lion-like. " This can be written as " He was very *brave* in battle. "

7. " The account the witness gave of the incident moved every one that heard it to laughter. " This can be reduced to " The witness's story was *ludicrous*."

8. " He acted in a manner that rendered him liable to prosecution. " This can be rendered as " He acted *illegally*. "

9. " He got up and made a speech on the spur of the moment. " This can be condensed into " He spoke *off-hand*. "

10. " He was hard up for money and was being pressed by his creditors. " This can be reduced to " He was in *financial difficulties*."

11. " He looked at the pictures in the book very carefully for a time but at last he grew tired of this and looked round for something else to occupy his mind. " (32 words). This can be epitomised as—

" Getting tired of studying the illustrations carefully he looked around for another occupation. " (13 words).

THE PRECIS OF A PARAGRAPH

402. It has been pointed out that the essence of a paragraph is to be found in the theme or the topic sentence. All the other sentences bear directly upon this sentence, but with varying degrees of importance. Some are merely illustrations of the main theme, others seek to establish, or lead up to, a conclusion which can be inferred from the rest of the paragraph, and this conclusion will, therefore, rank next in importance to the topic sentence itself. Hence in making the précis of a paragraph, first of all find the theme or topic sentence, then the conclusion, if any, discarding throughout most of the amplificatory and illustrative matter.

Examples

Example 1. " I doubt whether a few thousand years hence archæologists would be able to gather much information from our waste paper, even if sufficient were preserved. A lecturer on Egyptology has declared that we owe much to the habit in ancient Egypt of crumpling waste paper and dumping it, instead of destroying it in an incinerator. Waste paper to-day, however, has an immediate value, and posterity's loss is our gain. One well-known Canadian millionaire gives instructions that every scrap of waste paper in his business is to be allowed to accumulate. At intervals this is struck into a press, soaked for pulping, and sold, he says, for enough money to pay all the charwomen in a very large concern. "

In this passage, the topic sentence is the first. The main facts that bear upon the topic sentence are : (1) the reason given, *viz.* the immediate value of waste paper, (2) the conclusion drawn, *viz.*, that posterity's loss is our gain. Basing our *précis* upon these points it will be somewhat as follows :—

Precis. Archæologists in the past have gained much information from the waste paper which the ancient Egyptians used to crumple up and dump, but future archæologists are not likely to be so fortunate, as now-a-days waste paper has an immediate value, and consequently most of it is sold. Posterity's loss is, therefore, our gain.

Example 2. " Speech is a great blessing, but it can also be a great curse, for, while it helps us to make our intentions and desires known to our fellows, it can also, if we use it carelessly, make our attitude completely misunderstood. A slip of the tongue, the use of an unusual word, or of an ambiguous word, and so on, may create an enemy where we had hoped to win a friend. Again different classes of people use different vocabularies, and the ordinary speech of an educated man may strike an uneducated listener as showing pride ; unwittingly we may use a word which bears a different meaning to our listener from what it does to men of our own class Thus speech is not a gift to use lightly without thought, but one which demands careful handling : only a fool will express himself alike to all kinds and conditions of men. "

In this passage, the topic sentence is the first which says that speech is a valuable gift, but also points out that to be understood, we must be cereful how to speak. The writer illustrates his meaning by referring to two ways in which we may make ourselves misunderstood : the first is through carelessness in the use of words, and the second is through disregarding the fact that different classes speak differently. Then he concludes by repeating his first remark in a different way, to emphasize the need of careful speech. If we base our *précis* upon these points it will be somewhat as follows :

Precis. Speech is a valuable gift, but, if we are to make ourselves understood, we must use it carefully, since we may distort our meaning not only by the careless use of words, but by ignoring the fact that words do not always mean the same thing to different people.

Example 3. " The House of Commons passed yesterday, without a division and with the blessing of the Home Secretary, a private member's Bill approving in principle a fixed Easter. It will naw fall to the Foreign Secretary to approach foreign powers and potentates and secure their agreement to the measure. At present Easter meanders over thirty-five days of the calendar, from March 22 to April 25, to everybody's inconvenience. There is not a single business interest in the country or a single family that would not welcome a stabilisation of the time-table. The Home Secretary stated yesterday that there was a complete consensus of commercial opinion in favour of the change. The railways would rejoice at it, and so would the schools. It is a mundane convenience like daylight saving, and the day will come when everybody will wonder how we ever got on without it."

Theme : A Fixed Easter.

Main points bearing upon the theme :

(1) Bill passed by the House of Commons approving in principle a Fixed Easter.

(2) Foreign powers must be approached to secure their agreement.

(3) The change will be welcomed by everybody.

Precis. The House of Commons has just passed a private member's Bill approving in principle a fixed Easter, and the Foreign Secretary has now to approach Foreign powers to secure their agreement. The present movable Easter is admittedly inconvenient and a change would be welcomed by all.

Example 4. "Unemployment arises from a variety of causes. One that is always recurring, and of the effects of which, we have had a recent example, is the disorganisation of industry resulting from a long war : this is a serious problem admitting of no easy solution at the best of times. Again, there is the unemployment which follows a marked diminution in the quantity of any raw product, such as cotton : fewer hands are required in the mills and factories. We may call this cause " bad harvests." Similar, but more serious, is the effect of changes in industry due to the invention of machinery which does more work and requires fewer workers. And yet another serious cause is a strike or lock-out and this is the more to be deplored because such a stoppage sometimes is due to a very trivial matter—perhaps the fact that men are working half-an-hour longer than the regulations of their Union permit."

Theme: The Causes of Unemployment.

Main points bearing upon the theme:

(1) Disorganization of industry due to war.

(2) Diminution in the quantity of raw produce, requiring fewer workers.

(3) Invention of machinery dispensing with the work of many labourers.

(4) Strikes or lock-outs.

Precis. The four leading causes of unemployment are disorganisation of industry by war, fall in the quantity of raw materials, invention of labour-saving machinery, and dislocation due to industrial disputes.

Example 5. " The Persians, long since civilised and corupted, were very far from possessing the martial independence, and the intrepid hardness both of mind and body, which have rendered the northern barbarians masters of the world. The Science of war, that constituted the more than national force of Greece and Rome, as it now does of Europe, never made any considerable progress in the East. Those disciplined evolutions which harmonise and animate a confused multitude were unknown to the Persians They were equally unskilled in the art of constructing, besieging, or defending regular fortifications. They trusted more to their numbers than to their courage ; more to their courage than to their discipline. The infantry was a half-armed, spiritless crowd of peasants, levied in haste by the allurements of plunder, and as easily dispersed by a victory as by defeat."

Theme: The Disadvantages of the Persians in War.

The enumeration of the Disadvantages:

(1) Lack of intrepidity.

(2) Lack of discipline and of scientific training.

(3) Poor morale of hastily levied troops desirous only of plunder.

Precis. The Persians lacked those sterner qualities which made the Northern barbarians all-powerful. Scientific warfare, disciplined military operations were unknown to them ; nor could they construct, defend and attack fortifications skilfully. To them numbers meant more than courage, courage more than discipline. The foot-soldiers, poorly armed and spiritless, desired only to plunder.

SOME EASY PASSAGES SUMMARIZED

Example 6. "The situation in India was such that scarcely any aggression could be without a pretext, either in old laws or in recent practice. All rights were in a state of utter uncertainty, and the Europeans who took part in the disputes of the natives confounded the confusion, by applying to Asiatics the public law of the West, and analogies drawn from the feudal system. If it was convenient to treat a Nabob as an independent prince, there was an excellent plea for doing so. He was independent in fact. If it was convenient to treat him as a mere deputy in the court of Delhi, there was no difficulty; for he was so in theory. It was convenient to consider his office as an hereditary dignity, or a dignity held during life only, or as a dignity held only during the good pleasure of the Moghul. Arguments and precedents might be found for every one of those views. The party who had the heir of Babur in their hands represented him as the undoubted, the legitimate, the absolute sovereign, whom all subordinate authorities were bound to obey. The party against whom his name was used did not want plausible pretexts for maintaining that the empire was *de facto* dissolved, and that though it might be decent to treat the Moghul with respect, as a venerable relic of an order of things which had passed away, it was absurd to regard him as the real master of Hindustan."

Theme: The Situation in India.

Main points bearing upon the theme:

(1) Confusion that existed and how it was increased by the Europeans.

(2) Treatment of a Nabob—he could be regarded either as an independent prince, or as a mere deputy, or as one who held hereditary dignity, or held dignity during life only, or held dignity during the pleasure of the Moghul.

(3) Supporters of the Moghul.

(4) Enemies of the Moghul.

Precis. The situation in India was such that practically any aggression might be justified either by old laws or by recent practice. Everything was in a confusion which was increased by the Europeans who applied Western laws and analogies to Asiatic conditions. A Nabob might be treated as an independent prince or as a mere deputy of the court of Delhi. Arguments and precedents could be found for considering his office an hereditary dignity, or as one held for life only or as held during the Moghul's pleasure. The party who had Babur's heir in their hands represented him as the supreme ruler. Their opponents maintained that although entitled to respect, he did not rule India.

Example 7. "When our childhood has fallen behind us and taken on some of the glamour of distance we often ransack our memories in order to call up to our mind's eye the picture of the children we were. Then we are surprised to discover how little we remember of our earliest days ; they have gone for ever and seemingly have left nothing behind them. All is lost in haze, and no definite image rewards our efforts to recapture the incidents of infancy.

Some, however, can recall more than others: one man may remember something that happened when he was only a child of two, while another may find his memory blank—a clean sheet of paper as far as anything is concerned which befell him before he was five. Yet, perhaps as regards things generally, the memory of the latter may be stronger than that of the former, it is only in regard to his early childhood that the first man's memory is stronger.

To account for these variations is not easy: there are so many factors to be taken into account. Nature and circumstances have to be considered. One may be markedly introspective, unconsciously looking into himself from his earliest days ; another may have had an accident which could not fail to impress itself on his memory. Again, one man may remember earlier events because his memory is a visual one, while another looks not so far back because his memory is more of the mind and a child's mind is of slower development than his sight."

Theme: "Memory in Childhood."

Main points bearing upon the theme :

(1) We remember little of our earlier days.

(2) The memory of some extends farther back than that of others.

(3) Variations in the memory of childhood are due to a persons's nature and early circumstances.

Precis. When, in later years, we look back to our earliest days, we find that we remember very little. The memories of some, however, go back farther than those of others, although it is not necessarily the strongest memory that does ; it is the nature of a man and his early circumstances, that determine the extent of his memory.

Example 8. "It is possible to score goals and lose the game. It is possible to win battles and lose the campaign. It is possible to make money and miss a fortune. The short-sighted man suffers, no matter where he is found ; he may see some things with excessive clarity, but he

fails to get the true perspective which will enable him to arrive at wise conclusions. He gains one thing, but he loses something better.

This is a very common error. The student makes it when he forgets the life-goal in thinking of the medal or the scholarship. The saint forgets it when he thinks of to-day and forgets the greater to-morrow. The business man misses his way when he chooses a present gain and forfeits ten times as much in the future. The youth makes such a mistake when he marries good looks, and forgets the character which will be necessary to command his respect for forty years to come.

Man was made to think, and unless he uses his brains he will stumble into no end of unseen morasses. There is a future, and it cannot be evaded ; and when it is reached it cannot be changed, for we are just deciding what it shall be. We are our own destiny-makers. It is well to face the future with care and caution."

Theme : Disadvantages of Short-sightedness.

Main points bearing upon the theme :

(1) A man who suffers from short-sightedness sees only the immediate gain with clarity, but loses something better and greater in the future.

(2) The student who cares more for the medal than for the goal of life, the saint who thinks of the present and not of the glorious future, the business man who for an immediate gain forgoes greater future gain, and the youth who marries a woman of good looks rather than of character, all are the victims of this grave error.

(3) Our future lies in our own hands. We are our own destiny-makers. We should face the future with care and caution.

Precis. A short-sighted person sacrifices the greater future gain for a present paltry gain. The student sacrificing his life-goal for the medal, the saint ignoring future bliss for the present achievement, the business man forgoing a larger future fortune for the present profit and the youth marrying a good-looking woman rather than one of character, all are short-sighted. We are the makers of our future and, therefore, of our destiny ; we should face it cautiously and carefully.

Example 9. " How many apparent defeats enthusiasm has transformed into victories ! It is one of the most vital elements in all successes, but in the sphere of religious activity its value cannot be overestimated. Nevertheless, it must be admitted, that enthusiasm is not something that can always be had merely for the asking.

In the first place, to be effective, enthusiasm must be genuine. Simulated enthusiasm is a weak, vapid thing that soon dies. People do not become enthusiastic merely by wanting to be. It is not something that can be thrust upon others at will. Nothing could be more ridiculous than for some one to rise before a large gathering and say, " I move we all become enthusiastic !" Enthusiasm is not necessarily noise or shouting

or even feverish activity. These may be, and sometimes are, manifestations of its presence, but not necessarily so. Often, indeed, such symptoms are merely spurious imitations, and as far from the genuine article as the counterfeit money from the real money.

All genuine, lasting enthusiasm must be built upon knowledge. This is the true fountain from which it bubbles up, and nothing will take its place. People cannot be lastingly enthusiastic about that of which they know nothing."

Theme: The Power of Enthusiasm.

Main points bearing upon the theme:

(1) Enthusiasm has transformed many apparent defeats into victories.

(2) It is the most vital element in all successes. But enthusiasm cannot be had for the asking.

(3) Genuine enthusiasm is effective. Simulated enthusiasm is a weak and useless thing. Enthusiasm cannot be forced upon others.

(4) Genuine enthusiasm can be built upon knowledge alone. One cannot be enthusiastic about a thing unless one has complete knowledge of it.

Precis. Enthusiasm is the most vital element in all successes and has turned many defeats into victories. But in order to be effective and lasting, it must be genuine. Simulated enthusiasm dies soon. We should distinguish real from false enthusiasm which consists in noise, shouting or feverish activity. Genuine enthusiasm can be built upon knowledge alone. To be genuinely enthusiastic about a thing, we should have complete knowledge of it.

Example 10. " Progress in life depends a good deal on crossing one threshold after another. Some time ago a man watched his little nephew try to write his name. It was hard work, very hard work, The little boy had arrived at an effort threshold. To-day he writes his name with comparative ease. No new thresholds confront him. This is the way with all of us. As soon as we cross one threshold, as soon as we conquer one difficulty, a new difficulty appears, or should appear. Some people make the mistake of steering clear of thresholds. Anything that requires genuine thinking and use of energy they avoid. They prefer to stay in a rut where thresholds are not met. Probably they have been at their job a number of years. Things are easy for them. They make no effort to seek out new obstacles to overcome. Real progress stops under such circumstances.

" Some middle-aged and elderly people greatly enrich their lives by continuing to cross new thresholds. One man went into an entirely new business when he was past middle life and made a success of it. De Morgan didn't start to write novels until he was past sixty. Psychologists have discovered that man can continue to learn throughout life. And it is undoubtedly better to try, and fail, than not to try at all,

Then one can be placed in the category of the Swiss mountaineer of whom it was said, 'He died climbing.' When a new difficulty rises to obstruct your path, do not complain. Accept the challenge. Determine to cross this threshold as you have crossed numerous other thresholds in your past life. In the words of the poet, do not rest but strive to pass 'from dream to grander dream.'"

Theme : Overcoming New Difficulties.

Main points bearing upon the theme :

(1) Progress in life depends upon overcoming new difficulties at every step.

(2) We should conquer every new difficulty that appears.

(3) There can be no progress where the people move in a rut, never seek out new obstacles to overcome, and avoid everything that requires genuine thinking and use of energy.

(4) Some elderly people try to keep up enthusiasm in life by continuing to cross new thresholds.

(5) We should never complain of the difficulties that obstruct our path and go on overcoming them. We should even strive to pass from 'dream to grander dream.'

Precis. Progress in life depends upon our conquering new difficulties at every turn. There can be no real progress where people move in a rut and avoid new obstacles and everything that requires genuine thinking and use of energy. Some elderly people try to maintain the enthusiasm of life by continuing to overcome every new difficulty. We should never complain of the difficulties that obstruct our path but die fighting them and ever strive to pass from 'dream to grander dream.'

PASSAGES TAKEN FROM UNIVERSITY PAPERS

Study carefully the following passages :—

Example 11. In those days it happened that a devoted adherent of the Brahmin ascetics threw down and broke a statue of Buddha at Pundra Vardhana in Bengal. As a penalty to the sacrilege eighteen thousand inhabitants of that city were massacred in one day by order of Asoka. Some time after, another fanatic at Patliputra similarly overthrew a statue of Buddha The persons concerned, with all their relatives and friends, were burned alive, and the king proclaimed the price of a "dinara" on the head of every Brahmanical ascetic.

Now when the proclamation was published, Vitashoka, clad in his beggar's garb, happened to be lodging for the night in the hut of a cowherd. The good wife, seeing the unkempt and dishevelled appearance of her guest, was convinced that he must be one of the proclaimed ascetics, and persuaded her husband to slay him in order to earn the

reward. The cowherd carried his victim's head to the king, who was horrified at the sight (of his own brother's head), and was persuaded by his ministers to revoke the proclamation. Not only did he revoke the proclamation, but he gave the world peace by ordaining that henceforth no one should be put to death. (*P. U. Inter., 1934*)

Title : Asoka's Abolition of Capital Punishment. *Or*,

The Withdrawal of the Cruel Proclamation.

Substance : It so happened that a devotee of the Brahmin ascetics broke a statue of Buddha at Pundra Vardhana and for this outrage Asoka ordered eighteen thousand inhabitants of that city to be put to death. Later a statue of Buddha was similarly overthrown at Patliputra. Asoka ordered the persons concerned, with all their relatives and friends, to be burned alive.

The king now proclaimed the price of a 'dinara' on the head of every Brahmanical ascetic. Once a cowherd with whom Vitashoka, the king's brother, happened to be staying for the night, thinking him to be an ascetic killed him and took his head to the King. The King was horrified at the sight of his own brother's head and withdrew the cruel proclamation.

Example 12. He called to his presence a royal council, and when the nobles and ministers were all assembled, he told them his whole mind and asked their advice. 'It may be,' said he gently, ending his statement and appeal, 'that my longing desire, and also my weariness obscure my judgment. Well do I know that from the voices of many in conference is truth brought forth.' As the king ceased speaking, there arose the sound of a restrained resonance, as of many talking softly together. The nobles and the Brahmins, the ministers and great citizens, discussed quietly among themselves the new proposal. At last having come to a common decision, they appointed their own spokesman, and announced to Dasaratha their sympathy and agreement with all his wishes. And when the whole assembly, at the end of this address, raised their clasped hands together to their heads like so many lotuses, in token of acquiescence, the king felt an inexpressible relief and joy. He sent messengers for Rama, summoning him to appear before the council, and these, receiving homage from him, acquainted him with his intention of installing him on the morrow as his immediate successor. (*P. U., Inter., Suppl. 1934*)

Title : The Decision of Rama's Accession to the Throne.

Substance : King Dasaratha summoned a royal council of his nobles and ministers and informed them that he intended to appoint Rama his immediate successor. They discussed quietly among themselves the king's new proposal, and after having come to a common decision, they announced to the king their agreement with his proposal. The King then called Rama to appear before the council which imparted to him the King's intention.

Example 13. The most marvellous of all is the Pyramid of Cheops, which is truly one of the wonders of the world. It was erected more than five thousand years ago, it covers a space of thirteen acres and it is nearly five hundred feet high. Herodotus tells us that it took thirty years to build, and that one hundred thousand men were employed in

the work. It took ten years to make a causeway to the quarries and twenty years more to hew the mighty blocks, transport them to Gizeh, and rear them into their places. We are lost in astonishment at the skill of these grand old builders, and while we gaze at their work we try to conjure up a picture of the scene in those far-distant ages when the Great Pyramid was rising. We try to imagine the busy quarries ringing with hammer and chisel, the long strings of slaves straining under whips of their taskmasters, the creaking wagons on the cause-ways, and the vast machines which slowly swung the stones into position. The blocks of masonry which compose it are from two to five feet high and each of them recedes from the one below like the steps of a stair. *(P. U. Inter., 1935)*

Title: The Pyramid of Cheops.

Summary: The Pyramid of Cheops, built more than five thousand years ago and on which one hundred thousand men worked for thirty years, is one of the wonders of the world. One thinks of the grand old builders, the huge stones being shaped with hammer and chisel, the slaves working strenuously and the vast machines placing the stones into position. The blocks of stone, each two to five feet high and each receding from the one below, form the Pyramid.

Example 14. The pain was fearful but instead of cowing the old soldier it put his blood up, and he gnashed his teeth with rage almost as fierce as hers, and squeezed her neck with iron force. The two pairs of eyes glared at one another—and now the man's were almost as furious as the brute's. She found he was throttling her, and made a wild attempt to free herself, in which she dragged his cowl all over his face and blinded him, and tore her claw out of his shoulder, flesh and all: but still he throttled her with hand and arm of iron. Presently her long tail that was high in the air went down. "Aha!" cried Martin joyfully, and gripped her like death; next her body lost its elasticity and he held a choked and powerless thing: he gripped it still, till all motion ceased, then dashed it to earth, then, panting, removed his cowl; the leopard lay mute at his feet with tongue protruding and bloody paw: and for the first time terror fell on Martin. "I am a dead man: I have slain the Duke's leopard." *(P. U. Inter., 1936)*

Title: Martin's Encounter with the Duke's Leopard.

Substance: The terrible pain made Martin furious, who now powerfully gripped the leopard's neck and squeezed it. In her mad struggle to be free she dragged his garment over his face and plunged her claws deep into his shoulders, but he kept on throttling her till she fell down a lifeless mass.

EXERCISES ON CHAPTER XX

Exereise 111. *Give summaries of the following passages, of about one-third of the original length*:—

1. The career of Philip of Macedon resembles most nearly that of the great Muscovite Czar (Peter the Great): but there is this important difference that Philip had, while young, received in Southern Greece the best education in all matters of peace and war that the ablest philosophers and generals of the age could bestow. Peter was brought up among barbarians, and in barbaric ignorance. He strove to remedy this when a grown man, by leaving all the temptations to idleness and sensuality, which his court offered and by seeking instruction

abroad. He laboured with his own hands as a common artisan in Holland and England, that he might return and teach his subjects how ships, commerce, and civilisation could be acquired. There is a degree of heroism here superior to anything that we know of in the Macedonian King. But Philip's consolidation of the long disunited Macedonian empire—his raising a people which he found the scorn of their civilised southern neighbours, to be their dread—his organisation of a brave and well-disciplined army, instead of a disorderly militia—his creation of a maritime force, and his systematic skill in acquiring and improving seaports and arsenals—his patient tenacity of purpose under reverses—his personal bravery—and even his proneness to coarse amusements and pleasures—all mark him out as the prototype of the imperial founder of the Russian power.

2. Literature is one of the instruments, and one of the most powerful instruments, for forming character, for giving us men and women armed with reason, braced by knowledge, clothed with steadfastness and courage, and inspired by the public spirit and public virtue—of which it has been well said that they are the brightest ornaments of the mind of man. Bacon is right, as he generally is, when he bids us read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and to consider. Yes, let us read to weigh and to consider. In the times before us that promise or threaten deep political, economical and social controversy, what we need to do is to induce our people to weigh and consider. We want them to cultivate energy without impatience, activity without restlessness, inflexibility without ill-humour. I am not ging to preach to you any indifference to money, or to the pleasure of social intercourse, or to the esteem and good will of our neighbours, or to any other of the consolations and the necessities of life. But, above all, the thing that matters most, both for happiness and for duty, is that we should habitually live with wise thoughts and right feelings. Literature helps us more than other studies to this most blessed companionship of wise thoughts and right feelings, and so I have taken this opportunity of earnestly commending it to your interest and care.

3. Young men, you last, you chiefest, let me implore! You whose precious privilege it still is to make life long by commencing the performance of its duties early! Where lie your own welfare, your own honour, your own blessedness? Lie they not in the future course of life which is to flow out of your own minds and hearts, and which your own hands are to fashion as the temple is fashioned by the builder? The future, that greatest heritage on earth, is all your own. Dilate, expand your thoughts to some comprehension of its value. Each day is a tablet which is put into your hands, unmarked by a single line. Your thoughts, your resolves, your deeds, for that day, are engraven upon it; it is then taken away and deposited in the chambers of the indestructible Past. There, by an irreversible law of God, it must remain for ever; nor time, nor decay, nor man, nor angels, can ever obliterate, a word of its eternal record. Let that record be your glory, and not your shame for ever. As your fathers are swiftly passing away, do not all the supreme interests of society, its prosperity, its happiness, its honour in distant lands and in distant climes, devolve upon you? How is all that is precious in our public institutions to be ennobled and transmitted from early ancestors to late posterity, unless one generation after

another shall receive and improve and then pass it onward, as from hand to hand? Grasp, then, this conception of your high destiny. Embody it in deeds. Your power to fulfil it is the choicest boon of Heaven; and ere the habits, the morals, the institutions of society, pass beyond your reach for ever, free them from all pollution, cast out from them the seeds of death and every element of decay, and imbue them with the immortal strength of knowledge, purity and temperance.

4. There is no kind of writing which has truth and instruction for its main object, so interesting and popular, on the whole, as biography. History, in its large sense, has to deal with masses, which, while they divide the attention by the dazzling variety of objects, from their very generality are scarcely capable of touching the heart. The great objects on which it is employed have little relation to the daily occupations with which the reader is most intimate. The chequered vicissitudes of a nation may be contemplated rather with curiosity for the lessons they convey than with personal sympathy. How different are the feelings excited by the fortunes of an individual—one of the mighty mass, who in the pages of history is swept along the current unnoticed and unknown! Instead of a mere abstraction, at once we see a being like ourselves 'fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer,' as we are. We place ourselves in his position, and see the passing current of event with the same eyes. We become a party to all his little schemes—share in his triumphs, or mourn with him in the disappointment of defeat. His friends become our friends. We learn to take an interest in their characters from their relation to him. As they pass away from the stage one after another, and as the clouds of misfortune, perhaps of disease, settle around the evening of his own day, we feel the same sadness that steals over us on a retrospect of earlier and happier hours. And when at last we have followed him to the tomb, we close the volume and feel that we have turned over another chapter in the history of life.

5. I sit with all the windows and the doors wide open, and am regaled with the scent of every flower in a garden as full of flowers as I have known how to make it. We keep no bees; but if I lived in a hive, I should hardly hear more of the music. All the sounds that Nature utters are delightful at least in this country. I should not perhaps find the roaring of lions in Africa, or of bears in Russia, very pleasing; but I know no beast in England whose voice I do not count musical, save and except always the braying of an ass. The notes of all our birds and fowls please me, without one exception. I should not indeed think of keeping a goose in a cage, that I might hang him up in the parlour for the sake of his melody; but a goose upon a common, or in a farmyard, is no bad performer; and as to insects, if the black beetle, and beetles indeed of all hues, will keep out of my way, I have no objection to any of the rest; on the contrary, in whatever key they sing, from the gnat's fine treble to the bass of the bumble-bee, I admire them all.

6. A soldier from his earliest youth, Moore thirsted for the honours of his profession; and feeling that he was worthy to lead a British army, hailed the fortune which placed him at the head of the troops destined for Spain. As the stream of time passed, the inspiring

hopes of triumph disappeared, but the austerer glory of suffering remained, and with a firm heart he accepted that gift of a severe fate. Confiding in the strength of his genius, he disregarded the clamour of presumptuous ignorance, and opposing sound military views to the foolish projects so insolently thrust upon him by the ambassador, he conducted his long and arduous retreat with sagacity, intelligence and fortitude; no insult disturbed, no falsehood deceived him, no remonstrance shook his determination; forfune frowned without subduing his constancy; death struck, but the spirit of the man remained unbroken when his shattered body scarcely afforded it a habitation. Having done all that was just towards others, he remembered what was due to himself; neither the shock of the mortal blow, nor the lingering hours of acute pain which preceded his dissolution could quell the pride of his gallant heart, or lower the dignified feeling with which, conscious of merit, he at the last moment asserted his right to the gratitude of the country he had served so truly. If glory be a distinction for such a man death is not a leveller!

7. These habits of the rich, and the miserable servitude of those who cultivated the land, rendered its fertility unavailing. Servitude indeed, in some of its modifications, has always been the great bar to improvement. In the Agricultural economy of Rome, the labouring husbandman, a menial slave of some wealthy senator, had not even that qualified interest in the soil which the tenure of villeinage afforded to the peasant of feudal ages. Italy, therefore, a country presenting many natural impediments, was but imperfectly reduced into cultivation before the irruption of the barbarians. The revolution destroyed agriculure, with every other art, and succeeding calamities during five or six centuries left the finest regions of Europe unfruitful and desolate. There are but two possible modes in which the produce of the earth can be increased; one by rendering fresh land serviceable; the other by improving the fertility of that which is already cultivated. The last is only attainable by the application of capital and of skill to agriculture; neither of which could be expected in the ruder ages of society. The former is, to a certain extent, always practicable whilst waste lands remain; but it was checked by laws hostile to improvement, such as the manorial rights in England and by the general tone of manners.

(*Madras, Inter., 1918*)

8. But the English borderers were not the men to stand by quietly as soon as they recovered from their first alarm. There were no men-at-arms at hand; but the farmers and their farm-servants had but to snatch their arms and spring into their saddles, and they became at once "the Northern Horse," famed as the finest light cavalry in the known world. As the day grew on they gathered in tens and twenties. By the afternoon, Sir Thomas Wharton, Lord Dacres and Lord Musgrove had collected three or four hundred, who hovered above the Scots, cutting off the stragglers, and driving the scattered parties in upon the main body. Being without organisation and with no one to give orders, the Scots flocked together as they could, and their numbers added to their confusion. The cry rose for direction, and in the midst of the tumult at the most critical moment, Oliver Sinclair was proclaimed through the crowd as commander. Who was Sinclair? men asked. Every Scottish knight and gentleman felt himself and his kindred insulted. The evening was closing in; the attacks of the

English became hotter ; the tumult and the noise increased ; and a new troop of English horse showing themselves in the dusk on an unexpected side, a shout was raised that the Duke of Norfolk was upon them with his army of the Tweed. A moment's thought would have shown the Scots that Norfolk could not be within thirty miles: but his name caused a panic, and reflection was impossible. Few or none in the whole multitude knew the ground, and 10,000 men were blundering like sheep in the darkness, back towards their own country.

(*Madras, Inter., 1919*)

9. James was always boasting of his skill in what he called king-craft ; and yet it is hardly possible even to imagine a course more directly opposed to all the rules of king-craft than that which he followed. The policy of wise rulers has always been to disguise strong acts under popular forms. It was thus that Augustus and Napoleon established absolute monarchies, while the public regarded them merely as eminent citizens invested with temporary magistracies. The policy of James was the direct reverse of theirs. He enraged and alarmed his Parliament by constantly telling them that they held their privileges merely during his pleasure, and that they had no more business to enquire that he might lawfully do than what the Deity might lawfully do. Yet he quailed before them, abandoned minister after minister to their vengeance, and suffered them to tease him into acts directly opposite to his strongest inclinations. Thus the indignation excited by his claims and the scorn excited by his concessions went on growing together. By his fondness for worthless minions, and by the sanction which he gave to their tyranny and rapacity, he kept discontent constantly alive. His cowardice, his pedantry, his ungainly person and manners, his provincial accent, made him an object of derision. Even in his virtues and accomplishments there was something eminently unkingly. Throughout the whole course of his reign, all the venerable associations by which the throne had long been fenced were gradually losing their strength. During two hundred years all the sovereigns who had ruled England, with the single exception of the unfortunate Henry the Sixth, had been strong minded, high spirited, courageous, and of princely bearing. Almost all had possessed abilities above the ordinary level. It was no light thing that, on the very eve of the decisive struggle between our Kings and their Parliaments, royalty should be exhibited to the world stammering slobbering, shedding unmanly tears, trembling at a drawn sword, and talking in the style alternately of a buffoon and of a pedagogue. (*Madras, Inter., 1920*)

10. Of attacks on his writings Johnson took no notice whatever. He had early resolved never to be drawn into controversy : and he adhered to his resolution with a steadfastness which is the more extraordinary, because he was both intellectually and morally of the stuff of which controversialists are made. In conversation, he was a singularly eager, acute and pertinacious disputant. When at a loss for a good reason, he had recourse to sophistry ; and when heated by altercation, he made unsparing use of sarcasm and invective. But when he took his pen in hand his whole character seemed to be changed. A hundred bad writers misrepresented him and reviled him ; but not one of the hundred could boast of having been thought by him worthy of a refutation, or even of a retort. The Kenricks, Campbells, Macnicols and Hendersons did their best to annoy him in the hope that he would

give them importance by answering them. But the reader will in vain search his works for any allusion to Kenrick or Campbell, to Macnicol or Henderson. He had learnt both from his own observation and from literary history, in which he was deeply read, that the place of books in the public estimation is fixed, not by what is written about them but by what is written in them ; and that an author whose works are likely to live is very unwise if he stops to wrangle with detractors whose works are certain to die. No saying was oftener in his mouth than that fine apophthegm of Bentley that no one was ever written down but by himself. (*Madras, Inter., 1921*)

11. The choice of agents is a difficult matter, but any labour that you may bestow upon it is likely to be well repaid ; for you have to choose persons for whose faults you are to be punished.

The best agents are to be found amongst those persons who have a strong sense of responsibility. Under this feeling a man will be likely to grudge no pains ; he will pay attention to minute things ; and, what is of more importance, he will prefer being considered ever so stupid rather than pretend to understand his orders before he does so.

You should behave to your subordinate agents in such a manner that they should not be afraid to be frank with you. They should be able to comment freely upon your directions, and may thus become your best counsellors. For those who are entrusted with the execution of any work are likely to see things which have been overlooked by the person who designed it, however sagacious he may be.

You must not interfere unnecessarily with your agents, as it gives them the habit of leaning too much ; but it should always be one of the chief objects of a person in authority to train up those around him to do without him. He should try to give them some self-reliance.

With respect to those agents whom you employ to represent you, your inclination should be to treat them with hearty confidence. In justice to them, as well as for your own sake, the limits which you lay down for their guidance should be precise. Within these limits you should allow them a large discretionary power.

The surest way to make agents do their work is to show them that their efforts are appreciated. For this purpose you should not only be careful in your promotions and rewards, but in your daily dealings with them, you should beware of making slight or haphazard criticisms on any of their proceedings. Your praise should not only be right in substance, but put upon the right foundation. (*Madras, Inter., 1921*)

12. Nothing appears to me more remarkable than the array of scenic magnificence by which the imagination is appalled, in myriads of instances, when the actual danger is comparatively small ; so that the utmost possible impression of awe should be produced upon the minds of all, though direct suffering is inflicted upon few. Consider, for instance, the moral effect of a single thunder-storm. Perhaps two or three persons may be struck dead within a space of a hundred square miles ; and their deaths, unaccompanied by the scenery of the storm, would produce little more than a momentary sadness in the busy hearts of living men. But the preparation for the Judgment, by all that mighty gathering of the clouds ; by the questioning of the forest leaves,

in their terrified stillness, which way the winds shall go forth; by the murmuring to each other, deep in the distance, of the destroying angels before they draw forth their swords of fire; by the march of the funeral darkness in the midst of the noon-day, and the rattling of the dome of heaven beneath the chariot-wheels of death:—on how many minds do not these produce an impression almost as great as the actual witnessing of the fatal issue! and how strangely are the expressions of the threatening elements fitted to the apprehension of the human soul! The lurid colour, the long, irregular, convulsive sound, the ghastly shapes of flaming and heaving cloud, are all as true and faithful in their appeal to our instinct of danger, as the moaning or wailing of the human voice itself is to our instinct of pity. It is not a reasonable calculating terror which they awake in us; it is no matter that we count distance by seconds, and measure probability by averages. That shadow will still do its work upon our hearts, and we shall watch its passing away as if we stood in the presence of the destroying angel. (*Madras, Inter., 1928*)

13. At first astronomy, like other sciences, was studied for mainly utilitarian reasons. It provided measures of time, and enabled mankind to keep a tally on the flight of the seasons; it taught him to find his way across the trackless desert, and later, across the trackless ocean. In the guise of astrology, it held out hopes of telling him his future. There was nothing intrinsically absurd in this, for even today the astronomer is largely occupied with foretelling the future movements of the heavenly bodies, although not of human affairs—a considerable part of the present book will consist of an attempt to foretell the future, and predict the final end, of the material universe. Where the astrologers went wrong was in supposing that terrestrial empires, kings and individuals formed such important items in the scheme of the universe that the motions of the heavenly bodies could be intimately bound up with their fates. As soon as man began to realize, even faintly, his own insignificance in the universe, astrology died a natural and inevitable death.

The utilitarian aspect of astronomy has by now shrunk to very modest proportions. The national observatories still broadcast the time of day, and help to guide ships across the ocean, but the centre of astronomical interest has shifted so completely that the remotest of nebulæ arouse incomparably more enthusiasm than 'clock-stars,' and the average astronomer totally neglects our nearest neighbours in space, the planets, for stars so distant that their light takes hundreds, thousands, or even millions, of years to reach us.

14. Recently, astronomy has acquired a new scientific interest through establishing its position as an integral part of the general body of science. The various sciences can no longer be treated as distinct; scientific discovery advances along a continuous front which extends unbroken from electrons of a fraction of a millionth of a millionth of an inch in diameter, to nebulæ whose diameters are measured in hundreds of thousands of millions of millions of miles. A gain of astronomical knowledge may add to our knowledge of physics and chemistry, and vice versa. The stars have long ago ceased to be treated as mere points of light. Each is now regarded as an experiment on a heroic scale, a high temperature crucible in which nature herself operates with ranges of temperature and pressure far beyond those

available in our laboratories, and permits us to watch the results. In so doing, we may happen upon properties of matter which have eluded the terrestrial physicist, owing to the small range of physical conditions at his command. For instance matter exists in nebulæ with a density at least a million times lower than anything we can approach on earth, and in certain stars at a density nearly a million times greater. How can we expect to understand the whole nature of matter from laboratory experiments in which we can command only one part in a million million of the whole range of density known to nature ?

15. The machine serves as a substitute for the skill and dexterity of the human worker. It carries out automatically and with a constantly improving accuracy countless jobs which had previously to be done by repetition workers whom only long practice could make perfect. By this means the required period of training for work of this type is immensely shortened, and unskilled labour becomes far more readily interchangeable from one mechanical task to another. At the same time, as machines grow more delicate and complicated they can be used more and more to replace not merely human dexterity but the superior and more painfully acquired skill of the trained craftsman. For example, in the making of machines improvements in the processes of casting iron have eliminated a large part of the old skill not only of moulders in sand and pattern makers in wood but also of fitters and turners in the later processes of machining and adjustment. Skilled labour does not cease to be needed—indeed in some branches of engineering work, such as tool making, and the repairing of machinery, there may be a call for even higher skill than before. But in every highly mechanized industry the proportion of highly skilled work to the total volume of employment is being greatly and swiftly diminished. Nor is the machine content to stop short at the processes of production. It invades the office and the counting house as well. The typewriter and the calculating machine have revolutionized the work of the clerical and administrative departments of modern business ; and even the private home—last resort of the old manual drudgery—can be revolutionized as well, as soon as the supply of domestic servants, and the unpaid labour of working class housewives ceases to be available.

16. Now, to be properly enjoyed, a walking tour should be gone upon alone. If you go in a company, or even in pairs, it is no longer a walking tour in anything but name ; it is something else and more in the nature of a picnic. A walking tour should be gone upon alone, because freedom is of the essence ; because you should be able to stop and go on, and follow this way or that, as the freak takes you ; and because you must have your own pace, and neither trot alongside a champion walker, nor mince in time with a girl. And then you must be open to all impressions and let your thoughts take colour from what you see. You should be as a pipe for any wind to play upon 'I cannot see the wit,' says Hazlitt. 'of walking and talking at the same time. When I am in the country I wish to vegetate like the country,'—which is the gist of all that can be said upon the matter. There should be no cackle of voices at your elbow, to jar on the meditative silence of the morning. And so long as a man is reasoning he cannot surrender himself to that fine intoxication that comes of much motion in the open air,

that begins in a sort of dazzle and sluggishness of the brain, and ends in a peace that passes comprehension.

17. One of the pleasantest things in the world is going a journey; but I like to go by myself. I can enjoy society in a room; but out-of-doors, nature is company enough for me. I am then never less alone than when alone.

> The fields his study, nature was his book.

I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetate like the country. I am not for criticizing hedge-rows and black cattle. I go out of town in order to forget the town and all that is in it. There are those who for this purpose go to watering-places, and carry the metropolis with them. I like more elbow-room, and fewer encumbrances. I like solitude, when I give myself up to it, for the sake of solitude; nor do I ask for

> a friend in my retreat,
> Whom I may whisper solitude is sweet.

The soul of a journey is liberty, perfect liberty, to think, feel, do just as one pleases. We go a journey chiefly to be free of all impediments and of all inconveniences; to leave ourselves behind, much more to get rid of others. It is because I want a little breathing-space to muse on indifferent matters, where Contemplation

> May plume her feathers and let grow her wings,
> That in the various bustle of resort
> Were all too ruffled, and sometimes impair'd,

that I absent myself from the town for awhile, without feeling at a loss the moment I am left by myself. Instead of a friend in a post-chaise or in a tilbury, to exchange good things with, and vary the same stale topics over again, for once let me have a truce with impertinence. Give me the clear blue sky over my head, and the green turf beneath my feet, a winding road before me, and a three hours' march to dinner—and then to thinking! It is hard if I cannot start some game on these lone heaths. I laugh, I run, I leap, I sing for joy.

18. Practically all the progress that man has made is due to the fact that he is mortal. He has recognised that he is in this world only for a little while, and this knowledge has been a goad to stimulate him to make a diligent use of whatever talents he is endowed with. The secrets of Nature have been wrested from her grudging fingers by men who, knowing they were mortal, have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them, if not to circumvent death, at least to ameliorate the asperities of life for themselves and others.

All our instincts and emotions are reinforced by death. If we were not mortal, the paternal and maternal instincts would not dominate our lives so strongly as they do. If we knew that we should never die, we should have no desire for children to perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child; and a world without a child would be a place in which there was no call for some of the most beautiful emotions to which the human soul can give expression. And death lends a peculiar sanctity to human love. A man may love his books, but the love he bears his wife, his children, or his friends, is something deeper and more sublime; it is

a love intensified and purified by the thought that human life is a finite thing, which may at any moment be touched by the finger of death.

(*P. U. Inter., 1932*)

19. The value of a University for educational purposes lies not principally in its examinations, not even wholly in its teaching, however admirable that teaching may be It lies, and must lie, in the collision of minds between student and student. We learn at all times of life, but perhaps most when we are young, as much from our contemporaries as from anybody else, and when we are young we learn from our contemporaries what no Professor, however eminent, can teach us. Therefore it is that while I admire the lives—admirable beyond any power of mine to express my admiration—the lives of those solitary students who, under great difficulties, come up to Edinburgh or some other University, and, without intercourse with their fellows, doggedly and perseveringly pursue their studies—very often under most serious pressure of home difficulties—their course, however admirable, is not the course which can give them to the fullest those great advantages which are possessed by those whose lot is more happily cast than theirs. I therefore associate myself entirely with what Lord Rosebery said as to athletics, I do not think that the athletic movement has been overdone. I believe, on the contrary, that the intercourse between students which it has produced, the organisations to which it has given birth, and the good fellowship which it has secured, are of infinite educational value.

(*P.U. Inter., 1933*)

20. To grasp the full significance of such stupefying of one's consciousness (by means of drink and smoke), let each one carefully recall the spiritual conditions he has passed through at each period of his life. Everyone will find that at each period of his life certain moral questions confronted him, which he ought to solve, and on the solution of which the whole welfare of his life depended. For the solution of these questions great concentration of attention was needful. Such concentration of attention is a labour. In every labour, especially at the commencement, there is a time when the work seems difficult and painful and when human weakness prompts a desire to abandon it. Physical work seems painful at first ; mental work seems yet more painful. A man feels that to decide the questions confronting him needs labour—often painful labour—and he wishes to evade this. If he had no means of stupefying his faculties, he could not expel from his consciousness the questions that confront him, and the necessity of solving them would be forced upon him. But man finds that there exists a means to drive off these questions whenever they present themselves—and he uses it. As soon as the questions awaiting solution begin to torment him, he has recourse to these means (drink and smoke), and avoids the disquietude evoked by the troublesome questions. Consciousness ceases to demand their solution, and the unsolved questions remain unsolved till his next period of enlightenment. But when that period comes the same thing is repeated, and the man goes on for months, years, or even for his whole life, standing before those same moral questions, and not moving a step towards their solution. (*P. U. Inter., 1934*)

21. Strong men are naturally proud of their strength, and they sometimes come to think that the muscles of man are the things which have hammered out our present civilisation. But this is not the

whole truth. If muscles were enough, then would the civilisation of the ape be far in advance of ours ; yet the man whom the ape or tiger could destroy with one stroke is lord of the forest and the jungle because there is at the back of his feebler muscles something which is lacking in the others. Man has mind, and it is the real key to all that he has achieved.

Only the other day we were reading that the missionaries in the equatorial region had their ice-making apparatus, and they were able to produce ice under the Equator—something which the natives had never seen. And under Arctic skies, the white man is warm during the long Arctic night, while his electric beacon shines all the winter through. When oceans bar his way, he builds ships to carry him over the thousands of miles of stormy water ; when continents and sandy deserts bar his way, he runs his steel rails across and hitches his train to the horse which has muscles of steel. And when ships and railways fail, then he steps aboard his airship and speeds his way through the sky faster far than ever the swiftest bird was known to travel.

Man is mastering Nature. How ? By his muscles ? Yes, but by something stronger than they. By his phenomenal endurance ? Yes, but by something which is mightier than this. By the power to think, with which God endowed him. The Thinker is still King, as God intended him to be. It may be that he does not reap the richest harvest, but he travels in those lofty regions to which the merely moneyed man may not aspire. *(P. U. Inter., 1935).*

22. Not a few of our troubles are the result of acting before thinking : we do our thinking afterwards—and too late. It would be difficult to reckon how many friendships have been broken up simply because one of the friends did not use his head. He ought to have known ; he did know ; but he simply did not think ; and what he did or said cannot be undone or unsaid. Afterwards we recall the matter and wonder why we were such fools ; and then we go out and play the same fool trick for the thousand-and-first time. A little thinking might save a thousand useless regrets.

This is a difficult lesson to learn, it can be mastered. It will not be easy, but it can be done, and it will repay a thousandfold all the labour necessary for its accomplishment. To learn to think just before we speak, just before we act, is something which thousands never learn and all their life time they regret the fact because of its inevitable sequences ; and yet they might have learnt the lesson in early life and have saved themselves, and their friends, much unnecessary worry.

If every man or woman who drives a motor-car would just think for a minute before taking a friendly glass of wine when starting out for a drive, there would be fewer glasses of wine consumed, and there would be fewer disastrous motor accidents with their inevitable toll of wounds and death. One glass of wine may make all the difference between life and death to half a dozen people. Better think a little.

(P. U. Inter., 1936)

23. Under the present educational system teaching becomes cramming ; an enormous accumulation of propositions of all sorts and kinds is thrust down the students' throats to be poured out again, I might say vomitted out into examiners' laps ; and this when it is notorious that the sole condition of making progress in any branch of art or knowledge

is to leave on one side every thing irrelevant to it, and to throw your undivided energy on the special thing you have in hand.

Our old universities are struggling against these absurdities. Yet when we look at the work which they on their side are doing, it is scarcely more satisfactory. A young man going to Oxford learns what was taught there two centuries ago ; but unlike the old scholars, he learns no lesson of poverty along with it. In his three years' course he will have tasted luxuries unknown to him at home, and contracted habits of self indulgence which make subsequent hardships unbearable ; while his antiquated knowledge, such as it is, has fallen out of the market ; there is no demand for him, as he is ignorant of everything in which the world is interested. He is called educated ; yet he cannot earn a sixpence for himself. An Oxford education fits a man extremely well for the trade of gentleman. I do not know for what other trade it does fit him as at present constituted. More than one man who has taken high honours there, who has learnt faithfully all that the university undertakes to teach him, has been seen, in these late years, breaking stones upon a road in Australia That was all which he was found to be fit for when brought in contact with the primary realities of things. *(P.U. Inter., Suppl., 1934)*

24. The sweeper of the city street who sweeps in the dark corner where no inspector comes, simply because it is his business to have the streets clean, has a touch of consecration on him. The light-house keeper who rows out night after night to the lonely rock' though he knows that for weeks together no ship goes by his coast, and who does it because he is counted on for that, is in the same list.

The shoemaker in the little inland town who makes an honest shoe for some unknown customer across the world and who feels the sacredness of his work, is in his humble way consecrated. The scientist who counts nothing too hard in his unwearied struggle to win one more secret from the unknown, that he may add it to the slowly growing total of human knowledge, is to be enrolled among those who are consecrated.

The daughter who smothers all her own personal dreams to care for an invalid mother or a widowed father, the reformer who spends his days studying the slums that he may hasten the day when there shall be no slums, the Christian teacher who counts no obstacle too difficult if so be he may make one more person enter into the real meaning of the love of Christ—all these are examples of consecration.

25 Long ago Emerson wrote : " A man's task is his life-preserver." This seems to be remarkably correct in our modern life. The man without a task is like a ship without ballast and anchor ; he is all too often merely a drifter. Few men seem to have initiative enough to choose a task for themselves if they do not need to work. When the inevitable disappointments come, as they assuredly will, they are completely overwhelmed. But the man who has his task has no time for vain regrets ; he escapes the disastrous fate which overtakes his less fortunate brother. Work is one of the greatest safety-valves which was ever invented, and youth especially needs it.

We sometimes pity the man who is a slave to his task, and perhaps we are right, but the man who has no task is often a slave to his ennui, which is very much worse. Even a disagreeable task is better than none, and the man who does work which is disagreeable to him will yet live longer, and as a rule most happily, than f he had had no task at all.

And the man with the task is easier to live with, and will prove a more contended citizen and a more valuable one than the one who lacks such a task. Even so-called invalids are often the better for some task which is suited to their powers, and they often live all the longer if they work hard. The man who starts life with a solid task which taxes his powers had better thank God, and do his best, for this is one of humanity's greatest boons.

26. How shall he become wise that holdeth the plough, that driveth oxen, and is occupied in their labours, and whose discourse is of the stock of bulls? He will set his heart upon turning his furrows; and his wakefulness is to give his heifers their fodder. So is every artificer and workmaster, that passeth his time by night as by day; they that cut gravings of signets, and his diligence is to make great variety;... he will be wakeful to finish his work. So is the smith sitting by the anvil, and considering the unwrought iron; the vapour of the fire will waste his flesh: and in the heat of the furnace will he wrestle with his work: the noise of the hammer will be ever in his ear, and his eyes are upon the pattern of the vessel; he will set his heart upon perfecting his work and he will be wakeful to adorn them perfectly. So is the potter sitting at his work, and turning the wheel about with his feet, who is always anxiously set at his work.

All these put their trust in their hands, and each becometh wise in his own work. Without these shall not a city be inhabited, and men shall not sojourn nor walk up and down therein. They shall not be sought for in the council of the people, and in the assembly they shall not mount on high; they shall not sit on the seat of the judge, and they shall not understand the covenant of judgment; neither shall they declare instruction and judgment; and where parables are they shall not be found. But they will maintain the fabric of the world, and in the handiwork of their craft is their prayer.

27. "I mark only the sunny hours" is the motto on a sundial. That way of living may be impossible. The dark hours cannot be cut out of life like that. It would be very shallow if they could. But it is better to keep looking at the bright side than the dark side And much of the good of life is lost for want of noting it and tasting it with gratitude before it passes.

Some of our worst difficulties come from impatience or self-will. We get irritated with people. They make mistakes. They do not consult our convenience. We are annoyed. It is all needless, and it does not help. There will be things that annoy and some that wound. But the best way to meet them is to accept them. They are part of God's discipline. A perfectly smooth life would be deadening. It would send our souls to sleep.

There are things that we can learn in other ways than by the slings and arrows of misfortune, or even the petty frictions of life. Nothing can really hurt us if we will take it as part of the lot of life and be at peace in the spirit of quiet acceptance. Even here we can be friends with life.

28 Personality is not a thing reserved exclusively to the gifted. It is everyone's birthright. It may be so far dormant in some as to seem to contradict this statement, yet it is possible of development

If we desire that life should take on a fascinating appeal, that it should be full with charm, it seems we must have personality, because where one does not charm one is not charmed in return. Its presence can be had by any who wills to have it. The will must be strong enough to endure, if need be, the most discouraging or heart-breaking experiences, for nothing that is worth having can be gained with ease, and of all the goals in life personality is the most difficult to gain, precisely as it is the greatest prize to win. So that it is important to realise that you must be content to gain little by little, for if you expect to gain by leaps and bounds you will surely be disappointed.

What is this quality of personality so indispensable yet so hidden from our comprehension? For in order to acquire a thing one must first know what that thing is: otherwise he would not know how or where to begin. Personality is a grace that lends itself to one possessed of self-confidence. What is self-confidence? It is a state of mind entirely sure of its own thoughts and actions, whether right or wrong. Persevere to believe in yourself and in the perseverance you will grow, though slowly, more and more confident in yourself. Surety invokes the approval of others, the needed encouragement to greater confidence. The most effective and beneficial influence towards this end is the understanding gained by experience of life so that you come to see life in its true proportion, realise that it is not enough to be fine, one must be fitting; and know that he is the fittest who takes least cognizance of what others' opinion of him is. It is the fear of others' opinion that binds and imprisons one, while it is the fearlessness of that opinion that gives one his freedom, the singlemindedness which is his power.

29. Of what use is habit? In the first place, habit makes for economy both of time and of energy. The habitual act is performed more quickly because of the habit. It takes place almost like a reflex—in fact, it may be usefully looked on in many cases as a conditioned reflex. Since the action does not call for attention, or at least any high degree of attention, it frees mental energy for other work, and at the same time itself involves little or no fatigue.

In the second place, the habitual action is performed with greater accuracy, and as a rule, efficiency, than is the same action before it has become automatic. Because of these advantages, it is important that many of our everyday acts should become automatic. "The more of the details of our daily life we can hand over to the effortless custody of automatism the more our higher powers of mind will be set free for their own proper work."

The disadvantages of habit arise from the fact that it fixes a certain mode of thinking and acting, and the more an individual becomes a creature of habit, the less efficiently will he be able to adjust himself to new conditions and to act in new situations. We can all recognise, at least in another person, the mind that has got into a rut from which it seems impossible for it to escape. It is true that, from a social point of view, habit is the "fly-wheel of society, its most precious conservative agent," as James says, but, as far as the individual is concerned, this may not be all gain.

30. Stephen Leacock says in one of his books that he knows only two birds, the crow and the hen, but he knows these at once

both by their plumage and their song. We suspect that there are a good many people who hardly know these two, and yet such people have two eyes, and they are supposed to be good eyes, but they see not. It may be that they can see a bargain afar off, they can see a first edition miles away, but they have no eyes for nature around them. Such people miss much, and yet it seems difficult to arouse in them any enthusiasm concerning the birds or flowers, and the stars are merely a thousand unknown points of light about which they know little and care less.

Yet to the nature lover, the world is full of a host of most interesting things. The trees seem like old friends; the birds have each one a separate and entrancing message both in song and beauty; and the very insects of earth are by no means uninteresting and the bees, the butterflies each carrying some token of their divine workmanship. This interest in the common things aroused in us is well worth cultivating. Of course, if these things do not interest us at all, it is uselesss to pretend that they do, but if we can arouse a genuine interest in them, it will greatly increase the pleasures of life. These are all God's thoughts embodied in unique and most entrancing fashion.

31. The wise man has excited admiration in all ages. "It is pleasant to play the fool on the proper occasion," said Horace, but the world soon tires of the clown and the trifler. Solid qualities are most in demand. A Latin saying tells us that "language is given to all, wisdom to few." Horace himself used the phrase, "an eighth wise man" (that is, one added to the seven of Greece), with comical reference to a person who, without possessing any special intelligence, sets up to be "a second Solomon." Cicero called Thales, who is generally considered to have been the first of Greek philosophers, "the wisest of the wise."

Wisdom, however, in order to justify itself, must be intelligently related to present events and local situations—in other words, it must be timely and practical. A fool has been defined as a man who is "wise too late." This criticism was applied by the Romans particularly to the Trojans, who only when Troy, their city, was about to be taken thought of restoring Helen. All this recalls to mind the Spanish proverb, "That which the fool does in the end the wise man does at the beginning." There are certain leading principles which should rule our conduct at all times, but wisdom must be shown in the seasonable application of now one and again another of them to special cases. Life's time-tables are liable to be re-arranged at any moment. Every day has its hurry calls, or insistent emergencies, and so every intelligent person must keep his faculties well in hand, alert to take advantage instantly of recurring opportunity, being wise in time.

32. "To be good is noble, but to teach others how to be good is nobler--and no trouble" said a well-known writer. This may account for the great preponderance of preaching over practice. We do not mean the preaching which we get from the pulpit, but that which is given freely and without stint on buses, in the streets and even in the homes of our land. Where is the parent who does not discover himself telling his child not to do just what he himself does regularly? How many people are there who are certain that they know just how to make a fortune, and who tell others so?—and they have never made any thing save financial mistakes. The man who never swam a stroke feels perfectly competent to tell another how to swim. The man who cannot find his

way even to a modest competence, knows just how to save the nation from all its economic ills.

It is no trouble to preach, but it is considerable trouble to carry out what we preach. This is so true that the honest preacher preaches to himself even more than to his hearers in every season. Only the man who is striving to climb the loftiest heights knows just how difficult is the way. And so the man who climbs as he preaches will preach all the more earnestly, and all the more effectively because he is trying to answers his own prayers and work out his own salvation.

33. An old saying tells us that "by travel we change our skies but not our minds." There is such a thing as a mental preparation for travel. We get, in a sense, what we go for. An ordinary man will not become extraordinary just because he walks through Westminster Abbey, nor will a keen observer or a man of sensitive nature, be insensible to the charm of even an obscure English village. The guide books try to prepare tourists for sight-seeing by providing preparatory announcements as to the marvels they are to see, or the historical shrines they are to study, but, after all, it depends upon the man himself how much he sees, or how much he understands of what he is told. We ourselves in a way must make our own history, reviving it by the power of an informed and lively imagination. If we go abroad in the spirit of a narrow provincialism, and remain small-minded and dull, Europe will be to us as but a big junk-shop.

Not alone in travel, however, but also wherever enjoyed, may be our lot at home, we find in ourselves the conditions of profit or enjoyment. "All my goods I carry with me," said Bias, one of the Seven Wise Men of Greece. A man's best property is that which is within. No one else can rob him of his ideas, sentiments, hopes, and loves. We make or unmake ourselves—while habit comes in, to fixate our moods, manners, and moralities. No more solemn thought can come to a human being than this : I must live with myself for ever. Cultivate yourself, then, as a proper and enjoyable running mate. Make sure that it is the best possible self that you are carrying along.

34. Broken friendship, like china, may be repaired, but the break will always show. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly ; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues,—who understands and sympathises with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, for comfort, for praise ; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage.

Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be mended, and the jarring note mars the harmony. It is not alone a question of forgiveness ; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back.

35. We often spend time and energy upon things which afterwards appear to have been wasted effort, and we are apt to say that all that time and energy was simply wasted. But some day, it may be years afterwards, we discover that seeming waste was not really waste. It had laid the foundation for better work in days which were then unforeseen. The forty years in Midian taught Moses how to care for the multitudes in the wilderness when he led them out of the land of Egypt. David was not a man of war, but his experience with a sling stood him in good stead when he came face to face with the giant of Gath. All knowledge has its place in human economy, and will probably prove its value when least expected.

Even the sports of childhood have their proper place in the mental and physical development of the child. Eton may not win Waterloo, but it prepares for it. The plough, the needle, the hoe, the hammer, all have their use in preparing for something in the far-distant future which at the time may not be dreamed of. And the charity which some call utter waste may spring into fruitfulness which will bless the donor who once "wasted" his money in giving to the poor.

36. The waste of the world is enormous. Much food is wasted which hungry people would highly value. Millions of dollars are thrown away in vicious habits and foolish practices. Time is wasted with reckless prodigality, for of all our precious possessions, hours, are accounted of least value. Effort is profusely expended on vain pursuits. Of all wastes that of ideas is one of the most startling; thoughts of substantial value and permanent worth slip through our minds unrecognised, and are gone into the emptiness of oblivion.

Do we forget that each of the great productions of man grew out of a thought? That very thought may have passed through the minds of hundreds before one person saved it, treasured it, expanded it, made the most of it. Gravitation, in the mind of Newton was just an idea, he seized it and revolutionised the world's scientific thinking. The Magna Charta was only a thought which drifted into the head of an old English baron; he considered it worth saving. Gibbon's great history of the "Decline and Fall of the Roman Empire" was just a passing thought and so was Milton's "Paradise Lost." The Protestant Reformation flickered through many minds; Luther caught it and forged it into a mighty weapon. Many great men owe their greatness to keeping a note-book and saving ideas.

37. How much cleansing of the life we can do if we set about it! We can shut our lips that they speak no lie. We can imprison our tongue behind clenched teeth that it speak no guile or deceit. Our ears we can cover that they hear and harbour no evil report of our brother. Our feet we can hold to straight paths, that they carry us not into evil places and among evil companions.

Where, is it, then, that we fail? In our thoughts? But we can govern our thoughts. What, you cannot? How, is it, then, that you can work on arithmetic for an hour, then turn to grammar, then geography, then command your thoughts to a game of tennis or cricket? Or how is it that you can plan crop rotation, then turn to the matter of the bank-book, then hurry to town for a political meeting, meet an old friend, tear yourself away from him to attend to a disagreeable matter of business you feel a responsibility about?

Not command our thoughts? Most certainly we can. But what of the passing thoughts that come and go with every impress of the senses? Can we control them? Yes. Just keep them "passing," keep them moving, if they are unworthy. They are not really thoughts till they find harbour in the active consciousness. They are like flitting images in the retina of the eye as one idly gazes from the window of a speeding train. If an evil thought is passing, keep it moving. If it find lodgment and set in motion evil actions, it is by your acquiescent will. But if it is a worthy impress, make it part of your equipment of mind and heart.

38. Your mental attitude is a great determining influence of your daily life. Begin the day with an expectant and energetic mental attitude toward your work, plans and purposes, and it will elevate and enhance all your activities.

The spirit in which you regard your fellow men and the world about you will be reflected back to you. When you are in the right mental attitude, many things will seem to conspire and co-operate to advance your work and interests.

Primarily it is your mental attitude which makes the day happy and productive or the contrary. You can demonstrate the truth of this to-day by resolving to look only for the best, to be intelligently optimistic, and to have confidence in the eternal supremacy of good.

Make more positive resolutions regarding the things you ought to do. Bring every available re-inforcement to bear upon such resolutions. Write down on a card the special things you resolve to do, and read it several times a day. Repeat it aloud at frequent intervals. Assert in vigorous tones of voice the thoughts you wish to establish as unconscious habits of your life.

The best means of impressing new resolutions upon your mind is by concentration, iteration and vigorous assertion. At the close of every day review your thoughts, your actions and know precisely what you have done with your new resolutions. It is a great thing to conceive a great idea, but it is still greater to put it into execution.

CHAPTER XXI

PRECIS-WRITING—(*Continued*)

Harder Examples of Précis

403 We have now reached a stage when it will not be difficult for us to summarize a fairly long and fairly difficult piece of prose. Here also we shall be required to make use of those very rules which we have enumerated in the last chapter. Remember that a *précis* is not a mere disconnected list of the important points in the original. A good *précis* should contain all the important points, it is true, but they should be properly arranged. Besides being an abridgement of the original, a précis should also be a piece of good, readable, and continuous prose. The following examples will make the whole problem clear :—

Example 1.

A university training is the great ordinary means to a great but ordinary end ; it aims at raising the intellectual tone of society, at cultivating the public mind, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is education which gives man a clear conscious view of his own opinions and judgments, a truth in developing them, and eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophisticated, and to discard what is irrelevant. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class ; he knows when to speak and when to be silent; he can ask a question pertinently, and gain a lesson seasonably, he can listen to others, when he has nothing to impart himself ; he is ever ready yet never in the way ; he knows when to be serious, and when to trifle, and has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has the repose of mind which lives in itself while it lives in the world and which has resources for its happiness at

home when it cannot go abroad. He has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm.—*Cardinal Newman.*

Theme: "The Aims of University Training."

Main points bearing upon the theme:

(1) University Education raises the level of intelligence and informs the mind.

(2) It teaches one how he should behave toward others.

(3) It gives him tranquillity of mind.

Precis. A university training raises the level of intelligence of people and informs their minds. It broadens their mental outlook and makes them sane and sober. It teaches them how to use their political rights, to express their views eloquently and forcefully, to distinguish between right and wrong, relevant and irrelevant, to behave towards others, and to accommodate themselves to them. A man who has received a university training learns when to be serious, when to trifle gracefully. He acquires tranquillity of mind which supports him in solitude, prosperity, and adversity.

Example 2

There are few great personages in history who have been more exposed to the calumny of enemies and the adulation of friends than Queen Elizabeth; and yet there is scarcely any whose reputation has been more certainly determined by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character were able to overcome all prejudices; and obliging her detractors to abate much of their invectives and her admirers, somewhat of their panegyrics, have at last, in spite of political factions, and, what is more, of religious animosities, produced a uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration, vigilance and address, all allowed to merit the highest praises; a conduct less rigorous, less imperious, more sincere would have been requisite to form a perfect character. By the force of her mind she controlled all her more active qualities and prevented them from running into excess and her friendship from partiality; she guarded not herself with equal care from lesser infirmities; the rivalship of beauty, the desire of administration, the jealousy of love and the sallies of anger.—*Hume.*

Theme: "The Character of Queen Elizabeth."

Main Points:

(1) *Good qualities*—Vigour, force, self-control, magnanimity, penetration, vigilance, and address.

(2) *Bad qualities*—Jealousy, flattery, anger, and excessive love of authority.

Precis. The character of Queen Elizabeth was a mixture of good and bad qualities. Vigour and force of mind, self-control, the gifts of insight alertness, magnanimity, dignified bearing, and impartiality, were prominent in her, but at the same time she was harsh, overbearing and

jealous. She loved flattery and wished to have her own way, and was often ill-tempered.

Example 3

Poetry was not the sole praise of either ; for both excelled likewise in prose ; but Pope did not borrow his prose from his predecessor. The style of Dryden is capricious and varied ; that of Pope is cautious and uniform. Dryden obeys the motions of his own mind ; Pope constrains his mind to his own rule of composition. Dryden is sometimes vehement and rapid : Pope is always smooth, uniform and gentle. Dryden's page is a natural field, rising into inequalities, and diversified by the varied exuberance of abundant vegetation ; Pope's is a velvet lawn, shaven by the scythe, and levelled by the roller. Of genius, that power which constitutes a poet, the quality without which judgment is cold and knowledge is inert ;—that energy which collects, combines, amplifies, and animates ;—the superiority must, with some hesitation, be allowed to Dryden. It is not to be inferred that of this poetical vigour Pope had only a little because Dryden had more ; for every other writer since Milton must give place to Pope ; and even of Dryden it must be said, that if he has brighter paragraphs, he has not better poems. Dryden's performances were always hasty, either excited by some external occasion or extorted by domestic necessity ; he composed without consideration, and published without correction. What his mind could supply at call, or gather in one excursion, was all that he sought, and all that he gave. The dilatory caution of Pope enabled him to condense his sentiment, to multiply his images, and to accumulate all that study might produce or chance supply. If the flights of Dryden, therefore, are higher, Pope continues longer on the wing. If of Dryden's fire the blaze is brighter, of Pope's the heat is more regular and constant.

Dryden often surpasses expectation, and Pope never falls below it. Dryden is read with frequent astonishment, and Pope with perpetual delight.—Johnson : *Lives of the Poets.*

A careful scrutiny of the piece shows that the following are some of the important points :—

(1) Dryden and Pope were not only poets but prose-writers.

(2) Differences in style.

(3) Dryden was the greater genius.

(4) Pope is not to be disparaged.

(5) Dryden was a hasty writer.

(6) Pope was a careful and methodical writer.

(7) Dryden produces surprise, Pope gives delight.

Precis. They were not only poets but prose-writers, though their styles differ. Dryden's style is capricious, swayed by emotion, and sometimes vehement—like a natural field of unequal surface and varying

verdure; but Pope's is uniform, restrained and gentle, like a smooth and well-kept lawn. Dryden has greater genius and more inspired paragraphs but not better poems. Dryden's imagination was brighter. He soared higher at times. Pope's, though less bright, was more consistent. Dryden gives surprise, Pope gives delight.

Example 4.

"Nay, apart from spiritualities: and considering him merely as a real, marketable, tangibly-useful possession. England, before long, this island of ours, will hold but a small fraction of the English: in America, in New Holland, east and west to the very Antipodes, there will be a Saxondom covering great spaces of the globe. And now, what is it that can keep all these together into virtually one Nation, so that they do not fall out and fight, but live at peace, in brother-like intercourse, helping one another? This is justly regarded as the greatest practical problem, the thing all manner of sovereignties and governments are here to accomplish: what it is that will accomplish this? Acts of Parliament, administrative prime ministers cannot. America is parted from us, so far as Parliament could part it. Call it not fantastic, for there is much reality in it: Here, I say, is an English King, whom no time or chance, Parliament or combination of Parliaments can dethrone? This King Shakespeare, does not shine in crowned sovereignty, over us all, as the noblest, gentlest, yet strongest of rallying signs, indestructible; really more valuable in that point of view than any other means or appliance whatsoever. We can fancy him as radiant, aloft over all the Nations of Englishmen, a thousand years hence. From Paramatta, from New York, wheresoever, under what sort of Parish-Constable-soever, Englishmen and women are, they will say to one another, "Yes, this Shakespeare is ours; we produced him, we speak and think by him: we are of one blood and kind with him''. The most commonsense politician, too, if he pleases, may think of that.

"Yes, truly, it is a great thing for a Nation that it get an articulate voice: that it produce a man who will speak forth melodiously what the heart of it means! Italy, for example, poor Italy lies dismembered, scattered asunder, not appearing in any protocol or treaty as a unity at all; yet the noble Italy is actually *one*: Italy produced its Dante; Italy can speak. The Czar of all the Russias, he is strong, with so many bayonets, Cossacks and cannons; and does a great feat in keeping such a tract of earth politically together; but he cannot yet speak. Something great in him, but it is a dumb greatness. He has had no voice of genius, to be heard of all men and times. He must learn to speak. He is a great dumb monster hitherto. His cannons and Cossacks will all have rusted into nonentity, while that Dante's voice is still audible. The Nation that has a Dante is bound together as no Dumb Russia can be.''

Process: If we begin to summarize it by underlining, we mark *apart from spiritualities*, which is the key-phrase opening the argument. Then comes *tangibly-useful*; next, from *England to English*; next, *what is it that can keep all these together into virtually one Nation*; *greatest political*

problem; *Acts of Parliament, administrative Prime-ministers cannot*; *Here......is an English King*; *no time can dethrone .....this King Shakespeare.* Then we need the line—*We can fancy him as radiant aloft over all the Nations of Englishmen, a thousand years hence.* Then comes the line—*This Shakespeare is ours*; *we produced him, we speak and think by him*; *we are of one blood and kind with him.*

In the second paragraph we underline: *it is a great thing for a Nation that it get an articulate voice*; then underline *poor Italy lies dismembered ; yet the noble Italy is actually one. Italy produced its Dante ; Italy can speak !* Underline *Russia, something great in him, but it is a dumb greatness. He must learn to speak.* Draw a line beside *The Nation that has a Dante is bound together as no dumb Russia can be.*

Title: "The Practical Value of the Hero-Poet."

Main ideas :

(1) The value of Shakespeare.

(2) The English will soon spread all over the world.

(3) Some force will be needed to make them one Nation.

(4) Shakespeare is the only King who will rule over the hearts of the English for centuries.

(5) Only a nation that has a voice is bound together.

(6) The Hero-poet is such a voice.

(7) Italy, though it lies scattered, is actually one, because it speaks through Dante.

(8) Russia, with all its force and military strength, is dumb because it cannot speak.

Precis. Let us consider Shakespeare not for his spiritual but for his practical value. The English will spread all over the world, and something will be needed to hold them together as one nation. That will be a difficult practical task, and King Shakespeare is the only ruler who can do it. No power can dethrone him and we can conceive of him years hence binding the whole English people together. Only a nation that has a voice is surely bound together, and the Hero-poet is such a voice. Dismembered Italy is actually one because it speaks through Dante, and is greater than the strong Russian Empire because the latter cannot speak. Such is the great value of the Hero as Poet.

Example 5

In reading the history of that noble efflorescence of charity which marked the first ages of Christianity, it is impossible to avoid reflecting upon the strange destiny that has consigned almost all its authors to obscurity, while the names of those who took any part in sectarian history have become household words among mankind. We hear much of martyrs, who sealed their testimony with blood; of courageous missionaries, who planted the standard of the Cross among savage nations and in pestilential climes, but we hear little of that heroism of charity which, with no precedent to guide it, and with every early habit to oppose it, confronted the most loathsome forms of suffering, and, for the first time in the history of humanity made pain and hideous disease the objects of reverential affection. In the intellectual condition of bygone centuries, it was impossible that these things should be appreciated as they deserved. Charity was practised indeed, nobly and constantly, but it did not strike the imagination, it did not elicit the homage of mankind. It was regarded by the masses as an entirely subordinate department of virtue, and the noblest efforts of philanthropy excited far less admiration than the macerations of an anchorite or the proselytising zeal of a sectarian. Fabiola, that Roman lady who seems to have done more than any other single individual in the erection of the first hospitals; St. Landry the great apostle of charity in France; even Telemachus himself, are all obscure names in history. The men who organised that vast network of hospitals that overspread Europe after the Crusades have passed altogether from recollection. It was not till the seventeenth century, when modern habits of thought were widely diffused, that St. Vincent de Paul arose and furnished an example of a saint who is profoundly and universally revered, and who owes that reverence to the splendour of his charity. But although it is true that during many centuries the philanthropist was placed upon a far lower level than at present, it is not the less true that charity was one of the noblest creations of Christianity, and that, independently of the incalculable mass of suffering it has assuaged, the influence it has exercised in softening and purifying the character, in restraining the passions, and enlarging the sympathies of mankind, has made it one of the most important elements of our civilisation.

Process: If we begin to condense it by underlining we mark *that noble efflorescence of charity*, which is the key phrase opening the argument. Then comes *the strange destiny that has consigned almost all its authors to obscurity*; next, *we hear much of martyrs, of courageous missionaries, but little of that heroism of charity*; next, *which confronted the most loathsome forms of suffering... made pain and hideous disease the objects of reverential affection.* Then we need the line *charity was practised...... but did not strike the imagination...was regarded by the masses as an entirely subordinate department of virtue.* Next comes *Fabiola......St. Landry......Telemachus......are all obscure names in history.* Then we underline *the*

seventeenth century......St. Vincent de Paul who was profoundly and universally revered for the splendour of his charity ; draw a line by *charity was one of the earliest as it was one of the noblest creations of Christianity.* Lastly mark *incalculable mass of suffering it has assuaged, softened and purified the character, enlarged the sympathies of mankind......one of the most important elements of civilisation.*

Title : "The Obscurity of Early Christian Philanthropists."

Main ideas :

(1) The names of the early Christian philanthropists who practised the noble virtue of charity by assuaging the suffering of mankind are obscure.

(2) But we remember all the early martyrs and missionaries.

(3) Charity was practised in early times but it did not receive the admiration it deserved, and was regarded by the masses as an inferior virtue.

(4) Fabiola, St. Landry, Telemachus and others who practised charity, are all obscure names.

(5) In the seventeenth century St. Vincent de Paul was universally admired and revered for his splendid charity.

(6) Though charity was not so much praised in the past as it is now, it was one of the earliest and noblest creations of Christianity.

(7) It has greatly influenced civilisation by assuaging the suffering of mankind, restraining their passions, enlarging their sympathies, and softening and purifying their character.

Precis. It is a curious fact that, although the activities of the early Christian sectaries and the sacrifices of martyrs and missionaries are familiar to all, those whose heroic aim it was to dispense charity and relieve human suffering are almost forgotten. The names of the great apostles of charity, Fabiola, St. Landry, Telemachus, and of the organisers of the mediaeval hospitals of Europe are obscure. It is not indeed till the seventeenth century that St. Paul was first revered for charity alone. This neglect is due to the fact that charity did not strike the imagination of the people. But although it was held in such slight esteem, it was one of the earliest creations of Christianity, and has greatly influenced civilisation by assuaging the suffering of mankind, restraining their passions, purifying their character and enlarging their sympathies.

Example 6

There is one story of the wars of Rome which I have always very much envied for England. Germanicus was going down at the head of the legions into a dangerous river—on the opposite bank the woods were full of Germans—when there flew out seven great eagles which seemed to marshal the Romans on their way ; they did not pause or wander, but disappeared into the forest, where the enemy lay concealed. "Forward ! and follow the Roman birds." It would be a very heavy spirit that did not give a lead at such a signal, and a very timorous one that continued to have any doubt of success. To appropriate the eagles as fellow-countrymen was to make imaginary allies of the forces of nature ; the Roman Empire and its military fortunes, and along with these the prospects of those individual Roman legionaries now fording a river in Germany, looked altogether greater and hopeful. It is a kind of illusion easy to produce. A particular shape of cloud, the appearance of a particular star, the holiday of some particular saint, anything in short to remind combatants of patriotic legends or old successes, may be enough to change the issue of a pitched battle ; for it gives to the one party a feeling that Right and the larger interests are with them.

If an Englishman wishes to have such a feeling it must be about the sea. The lion is nothing to us ; he has not been taken to the hearts of the people, and naturalised as an English emblem. We know right well that a lion would fall foul of us as grimly as he would of a Frenchman or a Moldavian Jew and we don't carry him before us in the smoke of battle. But the sea is our approach and bulwark ; it has been the scene of our greatest triumphs and dangers : and we are accustomed in lyrical strains to claim it as our own. The prostrating experiences of foreigners between Calais and Dover have always an agreeable side to English prepossession. To suppose yourself endowed with natural parts for the sea because you are the countryman of Blake and mighty Nelson, is perhaps just as unwarrantable as to imagine Scotch extraction a sufficient guarantee that you will look well in a kilt. But the feeling is there, and seated beyond the reach of argument. We should consider ourselves unworthy of our descent if we did not share the arrogance of our progenitors, and please ourselves with the pretension that the sea is English. Even when it is looked upon by the guns and battlements of another nation we regard it as a kind of English cemetery, where the bones of our sea-faring fathers take their rest until the last trumpet : for I suppose no other nation has lost as many ships, or sent as many brave fellows to the bottom.

Process : If we make the précis by underlining we mark *Germanicus was going down at the head of the legions into a dangerous river ; on the opposite bank the woods were full of Germans, flew out seven great eagles, disappeared into the forest where the enemy lay concealed.* Then we underline '*Forward!' cried Germanicus......follow the Roman birds.*" Then comes in the line *to appropriate the eagles as fellow countrymen was to make imaginary allies of the forces of Nature.* Then underline *A particular shape of cloud, the appearance of a particular star, the holiday of*

some particular saint, anything that reminds the combatants of patriotic legends, is enough to change the issue of a pitched battle.

In the second paragraph we underline *if an Englishman wishes to have such a feeling it must be about the sea.* Then we mark *the lion is nothing to us, we do not carry him before us in the smoke of battle.* Next comes the line *but the sea is our approach and bulwark, it has been the scene of our greatest triumphs and dangers*; next *to suppose yourself endowed with natural parts for the sea because you are the countryman of Blake and Nelson*; then underline *we should consider ourselves unworthy of our descent if we did not share the arrogance of our progenitors, that the sea is English!* and lastly draw a line beside *we regard it as a kind of English cemetery......for I suppose no other nation has lost as many ships or sent as many brave fellows to the bottom.*

Theme: "The Sea inspires Courage in the English."

Main points:

(1) Germanicus and his army were once fording a river when seven great eagles flew out and disappeared into the woods on the opposite bank where the Germans lay.

(2) He inspired his men with courage by appropriating these birds as allies and asked his men to follow them.

(3) A particular shape of cloud or any other thing that reminds the combatants of the patriotism of their ancestors in the past, changes the issue of a pitched battle.

(4) The English can derive such a feeling from the sea. They can proudly call themselves the descendants of Blake and Nelson.

(5) The sea is English. It inspires courage in the hearts of the English, for no other nation has lost so many ships or sent so many brave fellows to the bottom of the sea.

Precis. Germanicus while leading the Roman legions into a dangerous river, saw seven great eagles flying out and disappearing into the woods where the enemy lay concealed. He encouraged his countrymen to follow the Roman birds as if the imaginary forces of nature were their allies, and the omens of their success. Natural signs which remind the combatants of the patriotism and courage of their ancestors are enough to change the course of a pitched battle. The English can derive such

inspiration and courage not from the lion but from the sea. The lion is not a peculiarly English emblem. It is on the sea that the English admirals like Nelson and Blake have achieved victories, fought, and died. The sea is English. The English feel proud of their ancestors, as no other nation has lost so many ships or sent so many brave fellows to the bottom of the sea.

Example 7

It was not from want of perceiving the beauty of external nature, but from a different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts, of all the fair valleys, and bold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never, so far as I know, enjoy what is called the picturesque in nature. Wild forests, beetling cliffs, reaches of Alpine snow, are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike.

I do not suppose the early Greeks differed in this respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea—the sea that provided the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unvintagable sea," and looked upon its shore as merely so much waste land. We can, therefore, easily understand how, in the first beginning of Greek art, the representation of wild landscape would find no place, whereas fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature, to which it felt a certain antagonism.

There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns, where the pressure and fatigue of city life was not felt. The Greeks themselves were essentially townsmen, who never desired to see more of the country than its olives and its grapes...... But as soon as the days of the Greek republics were over, and men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, then we see the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day...we find all kinds of authors—epic poets, composers of lyrics, novelists, and preachers—agreeing in the praise of nature, its rich colours, and its varied sounds—Mohaffy : *Rambles in Greece*. (*Madras University, Inter., 1916.*)

Theme : "The Ancient Greeks and the Picturesque in Nature."

Main points :

(1) No attention was paid to the beauties of nature in the early days of Greek art.

(2) Primitive people never enjoy what is called the picturesque in nature, as they look upon wild forests, cliffs and sea with fear and dislike.

(3) Grand and striking objects were regarded by the earlier Greeks as so much space recklessly wasted by nature.

(4) The Greek republics were small towns and did not feel the pressure of city life. But when they fell, the turmoil and dust of city life made authors crave for rural rest and retirement, and they began to sing praises of nature

Precis. The early Greeks paid no attention to singing or painting the beauties of Nature. In this respect they were like other primitive peoples, who look upon wild forests and beetling cliffs as hindrances to agriculture, impediments to intercourse, and a menace to human life. The Greeks regarded such objects as so much waste of space : they even stigmatised the sea—the main source of their wealth and greatness—as an unproductive desert. The old Greek republics were small towns where the pressure of city life was not felt and the Greeks—essentially townsmen—needed no relief beyond the occasional sight of an olive grove or a vineyard. But when the Greek republics were no more and men were wont to experience the discomforts of city life in Antioch, Alexandria and Rome, they began to long for the quiet of the country, and authors and speakers united in their praises of the beauties of Nature.

Example 8

It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature ; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman, in like manner, carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast :—all clashing of opinion, or collusion of feeling, all restraint, or suspicion, or gloom, or resentment ; his great concern being to make every one at their ease and at home. He has his eyes on all his company ; he is tender towards the bashful, gentle towards the absurd ; he can recollect to whom he is speaking ; he guards against unseasonable allusions, or topics which may irritate ; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motive to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxims of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too

much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles ; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated, minds who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, inconvenience their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust : he is as simple as he is forcible, and as brief as he is decisive.—Cardinal Newman : *Idea of a University.*

Theme : "The Character of a Gentleman."

Main points :

(1) A gentleman is one who never inflicts pain on others.

(2) His consideration for the feelings of others, which makes him careful in all that he says and does so as not to give offence.

(3) His liberal-mindedness—he is never mean or little in disputes, has no ears for slander or gossip, and never takes unfair advantage.

(4) His prudence—he avoids making enemies.

(5) His good sense—he is not easily offended.

(6) His disciplined intellect—he is too clear-headed to be unjust; he is frank, just, simple, and forcible.

Precis. A gentleman never inflicts pain on others, either mental or physical. He is accommodating and helpful but unobtrusive. He has infinte consideration for the feelings and opinions of others, and is, therefore, careful in what he says or does. He does not give offence of any kind to any one. His liberal-mindedness prevents him from being mean or unfair. He is modest, unegotistical, and unrecriminating. Prudence teaches him to be kind and considerate even to his enemies as they might some day become his friends. He is too sensible to take offence or bear malice, and his philosophy gives him patience and fortitude in adversity. Education has disciplined his mind to be frank, just, simple, and forcible.

Example 9

No single mind in single contact with the facts of nature could have created out of itself a Pallas, a Madonna, or a Lear ; such vast conceptions are the growth of ages, the creation of a nation's spirit ; and artist and poet, filled full with the power of that spirit, have but given them form, and nothing more than form. Nor would the form itself have been attainable by any isolated talent. No genius can dispense with experience ......Noble conceptions already existing, and a noble school of execution which will launch mind and hand at once upon their true courses, are

indispensable to transcendent excellence ; and Shakespeare's plays were as much the offspring of the long generations who had pioneered his road for him, as the discoveries of Newton were the offspring of those of Copernicus.

No great general ever arose out of a nation of cowards ; no great statesman or philosopher out of a nation of fools, no great artist out of a nation of materialists : no great dramatist except when the drama was the passion of the people. Acting was the special amusement of the English, from the palace to the village green. It was the result and expression of their power over themselves and power over circumstances. They were troubled with no subjective speculations ; no social problems vexed them with which they were unable to deal ; and in the exuberance of vigour and spirits they were able, in the strict and literal sense of the word, to play with the materials of life. The mystery plays came first ; next, the popular legends ; and then the great figures of English history came out upon the stage, or stories from Greek and Roman writers ; or sometimes it was an extemporised allegory. Shakespeare himself has left us many pictures of the village drama. Doubtless he had seen many a Bottom in the old Warwickshire hamlets. He had been with Snug the joiner, Quince the carpenter, and Flute the bellows-mender, when a boy, we will not question. and acted with them, and written their parts for them ; had gone up with them in the winter's evenings to the Lucy's Hall before the sad trouble with the deer-stealing ; and afterwards when he came to London and found his way into great society, he had not failed to see Polonius burlesquing Cæsar on the stage, as in his proper person Polonius burlesqued Sir William Cecil. The strolling players in *Hamlet* might be met at every country wake or festival ; it was the direction in which the especial genius of the people delighted to revel.—*J. A. Froude.*

Theme: "English drama arose out of the passion of the people for play-acting."

Main points:

(1) All great works of art are the expression of the spirit of a nation.

(2) No genius can dispense with experience. Every one builds upon the experience of predecessors. Shakespeare's plays were as much the offspring of the plays of his predecessors as the discoveries of Newton were the offspring of the work of Copernicus.

(3) The English nation produced a dramatist like Shakespeare because the drama was the passion of the people. They had leisure and high spirits, and the drama arose out of their enthusiasm for play-acting.

(4) Mystery plays came first, then plays based on popular legends, then the plays dealing with the great figures of English history.

(5) Shakespeare reveals in his plays his experience of English life. He describes whatever he saw, experienced, and felt.

Precis. All great works of art express the spirit of a nation. Every great artist, sculptor, painter, or writer, builds upon the experience of his predecessors. Shakespeare's plays were as much the offspring of those of his predecessors as the discoveries of Newton were the offspring of those of Copernicus. The English nation produced Shakespeare because people had leisure, freedom, high spirits, and a passion for drama. The drama arose out of their enthusiasm for play-acting. Mystery plays and popular legends prepared the way for the dignified Histories and Tragedies of the Elizabethan dramatists. Shakespeare gives us in his plays portraits of Snug, Quince, Flute, Polonius, and strolling players whom he had met both in the villages and in London.

Example 10

That history will provide for all boys useful information, and may give to some tastes and interests for their later life, will I think not be denied. But, after all, the chief object of education is to develop, to discipline, to draw forth, the powers of the growing mind. Any subject which fails to do this must occupy only a subordinate place in any scheme of education ; and it is often asked that history cannot give the brain any intellectual exercise or discipline. Of course if a boy is regarded as a sort of pitcher to be filled up with a certain number of useful facts, history will remain merely an exercise for the memory ; but it seems to me that the study of history can be made a most valuable instrument for teaching a boy to express himself on paper in his own language. This can be done through written answers to questions and through historical essays. It is sometimes forgotten what a great variety of questions may be asked. Some, of course, may be set merely for the purpose of testing a boy's knowledge of bare facts and dates ; each question may require only one word as answer or three or four lines. Questions which are set for this object ought only to require short answers, not so much because they may take too much of the boy's time if they are longer, but because otherwise they take up too much of the master's in looking over. But history-questions should, as a rule, have as their object not merely to elicit a boy's information, but also to test and develop his abilities. The object of a history question should be to teach a boy in a limited time how to disentangle from a mass of material the particular facts which he requires ; how to array these facts so as to bring them to bear upon the particular question in the most effective order ; how to argue from facts, or how to use them as illustrations, so that he may state his opinions convincingly and keep to the point ; and finally how to express his meaning concisely, forcibly, and attractively. The boy who can write an answer with these characteristics will at any rate have learnt an accomplishment which will be of value to him in after-life, but I do not for a moment pretend that all boys can be taught. The answers of some boys are always dull ; other boys seem incapable of keeping to the point, or will, at the end of an answer, arrive at precisely the opposite conclusion to that which was intended when they began. Some are without any sense of style, others err from excess of it. Some boys, when they catch sight of any question which does not require a bald statement of facts think that, if

they cover a sufficiently large area of paper with rhetorical and empty sentences, they have done all that is required and others will narrate facts instead of using them for argument or illustration. But I think that practice in these questions always leads to improvement, and that they do provide a valuable mental training.

Theme: "Intellectual Training through History by written Answers to Questions."

Main points:

(1) The mind can be trained through questions on history answered in writing.

(2) Some questions may be set for testing a boy's knowledge of facts and dates. These questions require only short answers. The object of history-questions is to teach a boy how to select particular facts from a mass of material, and to express his meaning concisely, forcibly, and attractively.

(3) Some boys learn this accomplishment which will be valuable to them in after-life: others will not gain much as they will narrate facts instead of using them for argument or illustration. Still, such an exercise always leads to improvement and provides them with a valuable mental training.

Precis. The chief object of education is to draw out the powers of the growing mind. But the study of history fails to do this. It can give exercise to the memory, but gives no discipline to the reasoning powers. But this need not be so. The study of history, through answers made in writing and through historical essays, teaches a boy to express himself in writing. Questions on bare facts or dates require but short answers. History questions will not only elicit a boy's knowledge of isolated facts or dates, but teach him how to select useful facts from a mass of material, to arrange them in the most effective order, use them as illustrations, and to express his meaning briefly, forcibly, and attractively. Not all boys can acquire such an accomplishment. Some are too dull to see the point, others, who see the point cannot keep to it; some have no sense of style; others err from excess of it; some will narrate facts boldly instead of using them for argument; others will fill their papers with a mere tissue of empty rhetoric. Nevertheless improvement may come to these boys by degrees, as these questions provide a valuable mental training.

Example 11

What is the purpose of poetry in modern life? Let us begin by saying what it is not. Obviously, the purpose is not ethical. The poet does not desire to improve the morals of his readers. The old cant of a poet's "message" is now completely discredited, and the theory of "uplift" may be left to the unimportant provinces where it still flourishes. Didactic poetry is now almost universally recognised as an impertinence.

The danger of poetry's becoming a kind of after-dinner amusement is far greater than the danger of its reverting to a method of moral instruction. Literature to-day is too cheap; poetry tends to become a

sort of pleasant little hobby, something which 'nice people' play with when there is nothing more amusing to do. Peoples' minds are absorbed in commerce, sociology, politics. Literature has lost its prestige. We are very far from the times when Lorenzo Valla's discoursing on Latin grammar disturbed the supremacy of the Popes and equally far from the more recent times when a pamphlet by Chateaubriand re-established, at least temporarily, the dynasty of the Bourbons Literature seems out of touch with men's lives, their real interests. And so in their popular forms, books are something people read to amuse themselves, to beguile a tedious railway journey, or to pass the long unemployed Sunday afternoon. Knowledge of modern literature, even in its more intellectual forms, and especially poetry, is an accomplishment, not a passion: an entertainment for idle women, not a real force.

Petrarch who wept with emotion over that copy of Homer he could not read, would appear a very ridiculous sight to day. Nobody would think of becoming emotional over the possession of a mere book, an object to amuse a few leisure hours. I do not suppose many read modern poetry for mere amusement; but even here the motive is not so much a purely æsthetic enjoyment as a sort of snobbery, an outcome either of the foolish desire to know the latest fashion in poets or of that affectation of superior wisdom which claims a monopoly of culture.

—Richard Aldington : *The Art of Poetry*.

Theme : "The Purpose of Poetry in Modern Life."

Main points :

(1) The purpose of poetry is not ethical. The old theory that poetry teaches morals is now discredited.

(2) There is grave danger of poetry's becoming merely a kind of after-dinner amusement.

(3) Literature seems to be out of touch with men's lives. People read books to amuse themselves, or to beguile a tedious railway journey.

(4) People regard knowledge of poetry as a mere accomplishment, not a passion.

(5) Nobody now weeps over an unread book as Petrarch did. People who do not read poetry for mere amusement, read it only to appear wise and cultured by knowing the latest poet.

Precis. The purpose of poetry is not didactic, as was formerly supposed. Nor is it merely to amuse people in leisure hours or while away time on a railway journey. Literature to-day is considered separate from human life, and poetry is looked upon as an accomplishment, not a passion. Nobody now grows emotional like Petrarch over the possession of a mere book—now an object of amusement. But people read not so much for æsthetic enjoyment as for mere curiosity or a snobbish desire to appear wise and cultured.

Example 12

Climate influences labour not only by enervating the labourer or by invigorating him, but also by the effect it produces on the regularity of his habits. Thus we find that no people living in a very northern latitude have ever possessed that steady and unflinching industry for which inhabitants of temperate regions are remarkable. In the more northern countries the severity of the weather, and, at some seasons, the deficiency of light, render it impossible for the people to continue usual out-of-door employments. The result is that the working classes, being compelled to cease from their ordinary pursuits, are rendered more prone to desultory habits, the chain of their industry is, as it were, broken, and they lose that impetus which long-continued and uninterrupted practice never fails to give. Hence there arises a national character more fitful and capricious than that possessed by a people whose climate permits the regular exercise of their ordinary industry, Indeed so powerful is this principle that we perceive its operations even under the most opposite circumstances. It would be difficult to conceive a greater difference in government, laws, religion and manners, than that which distinguishes Sweden and Norway on the one hand, from Spain and Portugal on the other. But these four countries have one great point in common. In all of them continued agricultural industry is impracticable. In the two southern countries labour is interrupted by dryness of the weather and by consequent state of the soil In the northern countries the same effect is produced by the severity of the winter and the shortness of the days. The consequence is that these four nations, though so different in other respects, are all remarkable for a certain instability and fickleness of character.

Theme : "The Influence of Climate on National Character."

Main points :

(1) Climate influences labour by enervating or invigorating the labourer and by making his habits of industry regular.

(2) The people of northern latitudes are not so remarkable for industry as those of temperate regions. The inclemency of weather does not permit the former to do continued work. This produces a character fitful and capricious.

(3) This principle can be seen operating even under the most opposite circumstances. Sweden and Norway, for example, differ from Spain and Portugal in government, laws, religion, and manners. But in all of them continued agricultural industry is impracticable. So these four nations are remarkable for a certain instability and fickleness of character.

Precis. Climate affects both the energy of the worker and his habits of industry, and these in turn react on national character. The people of northern latitudes, for instance, owing to the impossibility of regular out-door employment, are less industrious than those of temperate regions, where regular work is always practicable. The former, therefore, are

more fitful and capricious than the latter. This principle can be seen operating under the most diverse conditions. Norway and Sweden differ from Spain and Portugal in government, laws, religion and manners. These four nations are remarkable for a certain instability and fickleness of character, as in all four continuous labour is impossible.

Example 13

It is worthy of note that, in our little British Isle, the two grand antagonisms of Europe should have stood embodied, under their very highest concentration, in two men produced simultaneously among ourselves. Samuel Johnson and David Hume were children of the same year; through life they were spectators of the same life-movement, often inhabitants of the same city. Greater contrast in all things between two great men could not be. Hume, well-born, competently provided for, whole in body and mind, of his own determination forces a way into literature. Johnson, poor, moon-struck, diseased, forlorn, is forced into it "with the bayonet of necessity at his back." And what a part did they severally play then! As Johnson became the father of all succeeding Tories, so was Hume the father of all succeeding Whigs. Again, Johnson's culture was exclusively English, Hume's in Scotland, became European,—for which reason, too, we find his influence spread deeply over all quarters of Europe, traceable deeply in all speculation, French or German, as well as domestic: while Johnson's name out of England is hardly anywhere to be met with. In spiritual stature, they are almost equal: both great among the greatest; yet how unlike in likenesses! Hume has the widest methodising, comprehensive eye; Johnson the keenest for perspicacity and minute detail; so had perhaps chiefly, their education ordered it. Neither of the two rose into poetry; yet both to some approximation thereof; Hume to something of an Epic clearness and method, as in his delineation of the Commonwealth Wars! Johnson to many a deep lyric tone of plaintiveness and impetuous graceful power, scattered over his fugitive compositions. Both, rather to the general surprise, had a certain rugged humour shining through their earnestness, the indication, indeed, that they were earnest men, and had subdued their wild world into a kind of a temporary home and safe dwelling. Both were by principle and habit, Stoics; yet Johnson with the greater merit for he alone had very much to triumph over; further, he alone ennobled his Stoicism into devotion. To Johnson, life was a prison, to be endured with heroic faith; to Hume it was little more than a foolish Bartholomew Fair show-booth, with the foolish crowdings and elbowings with which it was not worth while to quarrel; the whole would break up and be at liberty so soon. Both realised the highest task of manhood, that of living like men. Each died not unfitly in his way; Hume as one with factitious half-false gaiety, taking leave of what was itself wholly but a lie; Johnson as one with awe-struck yet resolute and piously expectant heart, taking leave of a Reality still higher. Johnson had the harder problem of it from first to last: whether, with some hesitation, we can admit that he was intrinsically the better gifted, may remain undecided.—*Carlyle.*

Theme: "Contrast between Johnson and Hume."

Main points :

(1) They embody antagonistic ideas.

(2) They were born in the same year and often lived in the same city.

(3) Johnson became the father of the Tories and Hume that of the Whigs.

(4) Johnson's greatness recognised in England only, but Hume's throughout Europe.

(5) Neither of them a poet, but each approached the poetic.

(6) Both possessed a certain type of humour.

(7) Both lived manfully.

(8) Johnson's life was harder. It is difficult to say which had the greater intrinsic genius.

Precis. Johnson and Hume embody antagonistic ideas. Hume fortunate in his birth, and strong in mind and body, made his way voluntarily into literature, whilst Johnson, poor and solitary, diseased in body and eccentric in mind was forced into it by necessity. Johnson became the father of all succeeding Tories and Hume that of the Whigs. Johnson's greatness was recognized in England only, but Hume's influence spread throughout Europe. Hume excelled in wide comprehension and Johnson in minute detail. Neither of them was a poet but each approached the poetic, Hume describing the Commonwealth Wars with an epic clearness and Johnson infusing his works with a lyric grace. Both possessed a certain rugged humour ; both were Stoics, Johnson battling bravely with life and Hume despising it for its superficialities. Johnson's life was harder, but it is difficult to say which of these two men had the greater intrinsic genius.

Example 14

When you come to a good book you must ask yourself, "Am I inclined to work as an Australian miner would ? Are my pickaxes and shovels in good order, and am I in good trim myself, my sleeves well up to the elbow, and my breath good, and my temper ?" And, keeping the figure a little longer, even at cost of tiresomeness, for it is a thoroughly useful one, the metal you are in search of being the author's mind or meaning, his words are as the rock which you have to crush and smelt in order to get at it. And your pickaxes are your own care, wit, and learning ; your smelting furnace is your own thoughtful soul. Do not hope to get at any good author's meaning without these tools and that fire ; often you will need the sharpest, finest chiselling, and patientest fusing, before you can gather one grain of the metal.

And, therefore, first of all, I tell you, earnestly and authoritatively (I *know* I am right in this), you must get into the habit of looking intensely at words, and assuring yourself of their meaning, syllable by syllable—nay letter by letter. For though it is only by reason of the opposition of letters in the function of signs, sound in functions of signs, that the

study of books is called literature and that a man versed in it is called, by the consent of nations, a man of letters instead of a man of books, or of words, you may yet connect with that accidental nomenclature this real principle :—that you might read all the books in the British Museum (if you could live long enough), and remain an utterly "illiterate," uneducated person ; but that if you read ten pages of a good book, letter by letter—that is to say, with real accuracy,—you are for ever more in some measure an educated person.—*John Ruskin.*

Title. The Importance of Careful Reading.

Notes. One must work like a miner at a good book. Just as a miner is required to keep his pickaxes and shovels in good order, his temper in the mood of work and his smelting furnace ever ready before he can gather even one grain of the metal, in the same way, one must have one's wit, learning, and thoughtful soul as keen and bright as the pickaxes and smelting furnace of the miner, before one can get at a good author's innermost meaning.

To achieve this, a man must learn to look intensely at words and assure himself of their meaning letter by letter. Thus it is that the study of books is called "literature."

A man might read all the books in the British Museum, and remain uneducated, but if he has read ten pages of a good book, letter by letter, he becomes in some measure an educated person.

Precis. To extract the utmost value of a book a man must work at it like a miner extracting metal from a rock. He must have his wit and learning as keen, and his thoughtful soul as bright, as the miner has his pick-axes and smelting furnace.

He must learn to study words intensively, letter by letter. A man might read all the books in the British Museum, and yet remain uneducated ; but anyone who has read ten pages of a good book with real attention he is in some measure educated.

Example 15

My Lord,

I have lately been informed by the proprietor of the *World*, that two papers, in which my "Dictionary" is recommended to the public, were written by your Lordship. To be so distinguished is an honour which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

When upon some slight encouragement, I first visited your Lordship, I was overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself

le vainqueur du vainqueur de la terre;—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess; I had done all that I could; and no man is well pleased to have his all neglected, be it even so little.

Seven years, my Lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been publishing my work through difficulties of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before. The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

Is not a patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with assistance? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligation when no benefit has been received, or to be unwilling that the public should consider me as owing to a patron which Providence has enabled me to do for myself.

Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have long been awakened from that dream of hope in which I once boasted myself with so much exultation, my Lord—your Lordship's most humble, most obedient servant,

—*Samuel Johnson.*

Title. Johnson's Letter to Lord Chesterfield.

Notes. Johnson learnt from the proprietor of the *World* that Lord Chesterfield had written two papers in which he had recommended his *Dictionary* to the public.

He professed greatly to value this honour for it was rarely that he received favours from great men. He had been enchanted by Lord Chesterfield's manners when he had first knocked at his door for assistance but in spite of all his efforts to please him, he had received no encouragement.

Since, he had been repulsed, seven years ago, he had carried on the work himself, and had finished it without anybody's encouragement or assistance.

Johnson felt that the patronage had came to him too late when he had already become known. He would have valued it if it had come to him when he was working in obscurity.

Dr. Johnson stated that he did not consider himself ungrateful for refusing to acknowledge a favour which was of no value whatever to him.

Precis. Dr. Johnson learnt from the proprietor of *The World* that Lord Chesterfield had written two papers recommending his *Dictionary* to the public. He greatly valued this honour, because he rarely received favours from great men.

When he first visited Lord Chesterfield, he was charmed by his manners, but in spite of all his efforts to please him he received so little encouragement that he soon ceased to solicit his Lordship's patronage.

It was seven years ago that Johnson had craved for that patronage, but being repulsed he had carried on the work by himself and had finished it without anybody's help or encouragement.

Chesterfield's patronage would have been of great assistance to Johnson while the latter had been working in obscurity, but it was useless after he had become famous. He therefore stated that he did not consider himself ungrateful for refusing to acknowledge a favour which was of no value whatever to him.

Example 16

King. What is the use of telling me to keep my temper when I've lost it? Jegu, you're an expert in history. Was ever a king and a father in such a dilemma before?

Jegu. The history of royal families is rubricated with high-spirited daughters, your Majesty.

King. Only of royal families, Jegu? I have a suspicion—mind you, it is only a suspicion—that disobedient children are not a monopoly of royalty.

Jegu. I would say that the debonair vivacity of her Highness, Princese Maie, is exclusively a royal prerogative, sire.

King. I find that almost comforting. I shouldn't like to think that the mere populace had daughters who tried to defy their fathers. Kings have privileges after all.

Jegu. Undoubtedly, sire.

King. And Chancellors have duties, Jegu. The chief of your duties is to advise me, and you do not advise. What am I to do with a daughter who insists on seeing the Prince I have chosen as a husband before she'll say whether she will marry him or not?

Jegu. It is without precedent, sire.

King. You just said high spirits were quite usual in royal girls. So they are. And in royal boys too. I myself—.

Jegu. Ah!

King. Yes, you remember very well. I can sympathize now with what my father felt about me. But this is weakness. Girls are different. Lizina, you've had charge of the Princess.

Lizina. Yes, your Majesty.

King. Well, if she isn't perfect, whose fault is it? Is there any reason why I shouldn't clap you in a dungeon for rats to feed on?

Lizina. Spare me, sire.

King. Then bring Maie to her senses. [*Rising*] I wash my hands of it. I only say that it's chains and a dungeon for both of you if that marriage does not take place this afternoon. The Prince is reported ten miles away; he may arrive at any minute, and if the Princess isn't in her wedding-dress and passionately willing to marry him the moment he comes, I foresee both of you enjoying such a future as it chills my blood to contemplate.

Lizina. Sire, the Princess has the strong, imperious will natural to a daughter of yours. She——.

King. The affair is now in your hands. Authority is only worth having when it can be delegated. I delegate mine to you two. Let us speak of other things to soothe me. Tell me, Jegu, is my crown on straight? When I am angry, it is apt to slip.

Jegu. Your crown, sire?

King. Yes. Don't tell me it never slips. I dislike flattery.

Jegu. Your Majesty is not wearing your crown.

King. What? [*Puts up hands to head*]. Now, let this be a warning to you, Jegu. And you too, Lizina. You can judge from this how disturbed I am. Forgotten my crown, on a State occasion! Of course, I shall throw my first and second valets into chains, but it won't give me real satisfaction.

Title: The King's Dilemma

Precis. The King is in a dilemma because his high-spirited daughter Maie, who is to be married to a certain Prince, refuses to wed him until she has seen him. This is against the prevailing practice in the royal household. The King threatens to imprison both his Chancellor Jegu and his daughter's governess Lizina, unless they persuade her to marry the Prince. The Prince is reported to be ten miles away; he may arrive any moment, and, if the Princess is not in her wedding-dress and passionately willing to marry him that same moment, the King will severely punish the Chancellor and the governess. The King feels worried that all the time he has been without his crown. He resolves to throw his first and second valets into chains for this carelessness, though that will not soothe him.

PASSAGES TAKEN FROM UNIVERSITY PAPERS

Example 17

"The fact remains that conversation is a real art, and depends like all other arts upon congenial circumstances and suitable surroundings. People are too apt to believe that, because they have interests in their minds and can put those interests in words, they are equipped for the pretty aud delicate game of talk. But a rare admixture of qualities is needed, and a subtle conversational effect, a sudden fancy, that throws a charming or a bizarre light on a subject, a power of pleasing

metaphorical expression, the communication of an imaginative interest to a familiar topic—all these things are of the nature of instinctive art. I have heard well-informed and sensible people talk of a subject in a way that made me feel that I desired never to hear it mentioned again ; but I have heard, on the other hand, people talk of matters which I had believed to be worn threadbare by use, and yet communicate a rich colour, a fragrant sentiment to them, which made me feel that I had never thought adequately on the topic before. One should be careful, I think, to express to such persons one's appreciation and admiration of their gifts, for the art is so rare that we ought to welcome it where we find it ; and, like all arts, it depends to a great extent for its sustenance on the avowed gratitude of those who enjoy it. It is on these subtle half-toned glimpses of personality and difference that most of our happy impressions of life depend ; and no one can afford wilfully to neglect sources of innocent joy, or to lose opportunities of pleasure through a stupid or brutal contempt for the slender resources out of which these gentle effects are produced."—*A.C. Benson.* (*P.U., B.A., 1939*)

[Conversation is a real art, depending for its effect upon suitable circumstances and surroundings. Mere communication in suitable words to others is not sufficient ; to make conversation effective we should be able to put charm, fancy, imagination, and pleasing expression into it. The conversation of some makes us feel disgusted, while others charms us and make us see familiar things in a new light. We should appreciate those who possess the wonderful gift of conversation, for most pleasing impressions of life depend upon charming personalities. We should not neglect this source of innocent joy.]

Example 18

The two hundred years that have passed since Samuel Johnson was born at Lichfield have given him a secure and unique position in the affections of his countrymen. He has almost become the tutelary genius of the English people. He embodies all that we most admire in ourselves. When we pretend to laugh at our national character, we call it John Bull ; when we wish to glorify it, we call it Samuel Johnson. There have been greater writers among the English, but none of them would be so readily accepted as a public trustee. The supremacy of Shakespeare is not to be challenged, but Shakespeare is too great, too catholic, and, when all is said, too unintelligible, to stand for the typical Englishman. Moreover, Shakespeare is first of all a poet ; his business is a kind of universal sympathy ; and we do not know how to count on the man who exercised a faculty so illimitable and so chameleon-like. Johnson was an author almost by accident ; it is the man who is so dear to us, the man with all his dogmatic prejudices, his stoical courage, his profund melancholy, his hatred of sentimental palliatives, his fits of narrowness, his tenderness to all human frailty. If he has had less reputation than he deserves as a writer, it is because he has overshadowed his own fame. His success with the pen is like the success of a personal friend ; it pleases us, and enables us to vindicate our affection in the presence of those who have not yet learnt to love him. As for ourselves, we know that he was capable of this, and more than this. He writes noble prose, but we read between the lines to find a more intimate delight. The splendid, confident march of a reasoned paragraph is

less to us than the traces we detect in it of our boon fellow and teacher, with his exuberances and petulances and impulses of love and hate.

(*P.U., B.A., 1938*)

[Samuel Johnson embodies all that is best in the English character. Shakespeare, though a greater writer than Johnson, cannot stand for the typical Englishman because of his chameleon-like personality, catholicism, universal sympathy, and unintelligible nature. But Johnson, with his prejudices, likes and dislikes, stoical courage, deep melancholy, narrowness, tenderness, and his hatred of sentiment, appeals to us. It is as a friend rather than as an author that he comes to us. He is a writer of noble prose, but we know and admire him as a companion or a teacher]

Example 19

The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him. It is the function of education in the highest sense to teach him that there are latent in him possibilities beyond what he has dreamed of, and to develop in him capacities of which, without contact with the highest learning, he had never become aware. And so the University becomes, at its best, the place where the higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have assimilated the spirit of the teachers of other nations and other ages than our own, the more will be the possibilities of action open to us, and the more real may become the choice of that high aim of man, the dedicated life. We learn so to avoid the unconscious devotion of our energies to that for which we are not fit, and peril of falling unconsciously into insincerity and unreality of purpose. We learn to choose the work that is most congenial to us, because we find in it what makes us keenly conscious that we are bringing into actual existence the best that lies latent in us The wider outlook, the deeper sympathy, the keener insight which this kind of culture gives, do not paralyse. They save him who has won them from numberless pitfalls. They may teach him his own limits and the more he has learned his lesson the more he will realize these limits. But they do not dishearten him, for he has become familiar with the truth that the very essence of consciousness and of life is to be aware of limits, and to strive to overcome them. He knows that without limits there can be no life, and that to have comprehended these limits is to have transcended them. As for what lies beyond him he has realised that it is but as the height in front, which is gained only to disclose another height beyond. He is content with his lot if, and so far as he feels that in him too, as he seeks with all his strength to bring forth the best that is in him, and at the same time to be helpful to others God is realizing Himself.—*Haldane.* (*P.U., B.A , 1937*)

[A man can find full satisfaction only when he has realized his latent possibilities and powers and has also interpreted them in terms of practical life. And that is the only aim of higher education. The University is the place where the higher ends of life are made possible of attainment. Education gives us a wider outlook, deeper sympathy, and keener insight, teaches us to devote our energies to that for which we are most fit and to choose the work most congenial to us. It saves us from numberless pitfalls and makes us aware of our limitations and shortcom-

ings. This kind of knowledge does not dishearten us, for to be aware of Limitations is to overcome them. It brings forth the best that is in us and in doing so we feel that God is realizing Himself in us.]

Example 20

There is, fundamentally, no distinction between literature and journalism, except the temporal condition of periodical appearance and material fact that one is printed with a cloth cover and the other is bounded by a sheet of paper. People are apt to sneer at daily journalism, partly because they confuse the well-considered work with the mere gossip, partly because it is available for a penny or two pence. The snobbery of price is a very large and very discreditable element in the public opinion of this country. It seems to be regrettably true that, if you give a person something for nothing he will take it for granted that the stuff is bad, or at least of no particular significance. Free education may be a social necessity, but the absence of a price is bad for education, because the masses do not realize the value of education if it is free. It is the same with newspapers. They are so cheap that people look at them instead of reading them, and throw them under the railway carriage seat instead of carrying them home to discuss a point that has been raised. Yet the amount of news and views, of news expensively gathered and carefully sorted and sub-edited, of views covering the arts and sciences as well as politics, is really stupendous. The relative values of a two-penny daily or Sunday paper and a fifteen shilling book make an interesting study. The paper will pretty certainly contain something that is fit to be called literature ; yet it is dismissed as journalism, possibly left unread because it happens to be a fraction of twopenny-worth of print or the farthingworth or threepennyworth of a weekly or monthly review. As in the case of education, one cannot simply say 'Increase the price'. That is practical politics in Whitehall or in Fleet-street. But you can ask people to consider the serious newspaper as a stupendous piece of organisation, and not to pass by any excellent writing it may contain as cheap stuff simply because it is sold at a bargain price. *(P.U., B.A.. 1936)*

[There is essentially no difference between journalism and literature, except that one is printed in the form of a book and the other in that of loose sheets of paper. People despise journalism simply because newspapers can be had very cheap. Price fixes the value of a thing. Newspapers are so cheap that people do not take them seriously, in spite of the fact that great effort and money have been spent on the news and views printed there. People should be asked not to dismiss excellent writing in the paper as journalism simply because it is sold at a bargain price.]

Example 21

In any company there is always to be found one whose pride it is that he is different from his fellows. He is, we are to understand, a being apart. However various and conflicting the views of others may be, he certainly will agree with none of them. Carrying to its final extreme the doctrine that the majority is always wrong, he is never happy unless he is in a minority of one. At the first sign that he is attracting a convert he instantly shifts his ground, lest his magnificent independence should be corrupted by what he regards as the degrading

companionship of the herd. His principal source of unhappiness is that, in normal times, the world, indifferent to his eccentricities, lightly passes him over as an affected freak ; none but those who are very easy game will flatter him by being startled or shocked.

But whenever public opinion is sharply divided into opposing camps he receives his reward. Annual elections are for him an annual opportunity. He has only to let fall some deliberately fantastic opinion to have it fiercely contested on every side. Eager canvassers labour to persuade him whom nothing, not even the thunderbolts of Heaven itself can ever persuade into a stable conviction. He smiles upon them with his aloof, complacent, enigmatic smile. What, they ask, is the fault in their argument ? But no : he does not care to find fault, he agrees with no one and with nothing ; he is not at all concerned with their fallacies. What, then, is his attitude ? they ask in despair. "My attitude," he replies, "is perfectly clear," and forthwith starts a new ball rolling with some obscure suspicion, some dark hint, some wild theory more foolish and irrelevant than the last.

Against such as he there is but one defence—to agree and pass on. So long as any one stoops to argue with his perverse folly he will never be made to believe that eccentricity is not independence, or that to differ is not always to be wise. *(P.U., B A., 1935)*

[In every company there always exists a man who takes pride in differing from others. He agrees with no one and is happy only when he is left in a minority of one. He wants to remain apart from the herd He is pained to find the world indifferent to his eccentricties. But he has his opportunity at the time of annual elections. He lets fall some very absurd or fantastic theory to have it hotly argued on every side. People persuade him to explain his attitude but he simply laughs at them. He believes he is showing his independence when he is simply eccentric. The best way to deal with such a man is to agree with him and pass on.]

EXAMPLES WITH HINTS ONLY

Example 22

It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles ; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life, and splendour, and joy. Oh ! what a revolution ! and what a heart must I have to contemplate without emotion that elevation and that fall ! Little did I dream, when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom ; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leapt from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded ; and the glory of Europe is extinguished for ever. Never, never more, shall we behold that generous loyalty to rank

and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the chief defence of nations, the nurse of manly sentiment and heroic enterprise, is gone ! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched and under which vice itself lost half its evil by losing all its grossness.—*Burke*.

[**Hints.** Burke contemplates with grief the pathetic fall of the Queen of France. When he had first seen her in her glory and splendour, he thought she was the idol of the French nation, but he says that the glory of Europe is extinguished for ever and manly sentiment and heroic enterprise are lost otherwise she would never have been treated with insult.]

Example 23.

People confound literature and article-dealing because the plant in both cases is similar, but no two things can be more distinct. Neither the question of money nor that of friend or foe can enter into literature proper. Here, right feeling—or good taste, if this expression be preferred—is alone considered. If a *bona fide* writer thinks a thing wants saying, he will say it as tersely, clearly and elegantly as he can. The question whether it will do him personally good or harm, or it will affect this or that friend, never enters his head, or if it does, it is instantly ordered out again. The only personal gratifications allowed him (apart, of course, from such as are conceded to every one, writer or not) are those of keeping his good name spotless among those whose opinion is alone worth having and of maintaining the highest tradition of a noble calling. If a man lives in fear and trembling lest he should fail in these respects, if he finds these considerations alone weigh with him, if he never writes without thinking how he shall best serve good causes and damage bad ones, then he is a genuine man of letters. If in addition to this he succeeds in making his manner attractive, he will become a classic. He knows, although the Greeks in their Mythology forgot to say so, that conceit was saved to mankind as well as Hope when Pandora clapped the lid on to the box. With the article-dealer on the other hand, money is, and ought to be, the first consideration. Literature is an art ; article-writing, when a man is paid for it, is a trade and none the worst, for that, but pot-boilers are one thing and genuine pictures another. People have, indeed, been paid for some of the most genuine pictures ever painted, and so with music and with literature itself—hard-and-fast lines ever cut the fingers of those who draw them—but, as a general rule, most lasting art has been poorly paid, so far as money goes, till the artist was near the end of his time, and, whether money passed or no, we may be sure that it was not thought of. Such work is done as a bird sings—for the love of the thing ; it is persevered in as long as body and soul can be kept together, whether there be pay or no, and perhaps better if there be no pay.—*Samuel Butler*.

[**Hints.** A true literary artist does not care for money or for the good opinion of his friends ; he writes tersely, clearly and elegantly whatever he believes to be right. With the article-dealer money is the first consideration. Some artists have been paid for their paintings but the most lasting art has been poorly paid, and people did it, not for money's sake, but for the love of the thing.]

Example 24.

John Bull, to all appearance, is plain, downright, matter of fact with much less of poetry about him than rich prose. There is little of romance in his nature, but a vast deal of strong natural feeling. He excels in humour more than in wit : is jolly rather than gay ; melancholy rather than morose ; can easily be moved to a sudden tear, or surprised into a broad laugh : but he loathes sentiment, and has no turn for light pleasantry. He is a boon companion, if you allow him to have his humour, and to talk about himself ; and he will stand by a friend in a quarrel, with life and purse, however soundly he may be cudgelled.

In this last respect, to tell the truth, he has a propensity to be somewhat too ready. He is a busy-minded personage, who thinks not merely for himself and family, but for all the country round, and is most generously disposed to be everybody's champion. He is continually volunteering his services to settle his neighbour's affairs, and takes it in great dudgeon if they engage in any matter of consequence without asking his advice ; though he seldom engages in any friendly office of the kind without finishing by getting into a squable with all parties, and then railing bitterly at their ingratitude. He unluckily took lessons in his youth in the noble science of defence, and having accomplished himself in the use of his limbs and his weapons, and become a perfect master at boxing and cudgel play, he has had a troublesome life of it ever since. He cannot hear of a quarrel between the most distant of his neighbours, but he begins incontinently to fumble with the head of his cudgel, and consider, whether his interest, or honour does not require that he should meddle in the broil. Indeed he has extended his relation of pride and policy so completely over the whole country, that no event can take place without infringing some of his finely spun rights and dignities. Couched in his little domain, with these filaments stretching forth in every direction, he is like some choleric, bottle-bellied old spider, who has woven his web over a whole chamber so that a fly cannot buzz, nor a breeze blow, without startling his repose, and causing him to sally forth wrathfully from his den.

Though really a good-hearted, good-tempered old fellow at bottom, yet he is singularly fond of being in the midst of contention. It is one of his peculiarities, however, that he only relishes the beginning of an affray ; he always goes into a fight with alacrity, but comes out of it grumbling even when victorious ; and though no one fights with more obstinacy to carry a contested point, yet, when the battle is over and he comes to the reconciliation, he is so much taken up with the mere shaking of hands, that he is apt to let his antagonist pocket all that they have been quarrelling about. It is not, therefore, fighting that he ought so much to be on his guard against, as making friends. It is difficult to cudgel him out of a farthing ; but put him in a good humour and you may bargain him out of all the money in his pocket. He is like a stout ship, which will weather the roughest storm uninjured, but roll its masts overboard in the succeeding calm.

[**Hints.** John Bull is a plain, matter-of-fact, humorous, jolly fellow. He stands by a friend in a quarrel. He takes the cause of everybody as his own, and volunteers his services to all and meddles

in the quarrels even of his distant neighbours. He fights only to unconsciously benefit his enemy in the long run ; and treats everybody as his friend.]

Example 25.

I am sensible, sir, that all which I have asserted in my details is admitted in the gross, but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people is the best way of gaining them Gentlemen in this respect will be led to their choice of means by their complexions and their habits Those who understand the military art will of course have some predilection for it. Those who wield the thunder of the state may have more confidence in the efficacy of arms. But I confess, possibly for want of this knowledge, my opinion is much more in favour of prudent management than of force : considering force not as an odious, but a feeble instrument, for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us.

First, sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again and a nation is not governed, which is perpetually to be conquered.

My next objection is its uncertainty. Terror is not always the effect of force, and an armament is not victory. If you succeed you are without resource, for, conciliation failing, force remains ; but force falling, no further hope of conciliation is left. Power and authority are sometimes bought by kindness ; but they can never be begged as alms by an impoverished and defeated violence.

A further objection to force is, that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover ; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me than whole America. I do not choose to consume its strength along with our own ; because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this exhausting conflict ; still less in the midst for it. I may escape ; but I can make no insurance against such an event. Let me add that I do not choose wholly to break the American spirit because it is the spirit that has made the country.

Lastly, we have no sort of experience in favour of force as an instrument in the rule of our colonies. Their growth and their utility has been owing to methods altogether different. Our ancient indulgence has been said to be pursued to a default. It may be so. But we know, if feeling is evidence, that our fault was more tolerable than our attempt to mend it ; and our sin far more salutary than our penitence.—Burke : *Conciliation with America.*

[**Hints**. Burke does not believe in the efficacy of arms in subduing a vast nation. Force conquers only for the time being ; it is an uncertain weapon ; it destroys the object fought for ; and finally, it does not lead to a healthy growth of the colonies.]

Example 26.

If you were asked to point out the special features in which Shakespeare's plays are so transcendentally excellent, you would mention, perhaps, among others, this, that his stories are not put together and his characters are not conceived, to illustrate any particular law or principle. They teach many lessons, but not any one prominent above another; and when we have drawn from them all the direct instruction which they contain, there remains still something unresolved—something which the artist gives and which the philosopher cannot give.

It is in this characteristic that we are accustomed to say Shakespeare's supreme truth lies. He represents real life. His dramas teach as life teaches—neither less nor more. He builds his fabrics as nature does, on right and wrong; but he does not struggle to make nature more systematic than she is. In the subtle interflow of good and evil—in the unmerited suffering of innocence—in the seeming blindness with which justice, in attempting to assert itself, overwhelms innocent and guilty in a common ruin—Shakespeare is true to real experience. The mystery of life he leaves as he finds it; and in his most tremendous position, he is addressing rather the intellectual emotions than the understanding—knowing well that the understanding in such things is at fault, and the sage as ignorant as the child.

Only the highest order of genius can represent nature thus. An inferior artist produces either something entirely immoral, where good and evil are names, and nobility of disposition is supposed to show itself in the absolute disregard of them—or else, if he is a better kind of man, he will force on nature a didactic purpose; he composes what are called moral tales which may edify the conscience, but only mislead the intellect.

The finest work of this kind produced in modern times is Lessing's play of 'Nathan the Wise.' The object of it is to teach religious toleration. The doctrine is admirable—the mode in which it is enforced is interesting; but it has the fatal fault that it is not true. Nature does not teach religious toleration by any such direct method; and the result is—no one knew it better than Lessing himself—that the play is not poetry, but only splendid manufacture. Shakespeare is eternal; Lessing's 'Nathan' will pass away with the mode of thought which gave it birth. One is based on fact; the other, on human theory about fact. The theory seems at first sight to contain the most immediate instrucion: But it is not so.

Cibber and others, as you know wanted to alter Shakespeare. The French king, in "Lear," was to be got rid of; Cordelia was to marry Edgar, and Lear himself was to be rewarded for his sufferings by a golden old age. They could not bear that Hamlet should suffer for the sins of Claudius. The wicked king was to die, and the wicked mother, and Hamlet and Ophelia were to make a match of it, and live happy ever after. A common novelist would have arranged it thus; and you would have had your comfortable moral that wickedness was fitly punished, and virtue had its due reward, and would have been well. But Shakespeare would not have it so. Shakespeare knew that crime was not so simple in its consequences, or providence so paternal. He was contented to take the truth from life; and the effect upon the

mind of the most correct theory of what life ought to be, compared to the effect of the life itself, is infinitesimal in comparison.

[**Hints**. Shakespeare's dramas are lasting because he builds them on human nature and never tries to preach any principle or teach any moral lesson, He shows good and evil as they exist in the world neither rewarding virtue nor punishing evil always.]

Example 27.

It was clear to Burns that he had talent enough to make a fortune, or a hundred fortunes, could he but have rightfully willed this ; it was clear also that he willed something far different, and therefore would not make one. Unhappy it was that he had not power to choose the one, and reject the other ; but must halt for ever between two opinions two objects ; making hampered advancement towards either. But so it is with many men ; we 'long for the merchandise, yet would fain keep the price'; and so stand chaffering with Fate, in vexatious altercation, till the night come and our fair is over !

Burns was born poor ; and born also to continue poor for he would not endeavour to be otherwise : this had been well could he have once for all admitted and considered it as finally settled, He was poor, truly but hundreds even of his own class and order of minds have been poorer, yet have suffered nothing deadly from it ; nay, his own father had a far sorer battle with ungrateful destiny than his was ; and he did not yield to it, but died courageously warring, and to all moral intents prevailing, against it. True, Burns had little means, had even little time for poetry, his only real pursuit and vocation ; but so much the more precious was what little he had. In all these external respects his case was hard ; but very far from the hardest. Poverty, incessant drudgery, and much worse evils, it has often been the lot of poets and wise men to strive with, and their glory to conquer. Locke was banished as a traitor ; and wrote his *Essay on the Human Understanding* sheltering himself in a Dutch garret. Was Milton rich or at his ease when he composed *Paradise Lost* ? Not only low, but fallen from a height ; not only poor, but impoverished ; in darkness and with danger compassed round, he sang his immortal song, and found fit audience though few. Did not Cervantes finish his work, a maimed soldier and in prison ? Nay, was not *Araucana* which Spain acknowledges its best epic, written without even the aid of paper, on scraps of leather, as the stout fighter and voyager snatched any moment from that wild warfare ?

And what, then, had these men, which Burns wanted ? Two things, both which, it seems to us, are indispensable for such men. They had a true principle of morals ; and a single, not double aim in their activity. They were not self-seekers and self-worshippers ; but seekers and worshippers of something far better than Self. Not personal enjoyment was their object ; but a high, heroic idea of religion or Patriotism, of heavenly Wisdom, in one or the other form, ever hovered before them, in which cause they neither shrank from suffering nor called on the earth to witness it as something wonderful ; but patiently endured, counting it blessedness enough so to spend and be spent. Thus the golden calf of Self-love,' however curiously carved, was not their Deity ; but the Invisible Goodness, which alone is man's reasonable service. This

feeling was a celestial fountain, whose streams refreshed into gladness and beauty all the provinces of their otherwise too desolate existence. In a word, he willed one thing, to which all other things were subordinate and made subservient; and therefore they accomplished it. The wedge will rend rocks but its edge must be sharp and single; if it be double, the wedge is bruised in pieces and will rend nothing.

—Thomas Carlyle: *Essays*.

[**Hints**. Many writers—Milton, Locke, Cervantes—had to struggle against more adverse circumstances than Burns was required to, and succeeded because they possessed a strong will and strove after Goodness neglecting selfish enjoyment. Burns failed because he did not have a strong will nor could he decide whether he should remain poor or grow rich.]

Example 28.

Poetry is the language of the imagination and the passions. It relates to whatever gives immediate pleasure or pain to the human mind. It comes home to the bosoms and businesses of men; for nothing but what comes home to them in the most general and intelligible shape can be a subject for poetry. Poetry is the universal language which the heart holds with nature and itself. He who has a contempt for poetry cannot have much respect for himself, or for anything else. Wherever there is a sense of beauty, or power, or harmony, as in the motion of the waves of the sea, in the growth of a flower, there is poetry in its birth. If history is a grave study, poetry may be said to be a graver: its materials lie deeper, and are spread wider. History treats, for the most part, of the cumbrous and un-wieldy masses of things, the empty cases in which the affairs of the world are packed, under the heads of intrigue or war, in different states and from century to century, but there is no thought or feeling that can have entered into the mind of man which he would be eager to communicate to others, or which they would listen to with delight, that is not a fit subject for poetry. It is not a branch of authorship; it is "the stuff of which our life is made." The rest is mere oblivion, a dead letter; for all that is worth remembering in life is the poetry of it. Fear is poetry, hope is poetry, love is poetry, hatred is poetry. Poetry is that fine particle within us that expands, rarefies, refines our whole being, without it 'man's life is poor as beast's." Man is a poetical animal: and those of us who do not study the principles of poetry act upon them all our lives, like Moliere's "Bourgeois Gentilhomme," who had always spoken prose without knowing it. The child is a poet, in fact, when he first plays at hide and seek, or repeats the story of Jack the Giant-killer; the shepherd-boy is a poet when he first crowns his mistress with a garland of flowers: the countryman when he stops to look at the rainbow; the city apprentice when he gazes after the Lord Mayor's Show; the miser when he hugs his gold; the courtier who builds his hopes upon a smile; the savage who worships a tyrant, or the tyrant who fancies himself a god—the vain, the ambitious, the proud, the choleric man, the hero and the coward, the beggar and the king, all live in a world of their own making and the poet does no more than describe what all the others think and act.—*Hazlitt*.

[**Hints.** Poetry is the language of the imagination and the passions. It deals with the various phases of human life, love, hope, hatred, fear. It creates for us a world of imagination where we want to revel. Man is a poetic animal and his soul always loves the curious and the beautiful.]

Example 29

The wind bloweth where it listeth. But the wind of literary inspiration has rarely shaken the bungalows of India, as, in the tales of the old Jesuit missionaries, the magical air shook the frail, 'medicine tents,' where Huron's conjurors practised their mysteries. With a world of romance and of character at their doors, Englishmen in India have been as if they saw it not. They have been busy in governing, in making war, making peace, building bridges, laying down roads, and writing official reports. Our literature from that continent of our conquest has been sparse indeed, except in the way of biographies, of histories, and of rather local and unintelligible facetiae. Except the novels by the author of *Tara*, and Sir Henry Cunningham's brilliant sketches, such as *Dustypore*, and Sir Alfred Lyall's poems, we might almost say that India has contributed nothing to our finer literature. That old haunt of history, the wealth of character brought out in that confusion of races, of religions, and the old and new, has been wealth untouched, a treasure-house sealed ; those pagoda trees have never been shaken. At last there comes an Englishman with eyes, with a pen extraordinarily deft, an observation marvellously rapid and keen ; and, by good luck, this Englishman has no official duties ; he is neither a soldier, nor a judge ; he is merely a man of letters. He has leisure to look around him, he has power of making us see what he sees ; and, when we have lost India, when some new power is ruling where we ruled, when our Empire has followed that of the Moghuls, future generations will learn from Mr. Kipling's works that India was under English sway.

It is one of the surprises of literature that these tiny masterpieces in prose and verse were poured, 'as rich men give that care not for their gifts,' into the columns of Anglo-Indian journals. There they were thought clever and ephemeral—part of the chatter of the week. The subjects, no doubt, seemed so familiar, that the strength of the handling, the brilliance of the colour, were scarcely recognized. But Mr. Kipling's volumes no sooner reached England than the people into whose hands they fell were certain that here were the beginnings of a new literary force. The books had the strangeness, the colour, the variety, the perfume, of the East. Thus it is no wonder that Mr. Kipling's repute grew up as rapidly as the mysterious mangoe tree of conjurors There were critics, of course, ready to say that the thing was merely a trick, and had nothing of the supernatural. That opinion is not likely to hold its ground. Perhaps the most severe of the critics has been a young Scotch gentleman, writing French, and writing it wonderfully well, in a Parisian review. He chose to regard Mr. Kipling a little but as an imitator of Bret Harte, deriving his popularity mainly from the noble and exotic character of his subjects. No doubt, if Mr. Kipling has a literary progenitor, it is Mr. Bret Harte. Among his earlier verses a few are what an imitator of the American might have written in India. But it is a wild judgment which traces Mr. Kipling's success to his use, for example, of Anglo-Indian phrases and scraps of native dialects. The presence of these elements is among the causes which has made Englishmen think Anglo-Indian literature tediously provincial, and India a bore. Mr. Kipling, on the other hand, makes us regard the continent which was a bore, an enchanted land, full of marvels and magic which are real.

[**Hints.** Englishmen in India have been busy governing. They did not see the world of romance and character at their doors. It was only in Kipling's works that the English people had a first glimpse of the innumerable characters, of the strangeness, the colour, the magic and romance of the East, so that India which was regarded as a bore appears in his works an enchanted land full of marvels and magic which are real.]

Example 30

The most pathetic figures in political history are two of the greatest men who have adorned it, Demosthenes and Burke. Both, animated by the purest motives, patriots to the innermost fibre, with no thought, with no aim but for public good, wore out their lives in leading forlorn hopes and in fighting losing battles. Both were prophets with the curse of Cassandra upon them to be believed when all was lost. Who can read the *Philippics* and *Olynthiacs*, who can read the *Speeches on American Taxation* and on *Conciliation with America*, without indignant astonishment at the stupidity and supineness of those whom such irresistible logic could not convince : such overpowering eloquence failed to arouse ? But Demosthenes saw Athens at the feet of a Macedonian despot, and Burke saw England dismembered of America and at war with half the world. Of the superhuman efforts made by the great Athenian to retrieve the disasters in which the neglect of his warnings had involved his countrymen, there was not one which was not thwarted either by cruel fortune or by the perfidy and levity of those whom he was striving in their own despite to save. Burke's failures and baffled virtues resulted in less tragical issues, it is true, but they must have been equally mortifying and grievous. To frame measures and propose schemes the nobleness and luminous wisdom of which posterity was to discover and to see them ignored or defeated by corrupt and selfish factions and by his own timid colleagues, to address to empty benches masterpieces of political wisdom eloquent with an eloquence the like of which mankind had never heard since Cicero ; to be the one man who solved correctly almost every political problem of his time, only to find himself denounced as a visionary and a fanatic—such was Burke's experience of public life. On the losing side in every important action of his life, he was on the losing side to the last, perishing miserably amid the ruins of his party and the wreck of his hopes. If the closing scene in the life of Demosthenes is more awfully impressive it is scarcely more pathetic than the scene on which the curtain fell at Beaconsfield. History has done justice to Demosthenes, it has not done justice to Burke. The Whigs have never forgiven him for creating a schism in the party, and have availed themselves of his grave error with regard to certain aspects of the Revolution to represant him, if they wish to speak tenderly of him, as a mad man ; if they wish to speak harshly, as an apostate. But he was neither a mad man nor an apostate. He was a very wise and a very honest man. Assuming as he did that the Revolution on the Continent was a precedent for a similar revolution in England and that what was at stake was nothing less than the whole fabric of our social and political system, he was perfectly justified in taking—it was imperative on him as a patriot to take—the course he did. Once taken and the fire kindled in him, the rest followed. He never deserted his party ; his party deserted him.

[Hints. Burke and Demosthenes, though the wisest men of their days, were not appreciated in their lifetime. Demosthenes saw Athens at the feet of a Macedonian despot, and Burke saw America torn from England. Burke, though full of patriotism and extraordinary political wisdom, was denounced as a mad man and an apostate with regard to the French Revolution, and was neglected and deserted by his party.]

Example 31

"In the grand salon of the Louvre, which contains the Monna Lisa, there hangs near the top of the stairs a small picture, 'The Ecstasy of St. Jerome,' painted five centuries ago by Luca Signorelli. Many of you have perhaps passed it by very often. To me it is the greatest picture in the world, and if I might choose one picture for my inalienable possession from all the world's treasures, it would be this For when you capture, as I believe myself to have done, the very secret soul of this picture, you are made aware of the power of the spirit to rise above material things and to realize that there is nothing which cannot be endured, and few things which cannot be conquered, when a man's heart is set on victory.

" It is because a great work of art possesses this quality of calling upon your own soul to come forth and greet it that the artist is not only recorder but prophet. There is something of the seer in every artist. He is the chosen, happy, or sometimes tortured, medium through which are sent these messages from the infinite which seem so impossible and are truly so inexplicable, but are yet so real. The Royal Academy, always worthy of our gratitude, has this year placed us more than ever under obligation. Though personally I was apprehensive as to the wisdom of collecting the Italian pictures, fearing the effects of transit, change of climate, and rough handling, I have no smallest doubt of the immeasurable happiness given to multitudes of people by their display upon these walls. The solace given to so many tired hearts, the encouragement to those who faltered in life's grim struggle, the inspiration to all who laboured, the making of new companionships and the eager renewal of the old, were assuredly beyond all human reckoning. And we may confidently hope that some quantity of permanent goodness has been added to the character, some ineradicable impression of beauty has enriched the stores of memory, of those who came here as your most fortunate guests. You remember how the blind and aged Milton would sit alone for hours in his darkness, holding olives in his hand to remind him of his golden year in Italy. You, Mr. President, have given us olives for remembrance. May then a devout disciple of Aesculapius, with pride in his ancestry, wish continued prosperity to this acedemy, dedicated to his father, Apollo, god of art."

[Hints. 'The Ecstasy of St. Jerome' by Luca Signorelli is the greatest picture in the world to one who has grasped its secret soul which teaches one how to rise above material things and that there is nothing which is unconquerable or unendurable. An artist is a prophet. Art gives solace, peace, hope, and inspiration to tired hearts ; by means of it some element of goodness is added to the character, and one learns to appreciate the beautiful.]

EXERCISES ON CHAPTER XXI

Make a précis of each of the following passages in about a third of its original length :—

Exercise 1. In the long quiet evenings they gathered round the sitting-room fire. There Coleridge was at his happiest and best. Remembering how he had almost died of his loneliness and heart-sickness, he felt as he looked round on all he most loved, gathered into one room, an utter content. William read aloud, night by night, the *Poem to Coleridge*. Coleridge gradually quickened to the chanting of this poem begun at his own suggestion, and full from beginning to end, of love for himself. When William drew near the end, with its gorgeous invocation and proud summoning up of things past, his heart, which had seemed frozen by its troubles, melted within him. He felt a passionate pride in his work. William was garlanded by this poem ; he had proved himself. There could be no doubt that he was a great poet. The work was noble.

Presently the generous exultation passed into deepest self-abasement, and Coleridge sat, staring before him with a look of dreary heart-wasting, like one stupefied with misery, deaf to all voices of comfort, cowering over his own futility. William had denied himself, had stayed at home and lived austerely and hard, had achieved, while he—he had yielded to each sick whim, had wandered from lovely Grasmere to lovely Sicily. from the coast of Italy back to the mountains of Keswick, and had brought back a grotesque, dropsical body, disgraceful in a man of his years, diseased desires, and broken will. He had corrupted himself And it was death and corruption that he saw. He heard again William's voice deepening and thickening at the lines :

I have thought
Of Thee, thy learning, gorgeous eloquence,
And all the strength and plumage of thy Youth

Too keen ! too keen ! The words were arrowy, piercing to agony. Had not strength and plumage, manhood and knowledge and the love of friends been all in vain ! They had not saved him. Nothing could save him. He was as one dead at the bottom of a tomb. And all these precious things were but flowers laid on his bier. (*P.U.,.B A., 1933*)

Exercise 2. All of us know, of course—it is mere commonplace, though sometimes forgotten—that education deals not merely with the imparting of knowledge on the one side or the acquisition of knowledge on the other, but also with the training of the whole man. We are allowed to forget this with comparative impunity in Western Universities, because, in fact, the general training of the young is only in part carried out by the official teacher. All of us who have been either at school or the university know well enough that whatever might have been done for us in these two forms of education, no insignificant part—I would say the more important—of our training was due to the collision of minds between the boys at school or between the undergraduates at the university.

We do not have it brought home to us with the same insistence as it is brought home to teachers in Oriental Universities, that there is and must be a collision, not an irreconcilable collision, between the growth of scientific knowledge in its branches and the traditions, beliefs,

and customs, which, after all, are the great moulding forces of social man. In the West the changes of knowledge and the changes of traditions have gone on by relatively small degrees. There has been in every case mutual adjustment and although nobody can be unconscious of the difficulties of Western teaching, due to the necessity of keeping up that adjustment, nobody is likely to under-rate these difficulties in the East. Our difficulties were comparably smaller, hardly to be mentioned with those which necessarily come upon us when you bring in, upon a society unprepared by the long training we have gone through generation, after generation, the full stress and weight of modern scientific, critical, and industrial knowledge. I do not think anybody, whatever his views on education at large, or the function which spiritual ideals and ancient customs have upon training, is likely to under-rate the violence of the effect which this sudden contrast must produce upon an ancient and civilized community. This modern knowledge, remember, is not a thing that can be ignored or neglected by the East if it comes to them with all the enormous prestige which naturally results from great material success. Scientific knowledge, and growing conception of the nature and character of the world in which we live, is no mere speculation : it does not come armed with prestige proper to mere speculation : it comes armed with that perhaps more vulgar, more impressive, prestige, due to the fact that from it have been born so many of the arts of life, so many of the things that have made races powerful, wealthy and prosperous. How, then, are you going to diminish the shock which his sudden invasion of a wholly alien learning must have upon the cultured society of the East ? A catastrophic change in the environment of an organism, is apt to inflict a great injury upon the organism—even perhaps, to destroy it altogether. We all know, on the other hand, that if time be given to the organism, if the change, however great, be gradual, if the organism be given the opportunity of making its own changes in correspondence with that changed environment, there is no reason why it should not flourish as greatly in the new as in the old surroundings. (*P. U., B. A., 1934*)

Exercise 3. To the reflective mind it is curious that the waste paper basket, which in the ever-increasing flood of printed, type-written, and written matter has become an article of prime necessity, is not held in greater honour and reverence. It is sometimes even kicked by the impatient and irascible from one end of the room to the other, and it must be admitted that in this way relief may on occasion be obtained for pent-up emotion, but at the expense of justice In a book published not long ago there appeared a picture entitled, "The Author and his Best Friend," the friend being a remarkably capacious waste-paper basket,

But, though to most authors the waste-paper basket or its equivalent is indispensable, it is hardly less of a necessity to every one, men and women alike. There is even a peculiar pleasure in the irrevocable disposal by this means of superfluous matter. Great is the virtue of the waste-paper basket well filled day by day, only to appear swept and cleaned on each succeeding morning It is a type of the process by which man lives, the thorough and punctual elimination of waste products. The well-regulated man therefore insists upon his waste-paper basket and sees that it does not go empty away. It is to him a prime instrument of that faculty of selective and purposeful oblivion without which he would succumb to the multiplicity of his environment,

It is hardly over-fanciful to carry the thought beyond mere stationery and wickerwork. Important as it is to get rid of circulars and correspondence, it is even more to a man that he should keep himself free and unencumbered in the sphere of faith and conduct. There are things which he must scrap day by day unless he is to find his powers of will and deed clogged and hampered. Cherished opinions must be brought to the touchstone of widened knowledge and new experience. Prejudices and assumptions lightly conceived must be torn in pieces if an honest scrutiny discovers in them nothing of lasting truth and worth. Fears must be faced and made to reveal whether they are built upon the sand. (*P. U. B.A. Suppl., 1935*)

Exercise 4. The generality of princes, if they were stripped of their purple and caste naked into the world, would immediately sink to the lowest rank of society, without a hope of emerging from their obscurity. But the personal merit of Julian was, in some measure, independent of his fortune. Whatever had been his choice of life, by the force of intrepid courage, lively wit, and intense application, he would have obtained, or at least he would have deserved, the highest honours of his profession ; and Julian might have raised himself to the rank of minister, or general, of the state in which he was born a private citizen. If the jealous caprice of power had disappointed his expectations, if he had prudently declined the paths of greatness, the employment of the same talents in studious solitude would have placed, beyond the reach of kings, his present happiness and his immortal fame. When we inspect, with minute or perhaps malevolent attention, the portrait of Julian, something seems wanting to the grace and perfection of the whole figure. His genius was less powerful and sublime than that of Cæsar ; nor did he possess the consummate prudence of Augustus. The virtues of Trojan appear more steady and natural, and the philosophy of Marcus is more simple and consistent. Yet Julian sustained adversity with firmness, and prosperity with moderation. After an interval of one hundred and twenty years from the death of Alexander Severus, the Romans beheld an emperor who made no distinction between his duties and his pleasures, who laboured to relieve the distress and to revive the spirit, of his subjects ; and who endeavoured always to connect authority with merit, and happiness with virtue. Even faction, and religious faction, was constrained to acknowledge the superiority of his genius, in peace as well as in war ; and to confess, with a sigh, that the apostate Julian was a lover of his country and that he deserved the empire of the world.—E. Gibbon : *The Decline and Fall of the Roman Empire.*

Exercise 5. Above them all, Shakespeare speaks for the English race. His works are not the eccentricities of a solitary genius ; they are the creed of England. It is not a dogmatic or a narrow creed ; it is full of thought and question, so that no one who reads him with intelligence can escape from the torment of thought. But in that great world of tides and currents and whirlpools which is Shakespeare's thought, unbroken by the shock of the waves and undimmed by the rainbow cloud of the spray, the landmarks stand out like headlands, and are never shaken. He questions everything, except the obligations laid on weak humanity ; he laughs at everything, except the affections of the heart. He has an enormus tolerance, as well befits the greatest poet of a race which has taught the practice of toleration to Europe But for all his tolerance, and all his sympathy, there are things which he cannot tolerate, so that when he defends them his drama becomes lurid with irony, and when he pleads against them his voice vibrates with passion,

He hates pedantry—all that complicated mechanism of theory and regulation which systematic men attempt to impose upon human flesh and blood. He hates cruelty, the ugly daughter of pedantry; and if the voice of Shakespeare as prompter is ever to be heard in all his plays, it is to be heard in the wonderful pleading for mercy by Portia in *The Merchant of Venice* and by Isabella in *Measure for Measure*. His descriptions of the hunted deer in *As You Like It*, and of the hunted hare in *Venus and Adonis*, go beyond the stolid sympathies of average selfish humanity; they are the work of a tragic genius, who cares chiefly, even when he deals with the beasts of the chase, for the sufferings of the mind.

In these things, as in how many others, Shakespeare is English to the core. He is quicker and more sensitive than the vast majority of his fellow-countrymen, or he could not be their poet and their teacher. But what he teaches was learnt in their company, whether in the city of London or in the woods and meadows of the midland counties, and is congenial to their instincts and habits. The English love of compromise is strong in him. If it be examined it will be found to have its origin, not in intellectual timidity, but in a deep reverence for the complexity of human nature and for the sacredness of the elemental instincts. No one ever did more with the intellect than Shakespeare, but he dares not trust it. If its compelling logic drives over the hearts of men, he refuses to follow, and declares for the rights of the heart.

Exercise 6. Our fathers wisely gave to Fortune the greatest *rôle* in the making of a great name. With soldiers Fortune commonly plays a still greater part than with men of other trades. Yet with Napoleon Fortune did not so act save in two main points—she saw to his advent: she protected him from death, from disablement in battle. He himself ascribed to Fortune a sort of major guiding influence overshadowing all his life; something leading him from the skies. This may have been in some degree invented by him to make part of all that other furniture with which he deliberately supplemented and increased all the rest that Fortune did for him: his bulletins, his dress, his constant impassible mask (in public) of a Cæsar: for all these he conceived to be necessary to his task. But in whatever degree there may have been this false element in his relying upon Fortune as his protecting goddess, the most part of it—all of it, perhaps—was a sincere and devoted reliance: a conviction that he was guarded and given victory by the Fates. And this would seem to have been the result in him of immediate and dazzling glories, to toppling achievement; of rapid and continuous success during all those years when a man, still young, makes his own myth in his own mind through his own, still creative, power.

It is impossible that it should not have been so, even had he been of common mould; but being what he was in temperament a poet (a man vividly aware of imagination in verse, and judging well of great writers); being a man whose gifts put him among the first of the strong prose writers, the authors of those military trumpet calls which ring down history and would seem inseparable from the chief captains of our race, the things which he did were mirrored in his mind as something inspired, the gift, as it were, of a goddess. There has been no poet, I think, who having achieved some great piece of verse, does not, when he has achieved it (if he recognises its greatness), marvel how he should be the author of such a thing and, in some fear, ascribe it to Other Powers. No poets is atheist in the matter of his Muse.

So it was with Napoleon when he found that a plan of campaign he had made (as any one of a hundred officers at leisure will make plans) sprang out into the real world, took bodily shape and became, before his eyes—the miracle of the Ligurian Hills : the blasting of the way into Italy—he began so to wonder.

When at Lodi he found that he was already on the lips of his men more than a man should be ; then was he convinced of something more than mortal in his destiny. Rivoli and Mantua and Arcole confirmed this ; the vision had begun, too strong of root to fail. When at last not a change in Fortune but rather his own physical state after his fortieth year, and in particular his ill-judgement in the Russian adventure, were bringing on disaster, this strongly rooted conviction, this vision of Fortune, did not abandon him. He clung to it ; until exile, captivity, the solemn approach of death convinced him that, even though that vision were true, it must be free to depart and that, for a time, even him his goddess would abandon.—*Hilaire Belloc.*

Exercise 7. The old statesman was now entering upon the penultimate period of his enormous career. He who had once been the rising hope of the stern and unbending Tories, had at length emerged, after a lifetime of transmutations, as the champion of militant democracy. He was at the apex of his power. His great rival was dead ; he stood pre-eminent in the eye of the nation ; he enjoyed the applause, the confidence, the admiration, the adoration, even, of multitudes. Yet—such was the peculiar character of the man, and, such the intensity of the feelings which he called forth—at this very moment, at the height of his popularity, he was distrusted and loathed ; already an unparalleled animosity was gathering its forces against him. For, indeed, there was something in his nature which invited—which demanded—the clashing reactions of passionate extremes. It was easy to worship Mr. Gladstone ; to see in him the perfect model of the upright man—the man of virtue and of religion—the man whose whole life had been devoted to the application of high principles to affairs of state—the man, too, whose sense of right and justice was invigorated and ennobled by an enthusiastic heart. It was also easy to detest him as a hypocrite, to despise him as a demagogue, and to dread him as a crafty manipulator of men and things for the purposes of his own ambition. It might have been supposed that one or other of these conflicting judgements must have been palpably absurd, that nothing short of gross prejudice or wilful blindness, on one side or the other, could reconcile such contradictory conceptions of a single human being. But it was not so ; "the elements" were "so mixed" in Mr. Gladstone that his bitterest enemies (and his enemies were never mild) and his warmest friends (and his friends were never tepid) could justify, with equal plausibility, their denunciations or their praises. What, then, was the truth ? In the physical universe there are no chimeras. But man is more various than Nature ; was Mr. Gladstone, perhaps, a chimera of the spirit ? Did his very essence lie in the confusion of incompatibles? His very essence ? It eludes the hand that seems to grasp it. One is baffled, as his political opponents were baffled fifty years ago. The soft serpent coils harden into quick strength that has vanished, leaving only emptiness and perplexity behind. Speech was the fibre of his being ; and, when he spoke, the ambiguity of ambiguity was revealed. The long, winding, intricate sentences, with their vast burden of subtle and complicated qualifica-

tions, befogged the mind like clouds, and, like clouds, too, dropped thunderbolts. Could it not then at least be said of him with certainty that his was a complex character ? But here also there was a contradiction. In spite of the involutions of his intellect and the contortions of his spirit, it is impossible not to perceive a strain of *naïveté* in Mr. Gladstone. He adhered to some of his principles—that of the value of representative institutions, for instance—with a faith which was singularly literal ; his views upon religion were uncritical to crudeness ; he had no sense of humour. Compared with Disraeli's his attitude towards life strikes one as that of an ingenuous child. His very egoism was simple-minded : through all the labyrinth of his passions there ran a single thread. But the centre of the labyrinth ? Ah ! the thread might lead there, through those wandering mazes, at last. Only, with the last corner turned, the last step taken, the explorer might find that he was looking down into the gulf of a crater. The flame shot out on every side, scorching and brilliant ; but in the midst there was a darkness.

—*Lytton Strachey.*

Exercise 8. Lenin was the Grand Repudiator. He repudiated everything. He repudiated God, King, Country, morals, debts, rents, interest, the laws and customs of centuries, all contracts written or implied, the whole structure—such as it is—of human society. In the end he repudiated himself. He repudiated the Communist system. He confessed its failure in an all-important sphere. He proclaimed the New Economic Policy and recognised private trade. He repudiated what he had slaughtered so many for not believing. They were right it seemed after all. They were unlucky that he did not find it out before. But these things happen sometimes ; and how great is the man who acknowledges his mistake ! Back again to wash the dishes and give the child a sweetmeat. Thence once more to the rescue of mankind. This time perhaps the shot will be better aimed. It may kill those who are wrong ; not those who are right. But after all what are men ? If Imperialism had its cannon food, should the Communist laboratory be denied the raw material for sociological experiment ?

When the subtle acids he had secreted ate through the physical texture of his brain, Lenin mowed the ground. The walls of the Kremlin were not the only witnesses of a strange decay. It was reported that for several months before his death he mumbled old prayers to the deposed gods with ceaseless iteration. If it be true, it shows that Irony is not unknown on Mount Olympus. But this gibbering creature was no longer Lenin. He had already gone. His body lingered for a space to mock the vanished soul. It is still preserved in pickle for the curiosity of the Moscow public and for the consolation of the faithful.

Lenin's intellect failed at the moment when its destructive force was exhausted, and when sovereign remedial functions were its quest. He alone could have led Russia into the enchanted quagmire ; he alone could have found the way back to the causeway. He saw ; he turned ; he perished. The strong illuminant that guided him was cut off at the moment when he had turned resolutely for home. The Russian people were left floundering in the bog. Their worst misfortune was his birth—their next worst, his death.—*Winston Churchill.*

Exercise 9. I think it is safe to say that if our generation had realised what the Great War was to be, whether for victors or

vanquished, there would have been no Great War, but whether another generation will learn of our experience is beyond prophecy, and one must leave it at Grey's "learn or perish." We lived in pre-scientific times. We had enough science to make very deadly engines of war, but not enough to measure their effect. We worked on a mediaeval theory with weapons which blew our theory sky-high. What our successors have to realise is that science turns war into a destructive anarchy in which the defeat of all the combatants is to be presumed. The philosophy of war has always been the philosophy of successful war, and there is no theory which can turn a defeat into a "continuation of policy." The one lesson which our generation can teach to those who come after is that war is the ruin of policy and the way of destruction for all the combatants It remains for them, if they wish civilisation to survive, to build up a new opinion on this basis and to organise it for the keeping of the peace. We can only confess that "our" theory—which was the theory of all the world then—and the organisation built on it came in our time to what ought to be its final disaster.

A last thought to pass on is that all the efforts to humanise war and limit its frightfulness broke down in our time, when put to the test. We know now that war cannot be civilised. It goes backward as other institutions go forward, and causes the powers of destruction to outrun the powers of creation. The Great War leaves it an open question whether the scientific age which began in the nineteenth century has on balance been of benefit to mankind. Another generation will certainly not be able to leave that question unanswered.—*J. A. Spender.*

Exercise 10. One word more in conclusion. Lady Oxford, in her preface to *Memories and Reflections*, draws attention to an important fact which is not generally understood : he was an emotional man and a very sensitive one. Signs of that sensitiveness are his inability to ask for fairer treatment for himself, or to take any step to further the interests of his children. He could not bring himself to do such things. The strength of the emotional side of his nature is known to those he loved, but the following external signs of it are noteworthy. He covered his humiliations with silence, both in public and private. But, after his fall in 1916, though apparently bearing it with the greatest equanimity, the shock produced an attack which, for a few hours, was taken for paralysis ; when his own followers did not take him at his word that it was impossible to work any longer with Mr. Lloyd George, the disappointment struck him down physically. Some time afterwards—I noted it, because it was a rare gleam of self-disclosure—he said, in dating an event, "Ah, that was while I was recovering from my wound." And once I remember, after he lost his seat—the conversation had turned upon metaphor and comparisons—he said to me : "I will show you a comparison in poetry which moves me." He took down a Coleridge and pointed to the lines :

> "Like an Arab old and blind
> Some caravan has left behind,"

and then rather hurriedly left the room. But despair, whether about himself or public affairs, was to him mere weak-mindedness. He never indulged in pessimism—there again showing one of the traits of the man of action. Whether or not he thought of himself as a great man I could never discover. He probably would have said the term was an exceedingly vague one, and he would certainly not have trusted the reports of introspection on such a point.—*Desmond MacCarthy.*

Exercise 11. Inevitably, all the works of art that are remembered possess the quality of style, hence those who spend much time with the masterpieces of the past tend to be greatly preoccupied with this matter of style. Manner even comes to be exalted to an equality with matter. Pure style—which does not exist, of course—has indeed a charm of its own, just as a room preserved with the furnishings of another age appeals to us even although the human creatures that should inhabit it have long vanished from the scene and the glow of life has departed. But no artist worth his salt is ever concerned with style as such. He is striving to express something ; style is that which appears when the effort is successful. What is said is the reality ; how it is said is an accident—though from another point of view the "what" and the "how" are identical. The enduring quality of a work of art inheres therefore in its subject-matter. Unfortunately—as we have seen—it is hard indeed to preserve subject-matter from decay ; men, manners, opinions change ; style, which seems to prolong life, may in reality only serve to embalm a corpse. The poetry of Pope has died, not because of a change of fashion but because of deficiency in its intellectual and emotional content ; brilliance of wit could not save it. The plays of Oscar Wild survive—if they do survive—because there is permanent import in their criticism of human nature : if this permanent element is lacking, the coruscation of paradox and epigram is a vain thing. Shakespeare has no "style" except in his inferior passages where the supreme artist is nodding.—*M. Alderton Pink.*

Exercise 12. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practised no longer by workmen, but only by a few painters and sculptors. That has happened because we no longer recognise the aesthetic activity as an activity of the spirit and common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it, for the sake of that beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognise it in objects and value it, as we recognise and value the moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. As we do not value the aesthetic activity in ourselves, so we do not value it, do not even recognise it or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation which is beauty before he can himself produce that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work, we should desire that relation in all

things made by man if we too had the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should know also that work without beauty means unsatisfied spiritual desire in the worker ; that it is waste of life and a common evil and danger, like thought without truth or action without righteousness.

—*Arthur Clutton-Brock.*

Exercise 13. We cannot understand our problems without understanding the implications of Imperialism and Socialism. The disease is deep-seated and requires a radical and revolutionary remedy and that remedy is the socialist structure of society. We do not fight for Socialism in India to-day for we have to go far before we can act in terms of Socialism, but Socialism comes in here and now to help us to understand our problem and point out the path to its solution, and to tell us the real content of the *Swaraj* to come. With no proper understanding of the problem, our actions are likely to be erratic, purposeless and ineffective.

The Congress stands to-day for full democracy in India and fights for democratic State, not for Socialism It is anti-imperialist and strives for great changes in our political and economic structure. I hope that the logic of events will lead it to socialism for that seems to me the only remedy for India's ills But the urgent and vital problem for us to-day is political independence and the establishment of a democratic State. And because of this, the Congress might line up with all the progressive forces of the world and must stand for world peace. Recently there has taken place in Europe a significant development in the peace movement. The World Peace Congress, held at Brussels in September last, brought together numerous mass organisations on a common platform and gave an effective lead for peace. Whether this lead will succeed in averting war, no one can say, but all lovers of peace will welcome it and wish it success. Our Congress was ably represented at Brussels by Shri V. K. Krishna Menon and the report that he has sent us is being placed before you. I trust that the Congress will associate itself fully with the permanent peace organisation that is being built up and assist with all its strength in this great task. In doing so we must make our own position perfectly clear. For us, and we think for the world, the problem of peace cannot be separated from Imperialism, and in order to remove the root causes of war, Imperialism must go. We believe in the sanctity of treaties but we cannot consider ourselves bound by treaties in the making of which the people of India had no part, unless we accept them in due course. The problem of maintaining peace cannot be isolated by us, in our present condition, from war resistance. The Congress has already declared that we can be no parties to an imperialist war, and we will not allow the exploitation of India's manpower, and resources for such a war. Any such attempt will be resisted by us.

The League of Nations has fallen very low and there are few who take it seriously as an instrument for the preservation of peace. India has no enthusiasm for it whatever and the Indian membership of the League is a farce, for the selection of delegates is made by the British Government. We must work for a real League of Nations, democratically constructed, which would in effect be a League of Peoples. If even the present League, ineffective and powerless as it is, can be used in favour of peace, we shall welcome it.—*Jwahar Lal Nehru.*

Exercise 14. The problem of unemployment, I venture to submit, so far as the educated classes are concerned, cannot be solved without reorganising our entire system of education so as to produce not merely men of culture but also practical-minded men who can become useful economic units of the nation. Side by side with this and as an indispensable accompaniment of educational reform we have actually to provide more careers for our educated young men, to establish on modern lines cottage industries, to absorb those possessing technical, scientific and practical knowledge in large scale industries and to open other avenues for work. While I realise the growing importance of vocational education and industrial training, I also feel that such education and such training themselves cannot solve the problem unless each province assumes responsibility for developing those wealth-producing activities which alone can find employment for our young men. If I may be permitted to quote from the report with which I was associated, "There cannot be one single remedy which can solve the question of unemployment, nor can it be solved immediately, but I think that if it is attacked systematically on a well conceived plan with the resources available to Government, a great deal of relief can be given to the unemployed among the educated. While if Government are prepared to spend more money on the development of the resources of the country, on reorganising the entire system of education and on encouraging and fostering the true spirit of industrialisation, a great deal more may be done." I think the time has come when our Provincial Governments, who under the new constitution will be concerned with unemployment, should definitely recognise the importance and the urgency of the problem and also the danger of postponing the solution or the danger of proceeding at a leisurely pace. Such steps as have hitherto been taken by Governments only touch the fringe of the problem and at times I feel as if there is not that keen and close appreciation of it which in these days we are entitled to expect and demand from Government. I agree with the point of view that the success or failure of the new Governments, which are to come into being in the provinces within the next few months, will be measured by their ability or inability to face and cope with our economic problems. I do not forget that we have got to work in the midst of imperfect conditions and with such tools as we can command. I do not, however, believe in the paralysing doctrine that we can do nothing to relieve unemployment or economic distress generally until the dream of a new order of society has been realised. It is pleasant to think of " the church of the future, the commonwealth of the future and the society of the future," but the essential and the immediate problem for consideration should be how to harmonise this tempting idea with the actual conditions of human life in our country. I may, therefore, hope that whatever may divide your further legislators, they will all be united in tackling this very practical problem in a practical spirit I think the problem is big enough in all its ramifications to engage the attention of a whole-time Minister and, in any case I sincerely hope that it will not be relegated to a subordinate position in the departmental work of Government.

Exercise 15. When I suggest or emphasise the need for educational reforms, it is because I think there is far too much of wastage in our Colleges and Universities. If, as Professor Barker says, the University, like the Church, lives by the spirit and for the cultivation of the things of the spirit, then I pray that we may allow the true spirit to descend

on us and guide our steps. My protest is against the pseudo-culture, which is neither of the East nor of the West, against wrong values, false standards in scholarship, thought and expression. If on the other hand our Universities are by the necessity of our situation to function not merely as seed-beds of pure learning and culture, but also as energising agencies for our material needs not economic betterment—as I think will be the case for a long time to come—then I think they must equip themselves to discharge both these functions efficiently. Whatever your choice, I am anxious that they should aim at the best—and not the second best. I realize the difficulties of our Universities—particularly financial. Five years ago the total income of the British Universities was, according to Professor Barker, £5,000,000 per annum. Nearly a half of it was paid from public funds. " The State itself provides 36 per cent. of the whole : the local authorities provide a further 10 per cent. A little less than a third (31 per cent.) arises from the fees paid by students for matriculation, tuition, examinations, and graduation. The remaining 23 per cent. of the income of the Universities is mainly drawn from endowments, donations, and subscriptions, which amount to a little over 16 per cent. of the whole." Our poverty forbids us to cherish hopes on this scale ; we have no Lord Nuffield to give us out of his abundant benefactions which have covered his name with fame and glory in England, but let us not forget our own Tatas, Rash Behari Ghoses, Taraknath Palits, Annamalai Chetties and those large-hearted benefactors among our Princes, landed aristocrats and wealthy men to whose generosity and patriotism the Benares Hindu University and the Muslim University at Aligarh—and may I add, the Osmania University at Hyderabad—will bear abiding testimony. Your Excellency and Mr. Vice-Chancellor, the cause of Indian Universities is not yet lost. Let the true spirit inform those in whose hands lies the future of our Universities and India, with all the limitations of its resources, will not, I feel hopeful, fail our Universities.

Exercise 16. And now before I resume my seat I must say a few words to the young men and women to recognize and celebrate whose success at the University we have assembled here to-day. In the struggle of life that awaits you, the good wishes of every one here will accompany you. The keener the struggle is, the greater will be the call of your resources—physical, intellectual, moral and spiritual. You have to live not only for yourselves but also for others—for your families and for your country. In a famous passage of his " Republic " Plato draws a vivid picture of a young man of his age. I quote it to you not as an example to follow, but as one to avoid :

" He lives," says Plato, " from day to day indulging the appetite of the hour ; and sometimes he is lapped in drink and strains of the flute ; then he becomes a water-drinker, and tries to get thin ; then he takes a turn at gymnastics ; sometimes idly and neglecting everything, then once more living the life of a philosopher ; often he is busy with politics, and starts to his feet and says and does whatever comes into his head ; and, if he is emulous of any one who is a warrior, off he is in that direction, or of men of business, once more in that. His life has neither law nor order, and this distracted existence he terms joy and bliss and freedom ; and so he goes on."

The lesson of this passage is obvious. He inculcates there a steadfastness in things of the mind, a steadiness of gaze, a firmness in beliefs

and orderliness in ideas. Let them be your aim so far as your intellectual life is concerned. Do not go away with the impression that your education is over to-day. Your university has, I presume, stimulated your dormant faculties, given you some tendencies and aroused in you a capacity to cultivate your minds and to discriminate between the gold and the dross. You have now to begin the process which can only end with one's life. Seek sustenance for your mind in the company of masterminds of old and of to-day, they will be your best friends and guides. They never fail you in those critical moments when there is a challenge to your faith in the immutable principles of life. Think for yourself clearly and boldly, but do not jump to final conclusions and then abide by your convictions. Dealing with the intellectual life of young men of his times Plato says at another place : " The earth about them is loose, and they have no roots reaching far into the soil. They 'light upon every flower,' following their own wayward wills, or bacause the wind blows them. They catch opinions, as diseases are caught, when they are in the air." He may be a very ancient and unfashionable philosopher to quote in these days of flux and instability, nevertheless what he says may not be dismissed summarily as an idle platitude. The moral side of your nature will be put to even greater strain than the intellectual in your dealings with your kith and kin, your friends, your enemies, your fellowmen. Do not let it be said that you have in such dealings fallen below the standards of rectitude, integrity, toleration and fairness, which your University expects you ever to maintain. Do not forget that you will be the radiating centres of influence in your society. Many of you, I have no doubt, will feel the urge of serving our common country. It is a noble ambition to serve your country, to subordinate your interests to those of your countrymen. I make ample allowance for those generous impulses, which are so appropriate to your years, for that impatience with things as you find them, which is so natural to the ardour of youth ; no one has the right to blame you for being moved by a burning passion for a fuller and freer life than we possess ; it is the natural sequence of the education that you have received. All this will, in my opinion, be the creditable part of your being—but there is one thing which I will earnestly beg you not to forget. Remember there never was greater need in our country than there is to-day of a generous spirit of toleration.

If we are to develop a common life and achieve common ends, then think less and talk less of communal rights and think more and more of common duties. It will be thus that you will justify yourselves and the University which is launching you forth to-day in the larger life of the country. Face the world with confidence, in a spirit of high resolve and noble purpose and with the faith that the best is yet to be.

Exercise 17. So I would like to stress, before you, the organic connection between world events, the action and interaction between one and the other. Thus we shall understand a little this complicated picture of the world to-day, a unity in spite of its amazing diversity and conflicts. In Europe, as in the Far East, there is continuous trouble, and everywhere there is ferment. The Arab struggle against British imperialism in Palestine is as much part of this great world conflict as India's struggle for freedom. Democracy and Fascism, Nationalism and Imperialism, Socialism and a decaying Capitalism, combat each other in the world of ideas, and this conflict develops on the material plane and bayonets and bombs take the place of votes in the struggle for power.

Changing conditions in the world demand a new political and economic orientation and if this does not come soon, there is friction and conflict Gradually this leads to a revolution in the minds of men and this seeks to materialise, and every delay in this change-over leads to further conflict. The existing equilibrium having gone, giving place to no other, there is deterioration, reaction, and disaster. It is this disaster that faces us in the world to-day and war on a terrible scale is an ever present possibility. Except for the Fascist powers every country and people dreads this war and yet they all prepare for it feverishly and in doing so they line up on this side or that. The middle groups fade out or, ghost-like, they flit about, unreal, disillusioned, self-tortured, ever-doubting. That has been the fate of the old Liberalism everywhere, though in India perhaps those who call themselves Liberals, and others who think in their way, have yet to come out of the frog of complacency that envelops them. But we

" Move with new desires,
For where we used to build and love
Is no man's land, and only ghosts can live
Between two fires."

What are these new desires ? The wish to put an end to this mad world system which breeds war and conflict and which crushes millions ; to abolish poverty and unemployment and release the energies of vast numbers of people and utilise them for the progress and betterment of humanity ; to build where to-day we destroy. During the past eight months I have wandered a great deal in this vast land of ours and I have seen again the throbbing agony of India's masses, the call of their eyes for relief from the terrible burdens they carry. That is our problem ; all others are secondary and merely lead up to it To solve that problem we shall have to end the imperialistic control and exploitation of India. But what is this imperialism of to-day ? It is not merely the physical possession of one country by another ; its roots lie deeper. Modern Imperialism is an outgrowth of Capitalism and cannot be separated from it.—*Jwaharlal Nehru.*

Exercise 18. That a historian should not record trifles, that he should confine himself to what is important, is perfectly true. But many writers seem never to have considered on what the historical importance of an event depends. They seem not to be aware that the importance of a fact, when that fact is considered with reference to its immediate effects, and the importance of the same fact, when that fact is considered as part of the materials for the construction of a science, are two very different things. The quantity of good or evil which a transaction produces is by no means necessarily proportioned to the quantity of light which that transaction affords, as to the way in which good or evil may hereafter be produced. The poisoning of an emperor is in one sense a far more serious matter than the poisoning of a rat. But the poisoning of a rat may be an era in chemistry ; and an emperor may be poisoned by such ordinary means, and with such ordinary symptoms, that no scientific journal would notice the occurrence. An action for a hundred thousand pounds is in one sense a more momentous affair than an action for fifty pounds. But it by no means follows that the learned gentlemen who report the proceedings of the courts of law ought to give a fuller account of an action for a hundred thousand pounds, than of an action for fifty pounds. For a cause in which a large sum is at stake may be important only to the particular plaintiff and the particular defendant. A

cause, on the other hand, in which a small sum is at stake, may establish some great principles interesting to half the families in the kingdom. The case is exactly the same with that class of subjects of which historians treat. To an Athenian, in the time of the Peloponnesian war, the result of the battle of Delium was far more important than the fate of the comedy of The Knights. But to us the fact that the comedy of The Knights was brought on the Athenian stage with success is far more important than the fact that the Athenian phalanx gave way at Delium. Neither the one event nor the other has now any intrinsic importance. We are in no danger of being speared by the Thebans. We are not quizzed in The Knights. To us the importance of both events consists in the value of the general truth which is to be learned from them. What general truth do we learn from the accounts which have come down to us from the battle of Delium? Very little more than this, that when two armies fight, it is not improbable that one of them will be very soundly beaten, a truth which it would not, we apprehend, be difficult to establish, even if all memory of the battle of Delium were lost among men. But a man who becomes acquainted with the comedy of The Knights, and with the history of that comedy, at once feels his mind enlarged. Society is presented to him under a new aspect. He may have read and travelled much. He may have visited all the countries of Europe, and the civilized nations of the East. He may have observed the manners of many barbarous races. But here is something altogether different from every thing which he has seen, either among polished men or among savages. Here is a community politically, intellectually, and morally unlike any other community of which he has the means of forming an opinion. This is the really precious part of history, the corn which some threshers carefully sever from the chaff, for the purpose of gathering the chaff into the garner, and flinging the corn into the fire.

Macaulay (1800—1859)

Exercise 19. He was born to all that men covet and admire. But in every one of those eminent advantages which he possessed over others was mingled something of misery and debasement. He was sprung from a house, ancient indeed and noble, but degraded and impoverished by a series of crimes and follies which had attained a scandalous publicity. The kinsman whom he succeeded had died poor, and, but for merciful judges, would have died upon the gallows. The young peer had great intellectual powers; yet there was an unsound part in his mind. He had naturally a generous and feeling heart: but his temper was wayward and irritable. He had a head which statuaries loved to copy, and a foot the deformity of which the beggars in the streets mimicked. Distinguished at once by the strength and by the weakness of his intellect, affectionate yet perverse, a poor lord, and a handsome cripple, he required, if ever man required, the firmest and the most judicious training. But capriciously as nature had dealt with him, the parent to whom the office of forming his character was entrusted was more capricious still. She passed from paroxysms of rage to paroxysms of tenderness. At one time she stifled him with her caresses; at another time she insulted his deformity. He came into the world; and the world treated him as the mother had treated him, sometimes with fondness, sometimes with cruelty, never with justice. It indulged him without discrimination, and punished him without discrimination. He was truly a spoiled child, not merely the spoiled child of his parent, but the spoiled child of nature, the spoiled child of fortune, the spoiled child of fame, the spoiled child of society.

His first poems were received with a contempt which, feeble as they were, they did not absolutely deserve. The poem which he published on his return from his travels was, on the other hand, extolled far above its merit. At twenty-four he found himself on the highest pinnacle of literary fame, with Scott, Wordsworth, Southey, and a crowd of other distinguished writers beneath his feet. There is scarcely an instance in history of so sudden a rise to so dizzy an eminence.

Everything that could stimulate, and everything that could gratify the strongest propensities of our nature, the gaze of a hundred drawing-rooms, the acclamations of the whole nation, the applause of applauded men, the love of lovely women, all this world and all the glory of it were at once offered to a youth to whom nature had given violent passions, and whom education had never taught to control them. He lived as many men live who have no similar excuse to plead for their faults. But his countrymen and his country-women would love him and admire him. They were resolved to see in his excess only the flash and outbreak of that same fiery mind which glowed in his poetry. He attacked religion: yet in religious circles his name was mentioned with fondness; and in many religious publications his works were censured with singular tenderness. He lampooned the Prince Regent; yet he could not alienate the Tories. Everything, it seemed, was to be forgiven to youth, rank, and genius.—*Macaulay* (1800—1859).

Exercise 20. I say, first, we have despised literature. What do we, as a nation, care about books? How much do you think we spend altogether on our libraries, public or private, as compared with what we spend on our horses? If a man spends lavishly on his library, you call him mad—a biblio-maniac. But you never call any one a horse-maniac, though men ruin themselves every day by their horses, and you do not hear the people ruining themselves by their books. Or, to go lower still, how much do you think the contents of the book-shelves of the United Kingdom, public and private, would fetch as compared with the contents of its wine-cellars? What position would its expenditure on literature take, as compared with its expenditure on luxurious eating? We talk of food for the mind, as of food for the body: now a good book contains such food inexhaustibly; it is a provision for life and for the best part of us; yet how long most people would look at the best book before they would give the price of a large turbot for it! Though there have been men who have pinched their stomachs and bared their backs to buy a book, whose libraries were cheaper to them, I think, in the end, than most men's dinners are. We are few of us put to such trial, and more the pity; for, indeed, a precious thing is all the more precious to us if it has been won by work or economy; and if public libraries were half as costly as public dinners, or books cost the tenth part of what bracelets do, even foolish men and women might sometimes suspect there was good in reading, as well as in munching and sparkling; whereas the very cheapness of literature is making even wise people forget that if a book is worth reading, it is worth buying. No book is worth anything which is not worth *much*; nor is it serviceable, until it has been read, and reread, and loved, and loved again; and marked, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armoury, or a housewife bring the spice she needs from her store. Bread of flour is good; but there is bread, sweet as honey, if he would eat it, in a good book; and the

family must be poor indeed which, once in their lives, cannot for such multipliable barley-loaves, pay their baker's bill. We call ourselves a rich nation, and we are filthy and foolish enough to thumb each other's books out of circulating libraries !—*John Ruskin* (1819—1900).

Exercise 23. To teach the meaning of a word thoroughly, is to teach the nature of the spirit that coined it ; the secret of language is the secret of sympathy, and its full charm is possible only to the gentle. And thus beautiful speech is always the outcome of sincere and kindly speech. False speech, apparently beautiful, may be constructed on principles imitated from those out of which sincere and truly beautiful speech has arisen ; but all such utterance, whether in oration or poetry, is not only without permanent power, but it is destructive of the principles of sincerity it has usurped. So long as no words are uttered but in faithfulness, so long the art of language goes on exalting itself ; but the moment it is shaped on external principles, it falls into frivolity, and perishes.

And this truth would have been long ago manifest, had it not been that at certain periods there is always a tendency to deny the sincerity of the first masters of language. Once learn to write gracefully in the manner of an ancient author, and we are apt to think that he also wrote in the manner of someone else. But no noble nor right style was ever yet founded but out of a sincere heart.

No man is worth reading to form your style, who does not mean what he says ; nor was any great style ever invented but by some man who meant what he said. Find out the beginner of a great manner of writing, and you have also found the declarer of some true facts or sincere passions ; and your whole method of reading will thus be quickened, for, being sure that your author really meant what he said, you will be much more careful to ascertain what it is that he means.

And of yet greater importance is it deeply to know that every beauty possessed by the language of a nation is significant of the innermost laws of its being. Keep the temper of the people stern and manly ; make their associations grave, courteous, and for worthy objects ; occupy them in just deeds ; and their tongue must needs be a grand one. Nor is it possible, therefore, that any tongue should be a noble one, of which the words are not so many trumpet calls to action. All great languages invariably utter great things, and command them ; they cannot be mimicked but by obedience ; the breath of them is inspiration because it is not only vocal, but vital ; and you can only learn to speak as these men spoke, by becoming what these men were.—*John Ruskin* (1819—1900).

Exercise 22. Of the various faculties concerned in mental culture, one of the most important is that of memory. It is the office of this faculty to take up the materials of knowledge and lay them by for future reflection and use. It preserves them often unconsciously, and is capable of recalling them at will. The value of this power is inestimable. Without it the passing moment, the impression or sensation of the instant, would be the sum total of our intellectual life, and of our conscious being. The thoughts and events of life would fleet by us only like shadows in a mirror, leaving no permanent reflection or impression behind. The past would be a blank, as dark and as uncertain as the future. There could be no consciousness of continued existence, none of personal identity, for memory is our only voucher for the fact that we existed at any previous moment of our being. Memory is the treasure-house of the past. By

it we are able to reproduce before the mental vision the scenes which have gladdened, and the thoughts which have ennobled us. Memory seizes the vision of the passing moment, fixes it upon the canvas, and hangs the picture in the soul's inner chamber to be looked upon at will. By this power is was that to Milton in his blindness there came those voices of Euripides and Homer and Sappho, which he had treasured up in youth for the solace of his age, while in the shadowed years at Cripplegate he saw the April leaves tremble in his father's garden, and, when night had hushed the city's tumult, heard the song of the nightingales of Horton sounding through the gloom. It is related also of Niebuhr, the Oriental traveller, that when old and blind, the pictures of his early years presented themselves vividly before him. The cloudless blue of the eastern heavens bent by day above his lovely head, and at night the southern constellations globed themselves for him in the sky. It is wisely ordered concerning this faculty that we are not so constituted as to remember everything alike. Memory is adjusted to the purposes of practical utility. That which is peculiarly interesting and important, or which powerfully excites our feeling, is most distinctly and permanently remembered. And yet we have a direct voluntary power over our attention, in virtue of which, by forcing it to consider any given object, we can impress it more deeply on our remembrance The mightiest law of mental reproduction is that of association. One idea suggests another which has gone before it, and which is in some way associated with it in our minds. I enter again, after years of absence, my native town, and a thousand reminiscenes of my boyhood crowd upon me. I look at the portrait of my dead or absent friend, and our communion lives again. I see the backs of my books in the ruddy firelight, and my study is peopled with the great thinkers of past ages. Like all other powers, memory may be cultivated, and like all other powers it gains strength by exercise. (*Int. Ex. Mad. 1912*)

Exercise 23. There are a few common phrases in circulation respecting the duties of women to which we wish to pay some degree of attention, because they are rather inimical to those opinions which we have advanced on this subject Indeed, independently of this, there is nothing which requires more vigilance than the current phrases of the day, of which there are always some resorted to in every dispute, and from the sovereign authority of which it is often vain to make any appeal. "The true theatre for a woman is the sick chamber," "Nothing so honourable to a woman as not to be spoken of at all." These two phrases, the delight of Noodledom, are grown into commonplaces upon the subject, and are not unfrequently employed to extinguish that love of knowledge in women which, in our humble opinion, it is of so much importance to cherish. Nothing, certainly, is so ornamental and delightful in woman as the benevolent affections ; but time cannot be filled up, and life employed, with high and impassioned virtues. Some of these feelings are of rare occurrence—all of short duration—or nature would sink under them. A scene of distress and anguish is an occasion where the finest qualities of the female mind may be displayed ; but it is a monstrous exaggeration to tell women that they are born only for scenes of distress and anguish. Nurse father, mother, sister and brother if they want it ; it would be a violation of the plainest duties to neglect them. But when we are talking of the common occupations of life, do not let us mistake the accidents for the occupations ; when we are arguing how the twenty-three hours of the day are to be filled up, it is

idle to tell us of those feelings and agitations above the level of common existence which may employ the remaining hour. Compassion and every other virtue are the great objects we all ought to have in view; but no man (and no woman) can fill up the twenty-four hours by acts of virtue. But one is a lawyer, and the other a ploughman, and the third a merchant; and then acts of goodness, and intervals of compassion and fine feeling, are scattered up and down the common occupation of life. We know women are to be compassionate; but they cannot be compassionate from eight o'clock in the morning till twelve at night; and what are they to do in the interval? This is the only question we have been putting all along, and is all that can be meant by literary education. Then, again, as to the notoriety which is incurred by literature. The cultivation of knowledge is a very distinct thing from its publication; nor does it follow that a woman is to become an author merely because she has talent enough for it. We do not wish a lady to write books—to defend and reply—to squabble about the tomb of Achilles or the plain of Troy—any more than we wish her to dance at the opera, to play at a public concert, or to put pictures in the Exhibition because she has learned music, dancing and drawing. The great use of her knowledge will be that it contributes to her private happiness. She may make it public; but it is not the principal object which the friends of female education have in view. Among men, the few who write bear no comparison to the many who read. We hear most of the former, indeed, because they are, in general, the most ostentatious part of literary men; but there are innumerable persons who, without ever laying themselves before the public, have made use of literature to add to the strength of their understandings, and to improve the happiness of their lives. After all, it may be an evil for ladies to be talked of: but we really think those ladies who are talked of only as Miss Edgeworth, Mrs. Barbauld, and Mrs. Hamilton are talked of, may bear their misfortunes with a very great degree of Christian patience. (*Int. Ex. Mad. 1926*)

Exercise 24. The great matter is not to spoil the mind by forcing on it thoughts which it is not fit to receive. We know well that in man, as well as in other animals, the body is rendered comparatively small and feeble by being heavily loaded, or hard worked, before it arrives at the size and strength proportioned to such load and such work. It is just so with the mind: the attempt to put old heads on young shoulders is just as unreasonable as it would be to expect a colt six months old to be able to carry a man The mind, as well as the body, requires time to come to its strength; and the way to have it possess at last its natural strength is not to attempt to load it too soon; and to favour it in its progress by giving to the body good and plentiful food, sweet air, and abundant exercise, accompanied with as little discontent and uneasiness as possible. It is universally known that ailments of the body are, in many cases, sufficient to destroy the mind, and to debilitate it in innumerable instances. It is equally well known that the torments of the mind are, in many cases, sufficient to destroy the body. This then being so well known, is it not the first duty of a father to secure to his children, if possible, sound and strong bodies?

I am to speak presently of that sort of learning which is derived from books, and which is a matter by no means to be neglected, or to be thought little of, seeing that it is the road not only to fame, but to the means of doing great good to one's country and thereby of adding to

those feelings which are, in other words, our happiness. But notwithstanding this, I must here insist, and endeavour to impress my opinions upon the mind of every father that his children's happiness ought to be his first object, that book-learning if it endanger this happiness ought to be discarded ; and that as to money, as to fortune, as to rank and title, the father who thinks of them more than of the happiness of his children is a great criminal. Who is there, having lived to the age of thirty years and having the ordinary capacity for observation ; who is there, being of this description, who is not convinced of the inadequacy of riches and what are called honours, to ensure happiness ?

(Int. Ex. Mad., Sept. 1927)

Exercise 25. But I have said more than enough in illustration ; I end as I began ;—a University is a place of concourse, whither students come from every quarter for every kind of knowledge. You cannot have the best of every kind everywhere ; you must go to some great city or emporium for it. There you have all the choicest productions of nature and art altogether, which you find each in its own separate place elsewhere. All the riches of the land, and of the earth, are carried up thither ; there are the best workmen. It is the centre of trade, the supreme court of fashion, the umpire of rival talents, and the standard of things rare and precious. It is the place for seeing galleries of first-rate pictures, and for hearing wonderful voices and performers of transcendent skill. It is the place for great preachers, great orators, great nobles, great statesmen. In the nature of things, greatness and unity go together ; excellence implies a centre. And such, is a University. I hope I do not weary out the reader by repeating it. It is the place to which a thousand schools make contributions ; in which the intellect may safely range and speculate, sure to find its equal in some antagonistic activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation. It is this and a great deal more, and demands a somewhat better head and hand than mine to describe it well.

Such is a University in its idea and in its purpose ; such in good measure has it before now been in fact. Shall it ever be again ? We are going forward in the strength of the Cross, under the patronage of the Blessed Virgin, in the name of St. Patrick, to attempt it.—*Newman.*

Exercise 26. To me, England is the country, and the country is England. And when I ask myself what I mean by England, when I think of England when I am abroad, England comes to me through my various senses—through the ear, through the eye and through certain imperish-

able scents. I will tell you what they are, and there may be those among you who feel as I do.

The sounds of England, the tinkle of the hammer on the anvil in the country smithy, the corncake on a dewy morning, the sound of the scythe against the whetstone, and the sight of a plough team coming over the brow of a hill, the sight that has been in England since England was a land, and may be seen in England long after the Empire has perished and every works in England has ceased to function, for centuries the one eternal sight of England. The wild anemones in the woods in April, the last load at night of hay being drawn down a lane as the twilight comes on, when you can scarcely distinguish the figures of the horses as they take it home to the farm, and above all, most subtle, most penetrating and most moving, the smell of wood smoke coming up in an autumn evening, or the smell of the scutch fires ; that wood smoke that our ancestors, tens of thousands of years ago, must have caught on the air when they were coming home with the result of the day's forage, when they were still nomads, and when they were still roaming in the forests and the plains of the continent of Europe. These things strike down into the very depths of our nature, and touch chords that go back to the beginning of time and the human race, but they are chords that with every year of our life sound a deeper note in our innermost being.

—*Earl Baldwin.*

Exercise 27. What are the eternal objects of Poetry, among all nations and at all times ? They are actions ; human actions : possessing an inherent interest in themselves and which are to be communicated in an interesting manner by the art of the Poet. Vainly will the latter imagine that he has everything in his own power, that he can make an intrinsically inferior action equally delightful with a more excellent one by his treatment of it : he may indeed compel us to admire his skill, but his work will possess within itself an incurable defect.

The Poet, then, has in the first place to select an excellent action : and what actions are the most excellent ? Those, certainly, which most powerfully appeal to the great primary human affections : to those elementary feelings which subsist permanently in the race, and which are independent of time. These feelings are permanent and the same ; that which interests them is permanent and the same also. The modernness or antiquity of an action, therefore, has nothing to do with its fitness for poetical representation ; this depends upon its inherent qualities. To the elementary part of our nature, to our passions, that which is great and passionate is eternally interesting ; and interesting solely in proportion to its greatness and to its passion. A great human action of a thousand years ago is more interesting to it than a smaller human action of to-day, even though upon the representation of this last the most consummate skill may have been expended, and though it has the advantage of appealing by its modern language, familiar manners, and contemporary allusions, to all our transient feelings and interests. These, however, have no right to demand of a poetical work that it shall satisfy them ; their claims are to be directed elsewhere. Poetical works belong to the domain of our permanent passions : let them interest these, and the voice of all subordinate claims upon them is at once silenced.

Achilles, Prometheus, Clytemnestra, Dido—what modern poems presents personages as interesting, even to us moderns, as these personages of an 'exhausted past' ? We have the domestic epic dealing with the details of modern life which pass daily under our eyes ; we have

poems representing modern personages in contact with the problems of modern life, moral, intellectual and social; these works have been produced by the most distinguished of their nation and time; yet I fearlessly assert that *Hermann and Dorothea*, *Childe Harold*, *Jocelyn*, *The Excursion* leave the reader cold in comparison with the effect produced upon him by the latter books of the *Iliad*, by the *Orestea*, or by the episode of Dido. And why is this? Simply because in the three latter cases the action is greater, the personages nobler, the situations more intense; and this is the true basis of the interest in a poetical work, and this alone.—*Matthew Arnold.*

Exercise 28. To fight is a radical instinct; if men have nothing else to fight over they will fight over words, fancies or women, or they will fight because they dislike each other's looks, or because they have met walking in opposite directions. To knock a thing down, especially if it is cocked at an arrogant angle, is a deep delight to the blood. To fight for a reason and in a calculating spirit is something: even a coward might screw up to such a reasonable conflict. The joy and glory of fighting lie in its pure spontaneity and consequent generosity; you are not fighting for gain, but for sport and for victory. Victory, no doubt, has its fruits for the victor. If fighting were not a possible means of livelihood the bellicose instinct could never have established itself in any long-lived race. A few men can live on plunder, just as there is room in the world for some beasts of prey; other men are reduced to living on industry, just as there are diligent bees, ants, and herbivorous kine. But victory need have no good fruits for the people whose army is victorious; that it sometimes does so is an ulterior and blessed circumstance hardly to be reckoned upon.

Since barbarism has its pleasures, it naturally has its apologists. There are panegyrists of war who say that without a periodical bleeding a race decays and loses its manhood. Experience is directly opposed to this shameless assertion. It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leaves the puny, deformed, and unmanly to breed the next generation. Internecine war, foreign and civil, brought about the greatest set-back which the life of reason has ever suffered; it exterminated the Greek and Italian aristocracies. Instead of being descended from heroes, modern nations are descended from slaves: and it is not their bodies only that show it. After a long peace, if the conditions of life are propitious, we observe a people's energies bursting their barriers; they become aggressive on the strength they have stored up in their remote and unchecked development. It is the unmutilated race, fresh from the struggle with nature (in which the best survive, while in war it is often the best that perish), that descends victoriously into the arena of nations and conquers disciplined armies at the first blow, becomes the military aristocracy of the next epoch and is itself ultimately sapped and decimated by luxury and battle, and merged at last into the ignoble conglomerate beneath. Then, perhaps, in some other virgin country a genuine humanity is again found, capable of victory because unbled by war. To call war the soil of courage and virtue is like calling debauchery the soil of love.

—George Santayana: *War.*

Exercise 29. He loved praise, when it was brought to him ; but was too proud to seek for it. He was somewhat susceptible of flattery. As he was general and unconfined in his studies, he cannot be considered as master of any one particular science ; but he had accumulated a vast and varied collection of learning and knowledge, which was so arranged in his mind, as to be ever in readiness to be brought forth. But his superiority over other learned men consisted chiefly in what may be called the art of thinking, the art of using his mind : a certain continued power of seizing the useful substance of all that he knew, and exhibiting it in a clear and forcible manner ; so that knowledge, which we often see to be no better than lumber in men of dull understanding, was, in him, true, evident, actual wisdom. His moral precepts are practical ; for they are drawn from an intimate acquaintance with human nature. His maxims carry conviction ; for they are founded on the basis of common sense, and a very attentive and minute survey of real life. His mind was full of imagery, so that he might have been perpetually a poet ; yet it is remarkable, that, however rich his prose is in this respect, his poetical pieces, in general, have not much of that splendour, but are rather distinguished by strong sentiment and acute observation, conveyed in harmonious and energetic verse, particularly in heroic couplets. Though usually grave, and even awful, in his deportment, he possessed uncommon and peculiar powers of wit and humour ; he frequently indulged himself in colloquial pleasantry and the heartiest merriment was often enjoyed in his company ; with this great advantage, that, as it was entirely free from any poisonous tincture or vice or impiety, it was salutary to those who shared in it. He had accustomed himself to such accuracy in his common conversation, that he at all times expressed his thoughts with force, and an elegant choice of language, the effect of which was aided by his having a loud voice, and a slow, deliberate utterance. In him were united a most logical head with a most fertile imagination, which gave him an extraordinary advantage in arguing ; for he could reason close or wide, as he saw best for the moment. Exulting in his intellectual strength and dexterity, he could, when he pleased, be the greatest sophist that ever contended in the lists of declamation ; and, from a spirit of contradiction and a delight in showing his powers, he would often maintain the wrong side with equal warmth and ingenuity ; so that, when there was an audience, his real opinions could seldom be gathered from his talk ; though when he was in company with a single friend, he would discuss a subject with genuine fairness ; but he was too conscientious to make error permanent and pernicious, by deliberately writing it, and, in all his numerous works, he earnestly inculcated what appeared to him to be the truth ; his piety being constant, and the ruling principle of all his conduct.

Such was Samuel Johnson, a man whose talents, acquirements, and virtues, were so extraordinary, that the more his character is considered, the more he will be regarded by the present age, and by posterity with admiration and reverence.—Boswell : *Life of Johnson.*

Exercise 30. Are our universities to be content with merely turning out graduates whose knowledge of an alien language and efficiency in other initiative arts have roused a certain amount of good-natured astonishment among foreign critics ? Those days of tolerant appreciation are now happily passed away. You have to pass a far severer test, and by your own work you have to win the recognition of the world. The

civilised nations have in modern times each made notable contributions to the world's advancement. What new and original store have you contributed, and what steps have you taken that your contributions do not remain sporadic or uncertain ?

I have spoken of the new lines of investigation which have had their birth in India and which will contribute materially to the intellectual advancement and further the welfare of humanity. Will these advances made in various branches of science—in Medicine, in Agriculture and in Bio-physics—benefit only India or the whole world ? Shall these then remain the offering of an individual worker, to come to an end with him, or shall there rise a school of science to hold the meed of recognition which has so hardly been won, and maintain a continuous and glorious tradition of India's gift to the world in the realm of science ?

Very little serious and intelligent thought has been given to the question, which is one of the most important problems for shaping the future destiny of our country. It has been supposed that for the success of research all that is necessary is an expensively equipped laboratory which appeals to the eye by its grandeur, and cut and dried schemes for various chairs and an undue haste to fill them. The tragic fate of a certain princely benefaction for research in India is too recent, but its lessons, it is to be feared, will not be easily learnt. If display and lavish expenditure had been the sole requisite for the discovery of laws of nature, then Universities, with their endowments exceeding millions, should have had the monopoly in scientific advance but this has by no means been the case. On the other hand a Davy, a Faraday and a Rayleigh have made epoch-making discoveries within the walls of the less pretentious Royal Institution, and have created worthy disciples and successors. It is the man who carries a torch light that can alone kindle other flames. It is by constant contact with the mind of his teacher that the disciple becomes inspired and shapes his future life. It is not the blaze of publicity but a sequestered life that is necessary for great scientific achievements Once the master is found, let him have his disciples, who should be enabled to devote all their lives to the sacred cause of science. It is no pillars of granite, but aspiring and undaunted souls that are as milestones which mark the advance of human knowledge.

CHAPTER XXII

PARAPHRASING

404. To paraphase a passage is to express its meaning in different words. This will be found a valuable and stimulating exercise, for not only does it test our ability to express in clear and simple English the exact sense of a poem or of a prose extract we have read, but also develops the judgment, enlarges the vocabulary, and provides excellent training in the correct use of words.

Characteristics of a Good Paraphrase

405. Translation. Paraphrasing is really a species of *translation.* It is a translation of one man's words into the words of another in the same language. And as a translation, to be accurate and good, must be full and explanatory, so a paraphrase to be accurate must faithfully reproduce and interpret the thought of the original passage.

A passage written in a very terse and compressed style has to be expanded in paraphrase. For example —

Passage. "Prosperity doth best discover vice, but Adversity doth best discover virtue,"

Paraphrase. All rich men are supposed to be virtuous ; riches are a cloak for a multitude of sins. So, if a rich man is virtuous, it is nothing extraordinary : on the other hand, if he is vicious, prosperity may afford him the means whereby his vices come into public notice. Had he been poor, his vices would probably have remained hidden, and at worst obscure.

On the other hand, adversity too often bows down a man's upright integrity and breaks down his strong will and righteousness. Consequently, if a man 'down on his luck' shows vices, it is nothing remarkable. If, in spite of extremely difficult circumstances, he can manage to retain unimpaired his virtues, his achievement is remarkable, much more so than the same thing with a man in easy circumstances. Hard times act as a foil to set off a man's virtue.

A verbose passage needs compression in paraphrase. Ruskin, in a lecture at Oxford, said that, whereas in his youth he might have informed a man that his house was on fire in the following way—"Sir, the abode in which you probably passed the delightful days of your youth is in danger of inflammation," being older and wiser, he would say simply, "Sir, your house is on fire."

406. Fullness. Paraphrasing essentially differs from summarizing or precis-writing. In summarizing we generally give the substance or the purport of the poem or the passage, avoiding all superfluous details, but in paraphrasing we must reproduce, not only the substance or general meaning, but also the details, of the passage. Everything that is contained in the original must be represented in the paraphrase. It is, therefore, *a full reproduction.*

No definite rule can be laid down for the length of a paraphrase as compared with the length of the original passage. In paraphrasing we have frequently to expand compressed sentences to make their meaning clear and intelligible. A paraphrase is. therefore, as long as or often longer than the original.

The difference between a summary and a paraphrase may be illustrated by giving both of the following verse :—

Passage. "There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Summary. "We should avail of the opportunities afforded to us ; for opportunities, once missed, do not return."

Paraphrase, "We all have one great opportunity in life, and if we seize this opportunity success awaits us ; if we neglect to do so, we shall experience nothing but failure and unhappiness for the rest of our days."

You will notice the great difference between a paraphrase and a summary. The summary gives merely the general idea of the lines, but the paraphrase, gives something more, a reproduction of every idea in the original.

407. The Whole, and not the Parts, to be steadily borne in mind. In paraphrasing, the passage to be paraphrased must be treated *as a whole.* The practice of taking the original line by line, or sentence by sentence, or word by word, and simply turning these into different words, is not paraphrasing at all. There cannot be any good paraphrase

unless the passage is grasped as a whole. What we have to do is to express the *whole* piece in our own words.

408. A Complete Piece of Prose. Lastly, a good paraphrase is so well constructed and written that it reads as a complete piece of prose. It should be perfectly clear and intelligible, without any reference to the original passage.

Explanatory notes, either attached to, or inserted in the body of the paraphrase, must *never* be resorted to. You must introduce the explanation, if required, into the paraphrase itself.

409. To sum up. (1) Your paraphrase must be a faithful translation of the original passage into your own words.

(2) It must reproduce all the details, omitting nothing.

(3) It must reproduce the passage as a whole.

(4) It must be a self-contained piece of composition, intelligible without reference to the original.

410. What to avoid. The following things you should carefully avoid :—

(1) *Avoid* making your paraphrase a mere literal translation. A paraphrase means something more than just word-substitution.

(2) *Avoid* introducing into your paraphrase ideas which are not in the original.

(3) *Avoid* omitting ideas which are in the original.

(4) *Avoid* all comment or criticism of the original. You must not express your own views, however interesting and valuable they may be.

(5) *Avoid* making references of any kind to the author of the passage, even if you happen to know who he is. *Never* begin your paraphrase with such words as *The poet is of opinion* or *The poet expresses* or *The poet tells us.*

Some Special Hints to be borne in mind

411. Poetic Vocabulary. There is a large number of archaic words commonly used in poetry but seldom used in ordinary prose. Amongst the archaic and other words

quite common in poetry but rare in ordinary prose, we may mention :—

Nouns,—Poetry often uses *swain* for *peasant* or *husbandman*; *billow* for *wave*; *swine* for *pigs*; *maid* or *damsel* for *girl*; *main* for *sea* or *ocean*; *steed* or *charger* for *horse*; *ire* for *anger*; *woe* for *sorrow* or *misery*; *nuptials* for *marriage*; *vale* for *valley*; *yeoman* for *peasant* or *husbandman*; *tilth* or *tillage* for *agriculture*; *thrall* for *distress*; *might* for *strength*; *bliss* for *happiness*; *bane* for *poison* or *mischief*; *marge* for *margin*; *spouse* for *wife*; *numbers* for *verse* or *meter*; *quest* for *search*; *bower* for *summer-house*; *scribe* for *writer*; *victor* for *conqueror*; *morn* for *morning*; *foe* or *foeman* for *enemy*; *mead* for *meadows*; *meed* for *reward*; *goblet* for *cup*; *troth* for *veracity* or *faithfulness*; *aught* for *anything*; *naught* for *nothing*; *eve* for *evening*; *ken* for *perception*; *guile* for *deceit*; *chanticleer* for *cock*; *combat* for *battle*; *realm* for *kingdom*; *brand* for *sword*; *carol* for *song*; *cot* for *cottage*; *argosy* for *merchantship*; *dame* for *lady*; *sire* for *father*; *steed* for *horse*; *sprite* for *fairy*; *wiry-dome* for *bird-cage*; etc.

Adjectives.—*Fond* for *foolish*; *wrathful* for *angry*; *dire* for *dreadful*; *darksome* for *dark*; *hapless* for *unlucky*; *artless* for *innocent*; *lone* or *lonesome* for *lonely*; *drear* for *dreary*; *dread* for *dreadful*; *lovesome* for *lovely*; *rapt* for *delighted*; *hallowed* for *holy*; *baleful* for *pernicious*; *doleful* for *sorrowful*; *yon* for *yonder*; *dauntless* for *brave*; *lowly* for *low* or *humble*; *forlorn* for *distressed*; *sequestered* for *retired*; *bootless* for *unprofitable*; *aweary* for *weary*; *ingrate* for *ungrateful*; *recreant* for *unfaithful*; *mute* for *silent*; *quenchless* for *inextinguishable*; *stilly* for *still*; *jocund* for *merry*; *reckless* for *careless*; *sylvan* for *woody*; *joyless* for *unhappy*; *plenteous for plentiful*: *sheen* for *brightness*; *azure* for *blue*; etc.

Adverbs.—*Scarce* for *scarcely*; *right* for *very* or *precisely*; oft for *often*; *haply* for *perhaps*; *sore* for *sorely*; *erst* or *whilom* for *formerly*: *anon* for *at once*; *hard by* for *close* or *very near*; *of yore* for *in ancient times*; *amain* for *violently* or *suddenly*; *well-nigh* for *almost*; etc.

Verbs.—Poetry often uses *smite* for *hit* or *strike*; *quit* for *leave*; *wax* for *grow*; *quoth* for *said*; *list* for *listen*; *sojourn* for *lodge* or *dwell*; *trow* for *believe*; *tarry* for *remain* or *stay*; *hearken* for *hear* or *attend*; *vanquish* for *conquer*; *quaff* for *drink deep*; *hie* or *speed* for *hasten*; *wrought* for *worked*; *clad* for *clothed*; *clomb* for *climbed*; *clove* for *cleft*; *bade* for *bid*; *begat* for *begot*; *crew* for *crowed*; *drave* for *drove*; *methinks* for *I think*; *chide* for *scold*; *I ween* for *I think*; *doff* for *abandon* or *discard*; *don* for *put on* (garment); *avaunt* for *begone*; etc.

Conjunctions.—*Albeit* for *although*; *ere* or *or ere* for *before*; *nathless* for *nevertheless*; *an if* for *if*.

412. Grammatical Constructions. In paraphrasing verse into prose, the following peculiar grammatical constructions are often found :—

1. In verse a verb is often used alone, so that when

you paraphrase you should have an auxiliary verb attached to it. Examples :—

1. *Tell* me not in mournful numbers
(*Do* not *tell* me in mournful numbers)
2. *Gives* not the hawthorn bush as sweet a shade ?
(*Does* not the hawthorn bush *give* as sweet a shade ?)
3. Long *die* thy happy days before thy death ;
(*May* thy happy days *die* before thy death)
4. This day *be* bread and peace my lot !
(*May* peace and bread *be* my lot this day.)

2. Sometimes an adjective is used to qualify a verb. In paraphrasing substitute an adverb for the adjective. Examples :—

1. First they praised him *soft* and *low*.—*Tennyson.*
(First they praised him softly and lowly.)
2. The green trees whispered *low* and *mild*.—*Longfellow.*
(The green trees whispered lowly and mildly.)

3. Sometimes an adjective is used for the noun. In paraphrasing substitute a noun for an adjective. Examples—

1. Below the chestnuts, when their buds
Were glistening to the breezy *blue* (=sky).—*Tennyson.*
2. The dread *vast* (=expanse) of night.—*Milton.*
3. The palpable *obscure* (=darkness).—*Milton.*
4. The kindling *azure* (=sky).—*Thomson.*

4. In verse there is free use of impersonal verbs for personal. In paraphrase all such impersonal verbs should be changed into personal ones. Examples :—

1. *Methinks* should be changed into *I think.*
2. *Melists* should be changed into *it seems to me.*
3. *Meseems* should be changed into *it seems to me.*

5. Substitute an adjective for a possessive noun.

1. Pity and *woman's* (=womanly) compassion.—*Longfellow.*
2. The *mother's* (=motherly) nature of Althre.—*Lowell.*

6. In paraphrasing verse into prose, place the adjective before the noun it qualifies.

Or, where the gorgeous East with richest hand
Showers on her kings *barbaric* pearl and gold.—*Milton.*

Here *barbaric* is intended to qualify " kings " and not " pearl."

7. In paraphrasing verse into prose, place the verb after the subject.

1. *Roar* the mountains, *thunders* all the ground.
(The mountains *roar*, all the ground *thunders*.)
2. Again *returned* the scenes of youth
(The scenes of youth *returned* again.)

8. Place the object after its verb and the subject before it.

A transient *calm* the happy *scenes* bestow.
(The *happy* scenes bestow a transient *calm*.)

9. Place a qualifying phrase after, instead of before, the noun it qualifies.

Thou sun, *of this great world* both eye and soul.—*Milton*.
(Thou sun, both eye and soul *of this great world*.)

10. In paraphrasing verse into prose use *either—or* for *or—or* and *neither—nor* for *nor—nor*.

1. *Nor* grief *nor* pain shall break my rest.
(*Neither* grief *nor* pain shall break my rest.)
2. Remote, unfriended, solitary, slow,
Or by the lazy Scheldt or wandering Po.—*Goldsmith*.
(*Either* by the lazy Scheldt *or* wandering Po.)

11. In paraphrasing verse into prose, change adjectives or participles into clauses. Examples:—

1. See that your *polished* arms be primed with care.
(See that your weapons are well polished and primed with care.)
2. Forth goes the woodman, leaving unconcerned
The *cheerful* haunts of men.
(The woodman goes forth, leaving unconcerned the haunts of men, however cheerful they may be.)
3. From *loveless* youth to *unrespected* age
No passion gratified except her rage.
("Her youth was devoid of love, the peculiar grace of youth; and her old age was devoid of respect, the peculiar privilege of age; she gratified no passion except her evil temper.")

413. Inversion. Frequency of Inversion or departure from the usual and natural order of words, is characteristic of all verse composition. In a paraphrase we are simply to restore the usual order.

Original. "Mine be a cot beside a hill."

Paraphrase. "May a cot beside a hill be mine."

Original. "Now through the gloom appears,
Far to left and far to right,
In broken gleams of dark-blue light,
The long array of helmets bright,
The long array of spears."

Paraphrase. "Now the long line of gleaming helmets and of spears in order appears through the gloom, *etc.*"

Original. "Our remedies oft in ourselves do lie,
Which we ascribe to heaven."

Paraphrase, "Although we look to heaven for help in our troubles, the remedy often lies with ourselves."

Original. "There is some soul of goodness in things evil,
Would mean observingly distil it out."

Paraphrase. "It is possible to find some good even in evil things if men will only take the trouble to look for it."

414. Flowery and Ornamental Language. Such language frequent in verse, should be simplified in prose.

Original. "Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whilst, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede."

Paraphrase. Do not act like unworthy preachers who show others the difficult virtues which lead to heaven and never practise them themselves. They lead lives of luxury and debauchery, and do not care at all for the future.

415. Metaphors. Poetry abounds in metaphors. The general rule in paraphrase is that metaphors should be expanded into similes. For example :—

"Silently, one by one, in the infinite *meadows* of heaven,
Blossomed the lovely stars, the *forget-me-nots* of the angels."

This might be paraphrased thus :—

"The stars came out, one by one, silently in the vast sky, like 'forget-me-nots' flowering in the fields."

In some cases the metaphor may be dropped altogether, and the literal meaning given instead. For instance :—

"Then the few whose spirits float above the wreck of happiness
Are driven ov'r the shoals of guilt, or ocean of excess ;
The magnet of their course is gone, or only points in vain
The shore to which their shiver'd sail shall never stretch again."

may be paraphrased as follows :—

"Then the few whose *hearts* (but not their *spirits*) are wrecked, plunge into a career of wickedness or reckless dissipation. Men who lose the genial guidance of a youthful heart are driven towards careers of guilt or excess."

416. Simile. In paraphrasing elaborate similes we may make the chief points of comparison clear by expansion.

Original. " Our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

Paraphrase. " However brave our hearts may be, they are like drums covered up to deaden the sound, and beat in a funeral procession, for every heart beat brings us nearer to our grave."

Original. " All down his cold white side
The crimson torrent ran, dim now and soiled,
Like the soil'd tissue of white violets
Left, freshly gathered, on their native bank,
By children whom their nurses call with haste
Indoors from the sun's eye."

Paraphrase. All his cold white body covered with dark streaks of blood looked like stained and withered white violets plucked and left on the bank where they grew, by children called indoors from the hot sun by their nurses.

417. Metonymy. When abstract is used for concrete, paraphrase returns to the concrete :—

Original. Let not ambition mock their useful toil.

Paraphrase. Ambitious men should not despise the useful labour of poor peasants.

Original. The hawthorn bush with seats beneath the shade,
For talking age and whispering lovers made.

Paraphrase. The hawthorn with shady seats provided for talkative old men and whispering lovers.

418. Concrete for Abstract. When concrete is used for abstract, in paraphrase we have the concrete :—

Original. I see a lily on thy brow
With anguish moist and fever dew,
And on thy cheeks a fading rose
Fast withereth too.

Paraphrase. Your forehead, pale as a lily, is wet as though with the agony of a fever. The colour on your cheeks is disappearing like the glow of a withering rose.

419. Symbol for the thing signified. When a symbol is used for the thing signified, in paraphrase we mention the actual things :—

Original. She was bred to the purple.

Paraphrase. She was brought up in imperial surroundings.

420. Rhetorical Questions. These should be changed into direct affirmations or negations.

Original. Are we not better armed than our foes ?

Paraphrase. We are better armed than our foes.

421. Exclamations. These should be turned into simple statements :—

Original. O for a lodge in some vast wilderness !

Paraphrase. I wish I had a secluded refuge far from the busy haunts of men.

422. Apostrophe. Apostrophe in a paraphrase should be changed from the second to the third person :—

Original. " Others abide our question—Thou art free !"

Paraphrase. " We can freely criticize other authors, but you are beyond criticism."

423. In verse the first of two negatives is sometimes omitted :—

Original. Fearing God not man.

Paraphrase. Fearing neither God nor man.

424. Method of Procedure. (1) Read carefully through the original passage two or three times to make sure that you have grasped its exact meaning. (It is a good thing to write down at this stage a summary, concisely expressing the gist or main theme of the passage.)

(2) Next read the passage again *with a view to its details*. Note all the uncommon or difficult words, all idioms and unusual grammatical constructions, metaphors and figures of speech, and express them by their proper equivalents. You should remember that the characteristic of a good paraphrase is that it contains *all* the essential details.

(3) Your paraphrase should not be a literal rendering ; a word for word paraphrase will invariably make nonsense. Render phrase by phrase, or sentence by sentence ; that is, render the thought rather than the words.

(4) Do whatever is necessary either to bring out the full meaning of the passage or to avoid redundancy. Thus sometimes you will have to amplify and somtimes to condense a phrase or sentence in the original.

(5) If the original word or phrase is in all respects suitable, retain it. There is no need to find a substitute for every word.

(6) Long and involved sentences should be broken up into shorter ones. You may rearrange the order of sentences, even of the whole passage, if this will make the meaning clear.

(7) Explanatory notes should be avoided altogether. All explanations of difficulties must be in the body of the paraphrase itself. If you add explanatory notes at the end, it clearly shows that you have bungled in paraphrasing.

(8) Lastly, your finished paraphrase should read like a piece of good modern English prose.

Examples of Paraphrasing.

425. Study the following examples carefully :—

Example 1.

Our life is not the life
  Of roses and of leaves ;
Else wherefore this deep strife,
  This pain our soul conceives ?
The fall of ev'n such short-lived things
  To us some sorrow brings.

Paraphrase. Man's life is quite different from the life that is led by other earthly things—*e.g.*, roses and leaves. Man, too, like them is mortal, no doubt, but the difference is that man's soul experiences a deep struggle against earthly limitations and always longs this struggle for eternal bliss and for life everlasting. Other earthly things know not of the soul. Man alone experiences this spiritual struggle. He alone yearns for immortal life. He alone feels the shortness of human life. Only he is pained to see the decay of such short-lived things as the roses and leaves, and struggles for an eternally better and happier life.

Example 2.

If there were dreams to sell,
Merry and sad to tell,
And the crier rung the bell,
  What would you buy ?
A cottage lone and still,
  With bowers nigh.
Shadowy, my woes to still,
  Until I die.
Such pearl from Life's fresh crown
Fain would I shake me down,
Were dreams to have at will,
This would best heal my ill,
  This would I buy.

Paraphrase. If a pedlar rang his bell and offered dreams, happy as well as sad ones, for sale, what kind of dream would you buy ?

I would like to buy one dream. I would like to live in a retired cottage surrounded and enclosed by green, shady trees. There I would like to live till my death and soothe my grieved heart. The lonely cottage will act like a balm to my wounded heart. This is the precious gift I want from life. If I were to have dreams at will, this dream I would buy because it would heal my wounds and sweeten my life.

Example 3.

Ah, love, let us be true
To one another ! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain ;
And we are here as on a darkling plain
Swept with the confused alarms of struggle and flight,
Where ignorant armies clash by night.
—*Matthew Arnold.*

Paraphrase. Let us be true to the spirit of Love, for the world which seems to lie before us is like a dream-land, fascinating but delusive, unreal and unrealisable. There is in the world, though it appears to be full of variety and beauty and freshness, neither everlasting joy nor unchangeable love. We find no thing of this world certain, our restless souls know neither peace nor help for suffering and agonies. In this world which is full of moral darkness, we are like the two armies that struggle and fight against each other, knowing not friend from foe and filling the plain with their confused din.

Example 4.

Let not Ambition mock their useful toil,
  Their homely joys, and destiny obscure :
Nor Grandeur hear, with a disdainful smile,
  The short and simple annals of the poor.
The boast of heraldry, the pomp of pow'r,
  And all that beauty, all that wealth, e'er gave,
Awaits alike the inevitable hour :
  The paths of glory lead but to the grave.—*Gray.*

Paraphrase. Ambitious men should not despise the useful labour of poor peasants. They should not laugh at their simple enjoyments or at the insignificant lives they lead. Nor should the people who think themselves grand, noble and aristocratic, look with a smile of contempt at the short and eventless lives of the poor. Everything awaits death. ' The glories of our blood and state,' the pride of power, the pride of beauty or wealth, all must meet the hour of death. All human fame and glory must end in the grave.

Example 5.

The glories of our blood and state
  Are shadows, not substantial things ;
There is no armour against Fate ;
  Death lays his icy hands on kings.
    Sceptre and crown
    Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.—*Shirley.*

Paraphrase. Nobility of birth and exalted rank, of which men so proudly boast, are mere illusions, and quickly pass away. There is no protection against the common fate of all mankind—death. It does

not spare even kings. Death is a great leveller ; it destroys all artificial distinctions of birth and rank by making the proud kings lie side by side with the humblest and poorest of their subjects in the grave.

Example 6.

How happy is he born or taught,
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his highest skill ?
Whose passions not his masters are,
Whose soul is still prepared for death.
Untied unto the world with care
Of princes' grace or vulgar breath.—*Henry Wotton.*

Paraphrase. Happy is he who, because of inborn disposition or careful upbringing, does not serve the will of others. He who cherishes honest and sincere thoughts in his mind, is really happy because his sincere thoughts protect his mind from harbouring any evil ideas and thus act as a defensive armour against all evil thoughts entering his mind. Such a man takes pains to speak the plain and unvarnished truth and this is the greatest skill he possesses.

Happy is he who is not a slave to his passions, but exercises a perfect control over them. Happy is he who is always prepared to welcome death and for whom death has lost all its terrors. Happy is he who is not devoted too much to the world and its cares and anxieties. Truly happy is he who does not hanker after favours from princes and who does not pine for winning public fame or popular applause.

Example 7.

Say not the struggle naught availeth,
The labour and the wounds are vain ;
The enemy faints not, nor faileth,
And as things have been they remain.
If hopes were dupes, fears may be liars ;
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you, possess the field.—*Arthur Clough.*

Paraphrase. It is not true to say that the struggle one makes to achieve an end is vain, that the troubles endured and the agonies undergone are fruitless. It may be that a man's opponent remains as strong as ever and shows no sign of retreating from the field and that one feels that he has not been able to change the face of things at all. But if fond hopes have deceived him, it is also possible that his fears may be equally unfounded. Everything is shrouded in mystery and one does not know the end of things. It is one's faintheartedness that allows one's enemies to continue the struggle and be the masters of the situation. The best thing, therefore, for one to remember is that continuous struggle is ever rewarded with success.

Example 8

Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land ?

Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wandering on a foreign strand ?
If such there breathe, go, mark him well ;
For him no Minstrel raptures swell ;
High though his titles, proud his name,
Boundless his wealth as wish can claim ;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonour'd, and unsung.—*Scott*.

Paraphrase. It is difficult to believe that any man can be so dead spiritually as to have no love for his fatherland, and to feel no thrill of pride and pleasure when he returns to his native country after travelling foreign lands. If such an unpatriotic man exists, note his career carefully : for no poet will sing his praises in immortal song, even though he may be a man of high rank and of noble family and may possess as much wealth as his heart may desire. In spite of all his titles, power and wealth, the miserable man, all absorbed in himself, will win no fame in his life-time. He will die a double death ; his body will return to the dust whence it came, and his name will be extinguished for ever. None will weep for him, none will honour him, and no poet will employ his muse to immortalise his name by singing his praise.

Example 9.

What is this life, if full of care,
We have no time to stand and stare ?
No time to stand beneath the boughs,
And stare as long as sheep or cows,
No time to see, when woods we pass,
Where squirrels hide their nuts in grass,
No time to see, in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance,
And watch her feet, how they can dance.
—*Walter de la Mare*.

Paraphrase. It is but a dull and monotonous life if we are so engrossed in worldly cares and material pursuits that we can find no time to stand and look idly about us. Life is not worth much if we get no leisure to stand beneath a tree and enjoy the sight of the sheep and cows grazing in the pastures. Life is not worth living at all if, when we pass through a forest, we are not attracted by the squirrels hiding their nuts in grass, and charmed by the sight of the ripples playing upon a stream like the stars of night twinkling in the sky. If we are not overpowered by the looks of a beautiful woman, and do not feel overjoyed at the rhythmic dance of her movements, we have missed the glory of life.

Example 10.

Just for a handful of silver he left us,
  Just for a riband to stick in his coat—
Found the one gift of which fortune bereft us,
  Lost all the others she lets us devote ;

They, with the gold to give, doled him out silver,
  So much was theirs who so little allowed :
How all our copper had gone for his service !
  Rags—were they purple, his heart had been proud !
We that had loved him so, followed him, honoured him
  Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
  Made him our pattern to live and to die !

—*Robert Browning.*

Paraphrase. He left us just for a paltry sum of money and meaningless titles. By going over to the other party he got money with which fortune had not favoured us. But he lost all other gifts such as the virtues of truthfuluess, sincerity, patriotism, love and freedom, which animated our hearts. They, who had enough of gold to shower upon him, allowed him only an insignificant sum of money in the shape of silver because they did not appreciate his services highly. Wealth they had enough and to spare, but they gave him only little because he was not the idol of their hearts. But we had laid all—howsoever small the sum we possessed—at the service of our leader.

He ought to have felt proud of the rags we offered him. He ought to have regarded them as rich and gorgeous garments since we gave them with sincere hearts. We ever loved him, followed him and honoured him. We ever lived and prospered under his gentle and kindly influence. We learnt the magnificent language in which he expressed himself. We made him our ideal, and ever tried to imitate his example both in life and in death.

Example 11.

But often, in the world's most crowded streets,
But often, in the din of strife
There rises an unspeakable desire
After the knowledge of our buried life ;
A thirst to spend our fire and restless force
In tracking out our true, original course ;
A longing to enquire
Into the mystery of this heart which beats
So wild, so deep in us to know
Whence our lives come and where they go.

Paraphrase. Many times in the stress and struggle of life and in the midst of the pre-occupations and engrossing cares of the world, we feel an inexpressible desire in our hearts to know something of life and death. Sometimes we feel a burning desire to spend all our energies and thinking power in making out carefully the true course of this life. Many a time we are filled with an over-mastering desire to enquire into the mystery of this heart—so uncontrollable and so unfathomable : to know the source whence we come and the resting-place to which we go after death.

Example 12.

Our birth is but a sleep and a forgetting :
  The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
  And cometh from afar :

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory we come
From God, who is our home :
Heaven lies about us in our infancy !—*Wordsworth.*

Paraphrase. When we are born into this life we lose consciousness of a previous state which is then forgotten or dimly remembered. Just as a star, in its endless career through the heavens, sets in one horizon and then reappears in another, so in its infinite course through eternity the soul, which is the star of our life, when it comes to this world to dwell in the human form, sets in another horizon, that of heaven, where it dwelt before taking birth into this world. It comes from heaven not completely forgetful of its previous state. Nor does it come altogether divested of the divine glory that it possessed in its heavenly home before coming to this world. The soul carries with it glorious reminiscences of its former life even as the morning star is surrounded by rosy clouds. Our soul comes from God and, therefore, we are enveloped by celestial influence and light in our infancy.

Example 13.

Give thy thoughts no tongue,
Nor any unproportioned thought his act,
Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried ;
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade. Beware
Of entrance to a quarrel ; but, being in,
Bear't that the opposed may beware of thee.
Give every man thy ear, but few thy voice ;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy : rich, not gaudy ;
For the apparel oft proclaims the man.
Neither a borrower nor a lender be ;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.
This above all,—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
—Shakespeare : *Hamlet.*

Paraphrase. Be not too ready to utter your thoughts, and do not do anything without due deliberation. Mix freely and easily with your acquaintances ; but avoid the familiarity that breeds contempt. Bind to your heart by the strongest ties the friends whom you have tried and found faithful, but be careful not to make your friendship too common by admitting everybody who shakes hands with you into the fold of your friendship. Be not easily provoked to take part in a quarrel, but if you do become entangled in one, conduct yourself in such a way that your opponent may beware of you. Listen attentively to what every one has to say, but tell your own secrets to few. Listen to each man's opinion, but be in no hurry to express your own. Dress as expensively as you can possibly afford, but without undue ostentation, your

clothes being costly but not showy, for a man's character is often shown by his clothes. Be neither a borrower nor a lender. Lending money frequently results in the loss, both of the money lent and of the friend to whom it is lent, while getting into debt is one of the chief obstacles to economy. But most important of all—be true to yourself. Then, as surely as the night comes after the day, it will follow that you cannot be false to any man.

Example 14.

The lunatic, the lover, and the poet,
Are of imagination all compact:
One sees more devils than vast hell can hold;
That is the madman: the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt:
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven.
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination,
That, if it would but apprehend some joy,
It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush supposed a bear!
—Shakespeare: *A Midsummer Night's Dream.*

Paraphrase. There are three classes of people who seem to be entirely dominated by their imagination—mad men, poets and lovers, The mad man has such a seething brain that he sees more devils than the vast hell can hold; the lover, quite as mad, finds (ideal) beauty in the dark face of a gipsy; while the poet, rolling in the ecstasy of inspiration, gazes from heaven to earth and from earth to heaven, and just as our imagination calls up images of objects which we may never have seen, so his poems embody for us the conception of his quick and delicate fancies giving form and substance to those elusive images which are the creations of his romantic brain. Strong imagination possesses such feats of conjuring that if its intention is merely to conceive some joy, it necessarily conceives some particular form or person as the one who will bring that joy, or if it imagines terror, then imagination can fashion forms of dread from the most innocent surroundings. The terrified mind will imagine a bear in every bush.

Example 15.

It is not growing like a tree,
In bulk, doth makes Man better be:
Or standing long an oak, three hundred year
To fall a log at last, dry, bald, and sere;
A lily of a day
Is fairer far in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see;
And in short measures life may perfect be.—*Ben Jonson.*

Paraphrase. A man is not like a tree. An oak tree grows to a huge size, and lives for hundreds of years, only to fall at last to the ground, a withered, dry and leafless log. Even so, a man may live for a long term of years without becoming noble in character; he has acquired bodily strength, but has not become of better nature.

On the contrary, Nature shows us that the smallest of her creatures, though they are short-lived, may be perfect and beautiful in every way A lily that blossoms in summer though it lives but for a few hours, is far more beautiful than the great oak, and during its brief life, its radiant whiteness sheds joy and cheerfulness on all around. So men though they may live for a short period can make their lives beautiful and perfect by doing truly noble deeds.

Example 16.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers,
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bears its bosom to the moon,
The winds that will be howling at all hours;
And are up-gathered now like sleeping flowers,
For this, for every thing, we are out of tune;
They move us not.—Great God! I'd rather be
A pagan suckled in a creed outworn,
So might I standing on this pleasant lea,
Have glimpses that might make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

—*Wordsworth.*

Parapharase. We are so pre-occupied with material things and our energies are so consumed in the pursuit of wealth and worldly enjoyment that we are out of tune with Nature which does not attract us at all. The finer susceptibilities of our nature are deadened by the selfish calculating life that we lead. For now nothing good and beautiful in Nature moves us. Neither the loveliness of this ocean smiling under the moon, nor the wild roaring winds, quiet now and gathered up like the petals of sleeping flowers, stir our hearts. Such beautiful sights and sounds of Nature leave us cold and unmoved, because there is now no feeling of kinship between Man and Nature.

Great God, I would rather be a pagan than live the dead life of modern materialism. For, as a pagan, standing on this beautiful meadow I might have beautiful sights of Nature which would make me less lonely and unhappy. I might see perhaps the sea-god Proteus rising from the waves, or hear old Triton blowing a trumpet call on his spiral horn.

Some Prose Passages Paraphrased.

Example 17.

Men, my dear, are very queer animals, a mixture of horse-nervousness, ass-stubbornness and camel-malice—with an angel bobbing about unexpectedly like an apple in the posset, and when they can do exactly as they please, they are very hard to drive. (*Punjab, B.A., 1920*)

Paraphrase. Men are very strange creatures; they are a cross between animals and angels. At times they are timid, obstinate and malignant, and in this respect they are no better than animals. But at other times they reveal their angelic nature. It is very difficult to force them to a particular line of action.

Example 18.

The ethics of the commercial person bid him give as little as he can to the public, and take as much as he possibly can from them ; the ethics of the artist bid him put as much of himself as he can in every piece of goods he makes. The commercial person, therefore, is in this position, that he is dealing with a public of enemies ; the artist, on the contrary, with a public of friends and neighbours. *(Punjab, B.A., 1920)*

Paraphrase. It is the policy of the commercial person to give as little as possible to the public and get as much from the public as he can, to get the maximum of profit from the world with the minimum of outlay. The artist, on the contrary, gives his best to the public, gives all that he can in every article he makes. The business man thinks that the world is inhabited by his enemies, whom he has to exploit, while the artist thinks that the world consists of friends and neighbours whom it is his business to love. Thus exploitation is the watchword of the former ; sympathy the watchword of the latter.

Example 19

Jupiter made a lottery in Heaven, in which mortals as well as gods were allowed to have tickets. The prize was Wisdom and Minerva got it. The mortals murmured, and accused the gods of foul play. Jupiter, to wipe off this assertion, declared another lottery, for mortals singly and exclusively of the gods. The prize was Folly. They got it, and shared it among themselves. All were satisfied. The loss of Wisdom was neither regretted nor remembered ; Folly supplied its place, and those who had the largest share of it thought themselves wisest. *(Punjab, B. A., 1925)*

Paraphrase. Jupiter, the King of the gods, made a lottery in Heaven in which both mortals and gods were allowed to take part. The prize was Wisdom and Minerva (the goddess of wisdom) won it. The mortals grumbled to show their dissatisfaction with the result of the lottery and accused the gods of injustice and unfairness. Jupiter, to remove this objection that the gods had not dealt fairly with mortals, announced another lottery in which mortals alone were allowed to participate. The prize was Foolishness. They got it, and shared it among themselves. They were perfectly satisfied, and never remembered that Wisdom was taken away from them. Folly supplied its place. And those persons who had got the largest share of foolishness considered themselves wisest of all.

Example 20.

The nineteenth century's own ideals have not proved so worshipful as it imagined. If the press diffuses light, it can also diffuse darkness. If science as a maid-of-all-work is a success, science as an interpreter of the mystery of the universe is a dismal failure. Even her immense practical boons only serve to amplify our senses and increase our speed. They cannot increase our happiness. Giants suffer as well as dwarfs, and the soul may sit lonely and sad, surrounded by mechanical miracles.

Paraphrase. Things for which the nineteenth century is praised have not proved to be unmixed blessings. Take the case of the press. If it is the vehicle of correct opinions, it can also disseminate falsehoods. Again, if electricity can do everything for us and help a good deal in everyday life, it has not been successful in solving the mystery of life and death. Scientific discoveries have added to our material comforts, but have they bestowed mental peace on us? Though surrounded by mechanical miracles, we are as much a prey to fears and doubts now as our forefathers were in days gone by. Though, in view of our scientific discoveries we regard ourselves as giants and our forefathers as dwarfs, yet our souls like theirs know no peace

Example 21.

Perseverance is the very hinge of all virtues. On looking over the world, the cause of nine-tenths of the lamentable failures which occur in men's undertakings and darken and degrade so much of their history, lies not in the want of talents, or the will to use them, but in the vacillating and desultory mode of using them, in flying from object to object, in starting away at each little disgust and thus applying the force which might conquer any one difficulty to a series of difficulties, so large that no human force can conquer them. The smallest brook on earth, by continuing to run, has hollowed out for itself a considerable valley to flow in. Commend me, therefore, to the virtue of perseverance. Without it all the rest are little better than fairy gold, which glitters in your purse, but when taken to market proves to be slate or cinders.

Paraphrase. All the other virtues turn upon the virtue of perseverance, as on a hinge. If we look over the world we shall see that nine men out of ten fail in achieving their objects and find themselves ruined and disgraced, not because they are lacking in ability, but because they lack in perseverance. They do not lack the desire to employ their talents, but they lack steadiness. They are of a hesitating nature, always wavering between two courses of action. They are frequently changing from one thing to another. They are easily discouraged by small disappointments. The result is that they create for themselves such a series of difficulties as can never be overcome by human power. Hence they fail to accomplish anything. Even the smallest stream will carve out for itself a deep and wide channel by constant flowing.

Let us, therefore, cultivate the all-important virtue of perseverance without which all the other virtues become valueless; like the deceitful gold of fairies which shines and looks genuine in your purse, but turns to worthless stones when it is carried to the market to be used as money.

Example 22.

That man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic-engine with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind, whose mind is stored with the knowledge of the great and fundamental truths of Nature, and the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are

trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of Art, to hate all vileness, and to respect others as himself.

(*Panjab, B.A., 1926*)

Paraphrase. I think that man may be said to have received the blessings of a good education whose mind has been so disciplined in youth that his body is an obedient and willing tool in his hands and can function without any jar or trouble like a smoothly working machine. His intellect is powerful and well-balanced, can reason out things clearly and dispassionately, can grapple with problems masterfully. It is both subtle and strong: it can understand the minutiae of things as well as formulate principles that are the staff of our life and the props of our soul. His mind is stored with the most vital truths of nature and a knowledge of the laws that govern them. One who has received a liberal education is one whose natural instincts and finer susceptibilities are not deadened, who is not austere and cold-blooded: one who is full of energy and enthusiasm. He possesses a strong will, is a master of his passions, and is guided by the dictates of his conscience. He must love all beauty whether of the objects of Nature or of the works of Art, hate all evil things, and have the same consideration for others as he has for himself.

Examples with Hints only.

Example 23.

She dwelt among the untrodden ways.
Beside the springs of Dove:
A maid whom there were none to praise,
And very few to love.
A violet by a mossy stone
Half-hidden from the eye!
—Fair as a star, when only one
Is shining in the sky.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me!—*Wordsworth.*

[**Substance.** Lucy lived in a solitary place like a modest violet, half-hidden under a moss-covered stone, or like a solitary star in the sky. Very few people knew her or loved her. She died leaving me lonely and sad, but with little difference otherwise to the world.]

Example 24.

Lives of great men all remind us
  We can make our lives sublime,
And, departing, leave behind us
  Footprints on the sands of time;
Footprints which perhaps another,
  Sailing o'er life's troubled main,
Some forlorn and ship-wrecked brother,
  Seeing may take heart again.—*Longfellow.*

[**Substance.** The lives of all great men remind us that we too may live noble lives, and leave records of our noble deeds which might be followed by some other unfortunate man who may be inspired with hope and encouragement in the midst of his loneliness and misfortune.]

Example 25.

(*i*) " The rank is but the guinea's stamp,
The man's the gowd for a ' that."—*Burns.*

(*ii*) "We look before and after,
And pine for what is not ;
Our sincerest laughter
With some pain is fraught :
Our sweetest songs are those that tell of saddest thought."
—*Shelley.*

[**Substance.** (*i*) Rank, with riches, honour etc., may give a man current value in the eyes of some, but it is only the metal of the coin (*i.e.*, man's inherent qualities) that is of real value.

(*ii*) We mortals always look backward to the dead past or forward to the uncertain future and hanker after the unattainable. There is an element of sadness even in our sincerest joys. And the songs that are full of sadness and misery of the world appear sweetest to us.]

Example 26.

Here's example from
A Butterfly ;
That on a rough, hard rock
Happy can lie ;
Friendless and all alone
On this unsweetened stone.
Now let my bed be hard,
No care take I ;
I'll make my joy like this
Small Butterfly ;
Whose happy heart has power
To make a stone a flower.

[**Substance.** Here is an example from a butterfly which, though friendless and lonely, can lie in a happy mood on a rough, hard rock. Even so, I, like a butterfly which can turn a bitter stone into a sweet flower, turn the hard knocks of life into something pleasant and delightful]

Example 27.

God gave all men all earth to love,
But since our hearts are small,
Ordained for each one spot should prove
Beloved over all,
That as He watched Creation's birth,
So we, in god-like mood,
May of our love create our earth
And see that it is good.

[**Substance** God made all men love the whole earth He created. But as we are narrow-minded He decreed that each man shall love one

spot of earth above all others. Like God who loves His Creation, we should also look upon earth as full of love and goodness.]

Example 28.

O word ! O life ! O time !
On whose last steps I climb,
  Trembling at that where I had stood before ;
When will return the glory of your prime ?
  No more—Oh, never more !
Out of the day and night
A joy has taken flight ;
  Fresh spring, and summer, and winter hoar,
Move my faint heart with grief, but with delight
  No more— Oh, never more !—*Shelley*.

[**Substance** : Natural objects do not wear the same robe of radiant hue as in the past ; everything appears withered and dead. Fresh spring, summer, and winter frost do not fill my heart with joy now as they did before.]

Example 29.

The rainbow comes and goes,
And lovely is the rose ;
The moon doth with delight
Look round her when the heavens are bare ;
Waters on a starry night
All beautiful and fair ;
The sunshine is a glorious birth ;
But yet I know, where'er I go,
That there hath passe'd away a glory from the earth.
—*Wordsworth*.

[**Substance**. All the objects of Nature are as beautiful and lovely now as they were in the past. The rainbow is still attired in its gorgeous colours ; the rose is still lovely; the sight of the moon is still pleasing; waters looking bright on a starry night still fill us with delight ; the sunrise is still a gorgeous spectacle ; but, wherever I go I find Nature and her objects divested of their robe of divine beauty and celestial glory.]

Example 30.

They never fail who die,
In a great cause ! The block may soak their gore,
Their heads may sodden in the sun ; their limbs
Be strung to city gates and castle wall ;
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom.
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world at last to freedom !

[**Substance**. Those who lay down their lives in the cause of freedom do not die in vain. Even after their death they inspire others to work in the same direction, and ultimately after a lapse of years achieve the object.]

Example 31.

Oh ! Life is a garden wherein we sow
The seeds of daintiest flowers that blow ;
But tares must be rooted and torn from the soil,
Lest they by their tendrils the flowerets should spoil.

Oh ! Life is a garden wherein bud and bloom
The woof and the warp from our life's busy loom,
Come forth in their sweetness, wither and die,
And shadowed and ruined in mockery lie.

Oh ! Life is a garden wherein there is sown ;
The seed that to strength or to weakness is grown
The angels are reapers, who garner with care
And store all their fair wheat, and bind every tare.

[**Substance**. Life is like a garden, full of good and bad things. Care must be taken to root out the bad. The world is its own place, and we can make it good or bad according to our mind. Heaven will accept only what is good, and reject the rest.]

Example 32.

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one Talent which is death to hide,
Lodg'd with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
' Doth God exact day labour, light denied ?'
I fondly ask. But Patience to prevent.
That murmur, soon replies : 'God doth not need
Either man's work, or His own gifts. Who best
Bear his mild yoke, they serve Him best : His state
Is kingly ; thousands at His bidding speed,
And post o'er land or ocean without rest.
They also serve who only stand and wait.—*Milton*.

[**Substance**. In the first eight lines Milton thinks that he may perhaps be punished by God when he returns to heaven for not having made proper use of the gift of sight bestowed upon him. He recalls the story of the Bible where the master who had given his servant Talents at his departure punished him on his return on finding that the servant had not increased the talents given to him. In the last six lines the poet says that God does not stand in need of man's services or any recompense for the talents bestowed upon him. Not only those people who can actively work serve Him, but also those who resign themselves patiently to the will of God.]

Example 33.

There's not a joy the world can give like that it takes away,
When the glow of early thought declines in feeling's dull decay ;
'Tis not on youth's smooth cheek the blush alone which fades so fast,
But the tender bloom of heart is gone, ere youth itself be past.
Then the few whose spirits float above the wreck of happiness,
Are driven o'er the shoals of guilt, or ocean of excess ;

The magnet of their course is gone, or only points in vain,
The shore to which their shiver'd sail shall never stretch again.
Then the mortal coldness of the soul like death itself comes down ;
It cannot feel for other's woes, it dare not dream its own ;
That heavy chill has frozen o'er the fountain of our tears,
And though the eye may sparkle still, 'tis where the ice appears.
—*Byron*.

[**Substance**. The loss of the joys of youth can never be compensated for by other joys the world can give. Old age does not take away physical vigour and beauty of youth only ; what is more important, it takes away freshness of heart even before that. Then the few whose *hearts* (but not *spirits*) are wrecked plunge into a career of wickedness or reckless dissipation. A death-like callousness of heart comes upon them. The heart feels neither its own misery nor that of others. Our feelings are so benumbed that we cannot shed tears and thus find relief. The gleam of the eye is not of fire but of ice.]

Example 34.

Love, dearest lady, such as I would speak,
Lives not within the humour of the eye ;
Not being but an outward phantasy,
That skims the surface of a tinted cheek,—
Else it would wane with beauty, and grow weak,
As if the rose made summer,—and so lie
Amongst the perishable things that die.
Unlike the love which I would give and seek ;
Whose health is of no hue—to feel decay
With cheek's decay, that has a rosy prime,
Love is its own great loveliness always,
And takes new lustre from the touch of time ;
Its bough owns no December and no May
But bears its blossom into Winter's clime.
—*Thomas Hood*.

[**Substance**. My love does not feed on your rosy cheeks only to perish when the bloom of your cheeks fades away. As the summer does not depend upon the rose, so my love does not depend on your physical beauty. True love feeds on love and grows brighter day by day, to remain unchanged in the summer and winter of man's life.]

Example 35.

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood ;

That nothing walks with aimless feet ;
That not one life shall be destroy'd.
Or cast as rubbish to the void,
When God hath made the pile complete ;

That not a worm is cloven in vain ;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything :
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring.—*Tennyson*.

[**Substance**. Good will be the final goal of all ills that we see in the universe. There is nothing in the world but has some purpose to serve. Not even one life shall be destroyed in vain ; not a worm, not a moth is destroyed without a purpose. Everything is shrouded in mystery but this is my belief that good shall come to everything and every misfortune will be turned into happiness. (Says Browning, 'All's right with the world.' Says Shelley, 'If Winter comes, can Spring be far behind ?')]

Example 36.

Why are we weigh'd upon with heaviness,
And utterly consumed with sharp distress,
While all things else have rest from weariness ;
All things have rest ; why should we toil alone,
We only toil, who are the first of things,
And make perpetual moan,
Still from one sorrow to another thrown ;
Nor ever fold our wings,
And cease from wanderings,
Nor steep our brows in slumber's holy balm ;
Nor hearken what the inner spirit sings,
'There is no joy but clalm !'
Why should we only toil, the roof and crown of things ?
—*Tennyson*.

[**Substance**. Why should men alone be wasted by the miseries and afflictions of the world and be overburdened by the heavy and the weary weight of *all* the unintelligible world ? All things in nature have rest : man alone, the highest product of nature, toils, is cast from one sorrow to another, and never finds peace of mind.]

Example 37.

The fountains mingle with the river,
And the rivers with the ocean ;
The winds of heaven mix for ever
With a sweet emotion ;
Nothing in the world is single ;
All things by a law divine
In one another's being mingle :—
Why not I with thine ?
See the mountains kiss high heaven,
And the waves clasp one another ;
No sister flower would be forgiven,
If it disdained its brother ;
And the sunlight clasps the earth,
And the moonbeams kiss the sea :—
What are all these kissings worth,
If thou kiss not me ?—*Shelley*.

[**Substance**. Nothing in the world is single. God has made everything mingle with another. The fountains mingle with the river which in its turn mixes with the sea, the winds constantly mix with one another,

the waves embrace one another, the flowers kiss one another, the moon-beams touch the surface of the ocean. Let me, therefore, kiss you.]

Example 38.

No cloud obscures the summer sky ;
And moon in brightness walks on high,
And set in azure every star
Shines, a pure gem of heaven afar !
Child of the earth, oh lift thy glance
To yon bright firmament's expanse ;
The glories of its realm explore,
And gaze and wonder and adore !
Doth it not speak to every sense
The marvels of Omnipotence ?
See'st thou not there th' Almighty name
Inscribed in characters of flame ?

[**Substance.** The sky of the summer night is all flushed with the brightness of the moon. Every star shines in the distant sky like a brilliant gem. Does not all this reveal the glory and wonderful power of Almighty God ? Do not the stars indicate God's name inscribed with letters of fire on the heavens ?]

Example 39.

Sweet is the Rose, but grows upon a briar ;
Sweet is the Juniper, but sharp his bough ;
Sweet is the Eglantine, but pricketh near ;
Sweet is the Firbloom but his branches rough ;
Sweet is the Cypress, but his rind is tough ;
Sweet is the Nut, but bitter is his pill ;
Sweet is the Broom flower, but yet sour enough ;
And sweet is Moly, but his root is ill,
So every sweet with sour is temper'd still,
That maketh it be coveted the more ;
For easy things, that may be got at will,
Most sorts of men do set but little store,
Why then should I account of little pain
That endless pleasure shall unto me gain ?

[**Substance.** Every sweet thing in this world is mixed with bitterness. The sweet rose grows upon a briar ; the juniper, the eglantine, the firbloom, the cypress, the nut, the broom-flower, the moly all grow from something bitter and thorny. Things which can be got easily are not prized much. That little pain which is productive of infinite pleasure should not be despised at all.]

Example 40.

Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state :
From brutes what men, from men what spirits know ;
Or who could suffer being here below ?
The lamb thy riot dooms to bleed to-day.
Had he thy reason, would be skip and play ?
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just rais'd to shed his blood.

Oh, blindness to the future ! kindly giv'n.
That each may fill the circle mark'd by Heav'n,
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall.—*Pope.*

(*Punjab University Inter.*)

[**Substance.** God in His mercy conceals the future from all his creatures. He hides from the animals what men know, and He hides from men what the angels know. For example, a lamb not gifted with human reason, plays and gambols merrily even on the day it is going to be sacrificed. It grazes contentedly in the flowery meadow and even licks the hand of the butcher. God has concealed from us the future so that we might fulfil our duty in that sphere of life to which He has appointed us.]

Example 41.

It was not by vile loitering in ease
That Greece obtained the brighter palm of art,
That soft yet ardent Athens learned to please,
To keen the wit and to sublime the heart,
All supreme, complete in every part.
It was not thence majestic Rome arose,
And ov'r the nations shook her conquering dart ;
For sluggard's brow the laurel never grows,
Renown is not the child of indolent repose,
Had unambitious mortals minded nought,
But in loose joy their time to wear away ;
Had they alone the lap of dalliance sought,
Pleased on her pillow their dull heads to lay,
Rude Nature's state had been our state to-day ;
No cities e'er their towery fronts had raised,
No arts had made us opulent or gay ;
With brother brutes the human race had grazed ;
None e'er had soared to fame, none honoured been none praised,

[**Main Idea.** Nothing worth having is attained without effort. The Greeks would not have made any progress in the arts of sculpture and oratory had they not taken infinite pains. Nor would Rome have attained to all-conquering force had she liked to live in indolent ease. Man would have been no better in civilization than the brutes if he had not used his brain. He would have been without glory had he liked to live in luxurious ease.]

Example 42.

Some men with swords may reap the field,
  And plant fresh laurels where they kill ;
But their strong nerves at last must yield ;
They tame but one another still :
  Early or late
  They stoop to fate.
And must give up their murmuring breath,
When they, pale captives creep to death.
The garlands wither on your brow ;
  Then boast no more of your mighty deeds !

Upon Death's purple altar now
See where the victor-victim bleeds,
  Your heads must come
  To the cold tomb ;
Only the actions of the just
Smell sweet and blossom in their dust—*James Shirley.*

[**Central Idea.** Great warriors who win victories and win fresh glories on the battlefield have at last to yield to death. They may overcome human beings, but they cannot conquer death. Their glories are soon forgotten by the people. Only the good deeds of the virtuous are remembered after their death.]

Example 43.

Much have I travell'd in the realms of gold,
  And many goodly states and kingdoms seen ;
  Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
  That deep-brow'd Homer ruled as his demesne ;
  Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold :
Then felt I like some watcher of the skies
  When a new planet swims into his ken :
Or like stout Cortez, when with eagle eyes
  He started at the Pacific—and all his men
Look'd at each other with a wild surmise—
  Silent, upon a peak in Darien—*Keats.*

[**Hints :** Keats was widely read in English literature, especially poetry, but he knew nothing of the poetic literature of ancient Greece until he read Chapman's translation of Homer's *Iliad.* This was a revelation to him : and as he read, he felt a great wonder and joy such as an astronomer feels when he discovers a new planet, or an explorer when he discovers an unknown ocean.]

Example 44.

(*a*) What an immense workman is God in miniature as well as in the great ! With the one hand, perhaps, he is making a ring of one hundred thousand miles in diameter, to revolve round a planet like Saturn, and with the other is forming a tooth in the ray of the feather of a humming bird, or a point in the claw of the foot of a microscopic insect. When He works, in miniature, everything is gilded, polished and perfect, but whatever is made by human art, as a needle, etc., when viewed by microscope, appears rough, and coarse, and bungling.

(*b*) Benevolence is not in word and in tongue, but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle, though there be no choice of eloquence to give splendour to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. Benevolence is not merely a feeling, but a principle ; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute.

[**Central Idea.** (*a*) God's wonderful power is shown in small things as well as in great. The stars and planets, the tiny birds, and the

smallest insects, all are made by Him. The minutest of His works has a perfection no human art can reach.

(*b*) Benevolence lies not in what one *feels*, but in what one *does*. It must proceed from one's knowledge and experience of human life, and from the principles of one's conduct. Thoughts and fine words are of no value unless they are followed by good deeds.

Example 45.

Great as man is, he may still be greater ; for he is capable of improvement to an extent of which he can form no adequate conception. The flowers that bloom in our gardens are not more beautiful than those that grew in Eden. The sun does not shine more brightly on us than he did on Adam. The sea is not more grand now than it was when the old Phoenicians disturbed its stillness. All material things soon reach a point beyond which they cannot go. Instinct grows apace, and the animals are soon complete in all their faculties and powers. It is different with man : he goes on improving. Ten thousand monuments attest his progress. Heroes may sigh for more worlds to conquer, but the world of Mind is without limit. The more we learn, the less is our labour and the greater our progress.

[**Central Idea**. Man is capable of making progress, unlike all other things in nature which remain the same as they were long, long ago. The lower animals are not capable of improving their faculties ; but man goes on improving. He goes on ever making progress. There is no limit to Man's mental Progress.]

EXERCISES ON CHAPTER XXII

Exercise 112. *Paraphrase the following passages :—*

Exercise 1. It is not death, that sometime in a sigh
This elequent breath shall take its speechless flight ;
That sometime these bright stars, that now reply
In sunlight to the sun, shall set in night ;
That this warm conscious flesh shall perish quite,
And all life's ruddy springs forget to flow ;
That thoughts shall cease, and the immortal sprite
Be lapp'd in alien clay and laid below ;
It is not death to know this—but to know
That pious thoughts, which visit at new graves
In tender pilgrimage, will cease to go
So duly and so oft—and when grass waves
Over the pass'd-away, there may be then
No resurrection in the minds of men—*Thomas Hood.*

Exercise 2. Milton ! thou should'st be living at this hour :
England hath need of thee : she is a fen
Of stagnant waters : altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men ;
Oh ! raise us up, return to us again ;
And give us manners, virtue, freedom, power.

Thy soul was like a Star, and dwelt apart :
Thou hadst a voice whose sound was like the sea :
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness ; and yet thy heart
The lowliest duties on herself did lay—*Wordsworth.*

Exercise 3. Hateful is the dark-blue sky,
Vaulted o'er the dark-blue sea.
Death is the end of life ; ah, why
Should life all labour be ?
Let us alone. Time driveth onward fast,
And in a little while our lips are dumb.
Let us alone. What is it that will last ?
All things are taken from us, and become
Portions and parcels of the dreadful Past.
Let us alone. What pleasure can we have
To war with evil ? Is there any peace
In ever climbing up the climbing wave ?
All things have rest, and ripen towards the grave
In silence ; ripen, fall and cease :
Give us long rest or death, dark death, or dreamful ease.

Exercise 4. Fair daffodils, we weep to see
You haste away so soon ;
As yet the early rising sun
Has not attaine'd his noon.
Stay, stay
Until the hasting day
Has run
But to the evensong ;
And, having pray'd together, we
Will go with you along.
We have short time to stay, as you,
We have as short a Spring ;
As quick a growth to meet decay,
As you, or anything,
We die
As your hours do, and dry
Away
Like to the summer's rain ;
Or as the pearls of morning's dew,
Ne'er to be found again—*Robert Herrick.*

Exercise 5. I met a traveller from an antique land
Who said : Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed :
And on the pedestal these words appear :
'My name is Ozymandias, king of kings :
Look on my works, ye Mighty, and despair !'

Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away—*Shelley*.

Exercise 6.

The man of life upright,
Whose guiltless heart is free
From all dishonest deeds,
Or thoughts of vanity :

The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude,
Nor sorrow discontent—

That man needs neither towers
Nor armour for defence,
Nor secret vaults to fly
From thunder's violence,

He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies.

Thus, scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things ;

Good thoughts his only friends,
His wealth a well-spent age ;
The earth his sober inn
And quiet pilgrimage—*Campion*.

Exercise 7.

Lonely, save for a few faint stars, the sky
Dreams ; and lonely, below, the little street
Into its gloom retires, secluded and shy.
Scarcely the dumb roar enters this soft retreat ;
And all is dark, save where come flooding rays
From a tavern window : there, to the brisk measure
Of an organ that down in an alley merrily plays,
Two children, all alone and no one by,
Holding their tattered frocks, through an airy maze
Of motion, lightly threaded with nimble feet,
Dance sedately : face to face they gaze,
Their eyes shining, grave with a perfect pleasure.
—*Laurence Binyon*.

Exercise 8.

Blow out, you bugles, over the rich dead !
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away ; poured out the red
Sweet wine of youth ; gave up the years to be
Of work and joy, and that unhoped serene,
That men call age ; and those who would have been,
Their sons, they gave, their immortality.
Blow, bugles, blow ! They brought us, for our dearth,
Holiness, lacked so long, and Love, and Pain.

Honour has come back, as a king, to earth,
And paid his subjects with a royal wage ;
And Nobleness walks in our ways again,
And we have come into our heritage—*Rupert Brooke.*

Exercise 9.

We are the music makers,
  And we are the dreamers of dreams,
Wandering by lone sea-breakers,
  And sitting by desolate streams ;
World-losers and world-forsakers,
  On whom the pale moon gleams :
Yet we are the movers and shakers
  Of the world for ever, it seems.

With wonderful deathless ditties
We build up the world's great cities,
  And out of the fabulous story
  We fashion an empire's glory :
One man, with a dream, at pleasure,
  Shall go forth and conquer a crown ;
And three with a new song's measure
  Can trample a kingdom down.

We, in the ages lying
  In the buried past of the earth,
Built Nineveh with our sighing,
  And Babel itself in our mirth ;
And o'erthrew them with prophesying
  To the old of the new world's worth ;
For each age is a dream that is dying,
  Or one that is coming to birth.

A breath of our inspiration
Is the life of each generation ;
  A wondrous thing of our dreaming
  Unearthly, impossible seeming—
The soldier, the king, and the peasant
  Are working together in one,
Till our dream shall become their present,
  And their work in the world be done.

Arthur O'Shaughnessy

Exercise 10. Oh, the wild joys of living! the leaping from rock up to rock,
The strong rending of boughs from the fir-tree, the cool silver shock
Of the plunge in a pool's living water, the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal, the rich dates yellowed over with gold dust divine,
And the locust-flesh steeped in the pitcher, the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living ! how fit to employ
All the heart and the soul and the senses for ever in joy !—*Browning.*

Exercise 11.

An orphan's curse would drag to hell
A spirit from on high ;
But oh ! more horrible than that
Is the curse in a dead man's eye !

Seven days, seven nights, I saw that curse,
And yet I could not die.

The moving Moon went up the sky,
And nowhere did abide ;
Softly she was going up,
And a star or two beside—

Her beams bemock'd the sultry main,
Like April hoar-frost spread ;
But where the ship's huge shadow lay,
The charmed water burnt away
A still and awful red.

Exercise 12.

Fair pledges of a fruitful tree,
Why do ye fall so fast ?
Your date is not so past
But you may stay yet here awhile
To blush and gently smile,
And go at last.

What ! were ye born to be
An hour or half's delight,
And so to bid good night ?
'Twas pity nature brought you forth
Merely to show your worth
And lose you quite.

But you are lovely leaves, where we
May read how soon things have
Their end, though ne'er so brave ;
And after they have shown their pride
Like you awhile, they glide
Into the grave—*Robert Herrick.*

Exercise 13.

In all my wanderings round this world of care,
In all my griefs—and God has given my share—
I still had hopes, my latest hours to crown,
Amidst these humble bowers to lay me down ;
To husband out life's taper at the close,
And keep the flame from wasting by repose :
I still had hopes, for pride attends us still,
Amidst the swains to show my book-learned skill,
Around my fire an evening group to draw,
And tell of all I felt, and all I saw ;
And, as an hare whom hounds and horns pursue
Pants to the place from whence at first she flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last.
Oliver Goldsmith.

Exercise 14.

As some lone miser, visiting his store,
Bends at his treasure, counts, recounts it o'er ;
Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still ;
Thus to my breast alternate passions rise,
Pleased with each good that Heaven to man supplies :
Yet oft a sigh prevails, and sorrows fall,

To see the hoard of human bliss so small ;
And oft I wish, amidst the scene, to find
Some spot to real happiness consigned,
Where my worn soul, each wandering hope at rest,
May gather bliss to see his fellows blest.

Oliver Goldsmith.

Exercise 15. Think, in this batter'd Caravanserai
Whose Portals are alternate Night and Day,
How Sultan after Sultan with his Pomp
Abode his destined Hour, and went his way.

They say the Lion and the Lizard keep
The Courts where Jamshyd gloried and drank deep :
And Bahram, that great Hunter—the wild Ass
Stamps o'er his Head, but cannot break his sleep.

I sometimes think that never blows so red
The Rose as where some buried Cæsar bled ;
That every Hyacinth the Garden wears
Dropt in her Lap from some once lovely Head.

Ah, my Beloved, fill the Cup that clears
To-day of Past Regrets and Future Fears :
To-morrow !—Why, To-morrow I may be
Myself with Yesterday's Sev'n thousand Years.

Ah, make the most of what we yet may spend,
Before we too into the Dust descend ;
Dust unto Dust, and under Dust to lie,
Sans Wine, sans Song, sans Singer, and—sans End !

Edward FitzGerald.

Exercise 16. One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
Of toil unsevered from tranquillity !
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry !

Yes, while on earth a thousand discords ring,
Man's fitful uproar mingling with his toil,
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting ;
Still working, blaming still our vain turmoil,
Labours that shall not fail, when man is gone.

Matthew Arnold.

Exercise 17. I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and wattles made ;
Nine bean rows will I have there, a hive for the honey bee,
And live alone in the bee-loud glade.

And I shall have some peace there, for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings;
There midnight's all a glimmer, and noon a purple glow,
And evening full of the linnet's wings.

I will arise and go now, for always night and day
   I hear lake water lapping with low sounds by the shore ;
While I stand on the roadway, or on the pavements gray,
   I hear it in the deep heart's core.

W. B. Yeats

Exercise 18.

Out of the night that covers me,
Black as the pit from Pole to Pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of Circumstance
I have not winced nor cried aloud
Under the bludgeonings of Chance
My head is bloody, but unbow'd.
Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.
It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate :
I am the captain of my soul.

W. E. Henley.

Exercise 19. (*a*) Her manner was warm and even ardent ; her sensibility seemed constitutionally deep, and some subtle or impassioned intellect apparently burned within her which, being alternately pushed forward into a conspicuous expression by the irrepressible instinct of her temperament and then immediately checked, in obedience to the decorum of her sex and age and her maidenly condition, gave to her whole demeanour and to her conversation, an air of embarrassment, and even of self-conflict, that was almost distressing to witness. Even her very utterance and enunciation often suffered in point of clearness, from the agitation of her excessive organic sensibility.

(*b*) His temper was wayward and irritable. He required judicious training. Nature had given him violent passions, and education had never taught him to control them. The reaction came in his case as in many others. He had been worshipped with an irrational idolatory. He was persecuted with an irrational fury.

Exercise 20. (*a*) Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring : for ornament is in discourse ; and for ability in the judgment and disposition of business, for expert men can execute, and perhaps judge of particulars one by one ; but the general councils, and the plots and marshalling of affairs comes best from those that are learned.—*Bacon.*

(*b*) If misery be the effect of virtue, it ought to be reverenced ; if of ill-fortune, to be pitied ; and if of voice, not to be insulted ; because it is, perhaps, itself a punishment adequate to the crime by which it was produced ; and the humanity of that man can deserve no panegyric who is capable of reproaching a criminal in the hands of the executioner.

—*Johnson.*

CHAPTER XXIII

EXPANSION

426. What is an Expansion. Expansion implies an enlargement of the theme suggested by the lines or the passage given. It is, therefore, precisely opposite in nature to an exercise in epitomization or précis writing where we have to compress. A sentence or a short passage has to be enlarged into a paragraph by the fuller and more elaborate expression of its meaning, or by adding illustrations, examples, details, or proofs, to a simple statement. Such an exercise practically amounts to writing a miniature essay on the subject of the original sentence or passage. No strict rule can be laid down as to the length of the expansion: it should be neither so short as to be scarcely called an expansion nor so large as to become an essay. On the average, a hundred to a hundred-and-twenty words should be aimed at.

427. Generally, a well-known saying, a proverb, maxim, or a statement packed with meaning is given for expansion, e.g., *Rome was not built in a day*; *Honesty is the best policy; No man is completely happy*; *Honest labour bears a lovely face.*

There is more in such statements than meets the eye, and this is precisely why they provide excellent exercises in expansion.

SOME IMPORTANT HINTS

428. Study carefully the following hints :—

(1) Devote a few minutes to thinking over and grasping the precise meaning, significance, and implications of the statement given for expansion. It is a good practice to try to express the main idea in a word or a phrase and then to develop it at length.

(2) Having grasped the subject and meaning of the passage proceed to expand it by adding details, illustrations, proofs, examples, etc., until it becomes a tiny essay only long enough to make a paragraph.

(3) Arrange your ideas and set down the important points in the order in which they should be developed. Mention only those points that are strictly relevant to the subject.

(4) Sometimes, the sentence given for expansion is a conclusion or finished product; and it is your work to trace the steps by which this conclusion has been arrived at.

(5) If you are given a metaphor, explain its full meaning in plain language, and give reasons to support it.

(6) Avoid beginning your expansion with such stereotyped or uninteresting phrases as, *The meaning of the saying is*, or *This proverb means*, or *These lines teach us*, or *Instances are not wanting to prove the truth of this statement*, or *It is a common saying and does not require any explanation.* Such openings are "dull, flat and unprofitable," and indicate lack of originality. Begin expanding in the most natural and striking way possible.

(7) Write simply and to the point, taking care, if a limit has been set, not to exceed it. For an expansion the length usually fixed is a page, or a page and a half of *ordinary* hand-writing.

(8) Finally, examine your composition, and remove mistakes in grammar, spelling, punctuation, idiom, etc. Read it through to see whether you have left out any important fact, or have made any wrong statement. Your expansion should read as a complete piece of composition couched in good English.

WHAT TO AVOID

429. Avoid falling into such errors as the following:—

(1) Misunderstanding the subject, or not understanding it fully.

(2) Lack of arrangement, and consequent confusion in the expression of ideas.

(3) Repetition of ideas.

(4) Inclusion of irrelevant matter.

(5) Writing too little or too much.

(6) Misquotations, wrong references, and inaccurate illustrations.

(7) Mistakes in grammar and spelling.

(8) Bad handwriting, carelessness, and want of revision.

SPECIMENS

430. Study the following specimens :—

1. Rome was not built in a day.

The city of Rome which ultimately became the wonder of the civilized world must have consisted in its primitive stage of only a few huts and hovels, and it was only by slow degrees that she came to attain eminence. So every great achievement, in order to be lasting, must be gradual and cumulative.

We are apt to be impatient to see the fruits of our labours. We forget that there is no royal road to anything and that true success is to be attained only by hard work : and we, therefore, behave like the farmer who sowed the seed and went the next morning to see the crop. We must not yield to discouragement, because our efforts are not crowned with success, but toil on with patience and perseverance, which overcome mountains. Slow progress must not make us impatient, and difficulties must not discourage us. All great undertakings demand mature deliberation which must be given to them not only at the very beginning but also at their different stages. Every great success consists of parts which must be completed one after the other. Anything that is done in haste is only meant for undoing. A youth cannot become a good athlete nor a student a scholar, if the former does not take infinite pains and undergo hard training and the latter does not devote himself in earnest to his studies.

The Pyramids of Egypt which have seen many rough centuries, and still excite the admiration of the world, took many years to build but Forehill Abbey arose in a few months and perished before it was completed. England has risen to her unrivalled eminence only through the work of ages, whereas the Goths and the Vandals flashed in their terrible greatness for a few years and passed away as mysteriously as they had sprung. Euripides, the great tragedian, was very slow in composing his dramas and when rallied for his tardiness by a poetaster, who boasted of his readiness of composition, said "Ah ! but there is this difference, your three hundred verses will perish in three days, while my three will survive three hundred years."

We should, therefore, not be disheartened if there has been no progress in our work. We should not become discouraged, relax our efforts or abandon the work as hopeless. We should always remember that years of hard toil are necessary to achieve anything great or everlasting.

2. Make hay while the sun shines.

The work of a farmer depends almost entirely on the weather. But this is a very uncertain factor, and he has, accordingly, to make the most of his opportunities. Hay-making requires bright sunshine, and as hay is ruined by exposure to rain or mist, so he has to utilize every

moment of the sunny days to dry his hay. Once he lets the summer slip, he will have no further opportunity for drying hay that year at least.

In an extended sense, the difficuties of the farmer are the difficulties of all human beings, no matter what their station in life may be, Life, like the weather, is uncertain. Sunshine is the youth of our life. As youth comes but once, so opportunitiss never repeat themselves, or if they do, the circumstances are not favourable for our seizing them. It is, therefore, necessary to make the best use of those that come our way. Like the careful farmer we should always be on the alert to make the sunshine of opportunity serve our needs. The man who takes things easy, who is always putting off till to-morrow what he should do to-day, who does not 'take time by the forelock,' will soon find that he has suffered an irreparable loss.

The story of the Virgins—five wise and five foolish—who took their lamps and went north to meet the bridegroom, is to the point. The five wise virgins went with their lamps trimmed and filled with oil. But the foolish ones neither took oil nor trimmed their lamps. When at midnight the cry went round that the bridegroom was coming, the wise virgins at once rose, lighted their lamps and joined the marriage party. But the foolish virgins were quite unprepared and when their friends refused to lend them oil, they left the place to buy it from the market. On returning, they found that the bridegroom had gone and the door of the hall was shut.

It is necessary then to seize opportunities while they are within our grasp and use them to the best advantage ; to labour, in other words, while health and strength are still with us, against a day when we shall be deprived of both by old age, to put by in advance for rainy days, *i.e.*, days of enforced idleness, *e.g.*, because of illness.

3. No man is completely happy.

Life is a store-house of numerous evils which affect every human being. Our happiness depends so much on circumstances beyond our control, that it is not possible for any man on earth to attain to a state of perfect felicity.

Health of body and mind is an important condition of happiness. But mental and bodily suffering would seem to be the common lot of all men. If one pines for health, the poor man with a large family to support hankers after worldly riches to feed his starving children, while a third, a rich widow, feels great anguish at the loss of her only son. Again, our happiness is, to a large extent, dependent on the happiness of those around us. We cannot be completely happy if every one of those with whom we come into contact in daily life, friend, stranger, servant, relation, tells a doleful tale, full of lamentation and misery. Our interests and our affections have so wide a range that we can be fully happy only if all those whom we know and love are happy too. The sentiment of compassion that is implanted in the hearts of all of us will prevent us from being perfectly happy so long as we are aware of even a single instance of misery or suffering.

" There is enough of sadness to invite
If only for the rose that died—whose doom
Is Beauty's,—she that with the living bloom
Of conscious cheeks most beautifies the light."

Moreover, absolute happiness is not possible except in a state of perfect contentment. But human nature is so constituted that it knows no contentment. The more we have, the more we want. Alexander the Great was not content with conquering the whole world, but actually wept for more worlds to conquer.

All these conditions are impossible to be fulfilled. It was this that made Sophocles exclaim, "No man should be called happy till he is dead." Our brow is always wrinkled and we wear a face of care. The world is full of troubles and 'is anxious even in its sleep.'

4. Prosperity gains friends, adversity tries them.

It is natural that prosperity should attract friendship, or at least the semblance of friendship, for a full purse never lacks friends. Friends come to a prosperous man to rob him of his wealth by humouring him just as bees come to a rose to suck honey from its heart.

But when the rich man loses his wealth, or is deprived of his power and influence all the fair-weather friends fall away. Why should they come to him now? They did not love the man himself, but his riches, his hospitality, and the favours he could confer on them. Only those that are true remain loyal to him. Thus it is that friendship is tried by adversity, as gold is tried by fire.

The fable of the hare who in her happy days possessed friends like the cow, the goat, the sheep, but who was deserted in her time of troubles when pursued closely by the hounds one day, is to the point. But if there are some friends that are found wanting in the hour of trial, there are others that show their worth at critical times. In Shakespeare's *King Lear*, Kent and the Fool are fine examples of faithful friendship rising superior to fortune, and in the former character the poet shows how a true friend can in adversity return good for the evil done to him by his prosperous friend before the hour of misfortune came upon him. Thus, adversity is the touchstone of true friendship.

5. Playing the game in the school and the world.

The Duke of Wellington is said to have remarked that "the battle of Waterloo was won on the playing-fields of Eton" By this he meant, that English officers and soldiers had learnt courage, manliness, the fighting spirit, honour, and fair play, in games at English public schools. It was these qualities that made them such good leaders of men and such fine and brave soldiers.

The cry of England is, 'Play up! play up, and play the game.' 'To play the game' sums up many manly qualities. A real sportsman plays the game in a sporting spirit, *i.e.*, he plays to win without being daunted in the least by dangers; he plays more for his side than for himself, in perfect co-operation with his team; he plays fair and scorns to take any unfair advantage of his opponent; he is glad if he wins but is not proud of his victory; he is generous and courteous to his opponent if he loses, he is sorry but shows no temper, and can sincerely and heartily congratulate his opponent on his victory. What is true of play is also true of studies. A true scholar scorns to shirk his duties, to put off till to-morrow what can be done to-day, to cheat his teachers, to use unfair means in an examination, to put the blame on others in a school row, to tell lies to shield himself, or to carry tales of his fellow-scholars to the teacher. Playing the game means playing fair; and for honour, loyalty and duty.

And when schooldays are over, and one goes out into the world to work, he must still play the game. He will carry the spirit of playing the game into business and in a sportsmanlike manner will compete keenly with his rivals to win at last. He will put all his brains and energy into making his business a success. But he will play fair—he will not try to beat his companions by adopting mean tricks and underhand means, but will ever win by harder work, smarter brains, prompter service and better goods. He will do his duty honestly and faithfully and will have his prices fixed for all—poor and rich, young and old, acquaintances and strangers. He will never try to deceive his customers by offering inferior goods to them, but will be honest and fair in his dealings with all. He will be generous and courteous to his defeated rivals and will never look down upon them. Such is the game of life which everybody should play in a sporting spirit.

6. A careless person is an enemy to himself and a nuisance to society.

Carelessness is a vice which brings its own punishment, while carefulness is a virtue which brings its own reward 'Take care of the pence and the pounds will take care of themselves' goes the proverb. But it is strange that carefulness in small matters is regarded by some people as a mean virtue. People, therefore, allow themselves to become careless in small things and generally end in being careless in great affairs also and thus bring misery upon themselves, and are a nuisance to all with whom they come into contact.

In business, a careless person is a great nuisance to customers whose valuable time he wastes by detaining them for long before supplying the articles they require. Such a person loses his custom sooner or later. Even in social life, punctuality in keeping engagements is important ; and carelessness in such matters often ends in the breaking of friendships.

A student who is careless about his studies offends his teachers and suffers by failing in the examination. Again, a servant who does his work carelessly is a constant source of trouble to his employer, and runs the risk of losing his job.

Carelessness in the management of money is the cause of great misery. It ruins a rich man and exhausts his store of wealth. He then goes a-borrowing and so a-sorrowing. He annoys his friends from whom he borrows money, suffers great humiliation in being dependent on the help of others, lives in a state of chronic indebtedness, gradually loses all his friends and finally goes into the world a forlorn and miserable man.

Carelessness in anything, even in personal appearance, leads to unpleasant consequences, both to the careless person himself and to the society of which he forms a part. He is a nuisance to himself, his neighbours, his friends and associates, and his country.

7. One crowded hour of glorious life is worth an age without a name,

'We live in deeds, and not in years.' It is because of this that all of us prefer one hour crowded with glory to a whole lifetime without fame. If Providence were to put the choice before us, perhaps we would all exclaim : "Give us sixty exciting minutes, and not countless millions of tame minutes without a name." A life,

however short, spent in doing things useful to the world or humanity, is much better than living a hundred years and spending the time in vain and useless pursuits. It is not life that matters but noble actions. A man may have a short span of life, but if within this period he has performed noble actions, he may be said to have truly lived.

Love of fame is divinely planted in the human soul. It is that divine spark which kindles all our latent faculties, and arouses us to action. Before it all obstacles and difficulties, insuperable though they may appear at first, melt into the nothingness of a dream. However, steep and rugged the path, however, full of thorns and stumbling-blocks it may be, it fills us with irresistible and superhuman power to struggle heroically, to act nobly and die honourably. There cannot be anything nobler in the world than this love of fame combined with love of humanity.

Lives of great men and women like Sankaracharya, Vivekanand, Toru Dutt, Shelley, Keats, Byron, Joan of Arc, Winkelreid, and a host of others show that though these people were not spared to the world for a long time, yet they left behind them a name that will not perish. Winkelreid was a Swiss patriot who, when his countrymen were unable to break through the solid phalanx of Austrian spearmen, rushed upon the spears, gathered as many as he could in his arms and plunged them into his breast, thus creating a gap for the Swiss to enter and making a way for liberty. He knew that he was rushing to certain death, but he thought that this little glorious moment was much better than living the whole life without a name.

Therefore, it is far better to live for a short period and perform noble actions and virtuous deeds than live for a hundred years without a single moment of glorious life. It is deeds alone that count in life. Poor indeed is the life of man that is not filled with many good deeds !

8. A good name is rather to be chosen than great riches.

(C. U. Inter., 1923)

Bacon calls riches the baggage of virtue. For as the baggage is to an army, so are riches to virtue. They cannot be spared nor left behind ; yet only hinder the march. Wealth brings care in its train. Pride goes with it. And where there is pride, there can be no real virtue. What did Christ say of a rich man ? " Verily I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. " The gate of heaven is closed against a proud rich man. Why, then, do we worship Mammon when we know that ' riches have wings ' ?

What is that thing, then, which does not perish in the dust. which the moth does not eat, nor the fire burn ? It is a good name, that lasts till the world endures ; it can be secured by all, even by the poorest among men, and its possessor has never to pass anxious hours, but obtains true peace of mind and is loved and revered by all. A good name is based on something essentially good in a man. It costs one all the strength of character and energy of will to aspire after it. Even riches cannot give it. It pre-supposes a generous and self-sacrificing disposition. ' Only the actions of the just smell sweet and blossom in the dust. ' Says Shakespeare :

" Good name in man and woman, dear my lord
Is the immediate jewel of their souls ;

Who steals my purse, steals trash ; 'tis something nothing :
'T was mine, 'tis his, and has been slave to thousands :
But he that filches from me my good name,
Robs me of that which not enriches him
And makes me poor indeed. "

The loss of good name is, indeed, the greatest loss that a man can suffer. Compared with it the loss of money is insignificant—it is the loss of trash, of something unreal, something that was born to pass from hand to hand. But a good name is a jewel, the dearest jewel of the heart, an invaluable possession for ever. A name once lost can never be retrieved.

Thus it is that a good name is superior to riches. Riches have wings and soon pass away, but a good name is based on noble deeds and noble character, and gives one a treasure richer than any that riches can buy.

9. The fruits of labour are sweeter than the gifts of fortune.
(*C. U. Inter., 1910*)

Where there is labour, there is sweetness. Nothing tastes so sweet as that which is earned by labour. What is got by labour always proves a blessing. ' By the sweat of thy brow thou shalt earn thy bread '—such was the divine decree. When Heaven wants us to labour, why should not the fruits of labour be sweeter, more delicious, more enjoyable than the gifts of fortune ?

Everybody is attracted more by strenuous living than indolent ease. There is in a fight, a joy, an enthusiasm, an exhilaration of spirit, which is genial to man's tastes and inclinations. It is no wonder, therefore, if a man should cherish more the results of labour than the largesse of fortune which brings its own punishment. He alone who has sweated for money knows the right use of it. He will never waste it on riotous feasting and merry-making, but will indulge only in innocent pleasures that fill his life with joy. No one ever squanders the fruits of labour. But a man who is born with a silver spoon in his mouth will spend prodigally, and afterwards will have to eat the bread of sorrow because of his carelessness and extravagance. Again, there is a dignity of labour which calls into play our latent faculties, energy, and brains, It is, therefore, sweeter and holier and appeals more to our higher nature than the gifts that come unasked from the hands of fortune. Fortune is a fickle goddess ; her wheel is always revolving. If to-day it raises a man to the top, to-morrow it hurls him crashing to the bottom. Therefore, the gifts of fortune last but for a short time, but the fruits of labour endure with us for ever and remain sweet and enjoyable. Their flavour is never lost.

Who does not like to have the fruits from his own garden, especially when the tree has been planted, reared and pruned by his own hands,—fruits which are more delicious than those which come from the market ? Let us, therefore, all endeavour to get what we want by the labour of our own hands, for ' honest labour bears a lovely face. '

10. Tongues in trees, books in the running brooks
Sermons in stones, and good in everything.

Nature is a great teacher. Every object of Nature preaches some moral lesson or other. The secret of a hapyy, contented life is finding

good in everything. Lovers of Nature can find great moral truths in flowers, trees, running brooks, and even in stones. To them

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Wordsworth truly says—

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

Trees speak of patience and perseverance by their quiet growth. They tell of the strength that can be gained by meeting and enduring storms. The fall of the leaf in autumn speaks of death, 'We all do fade as a leaf,' while the spring resurrection suggests thoughts of joy, hope and immortality. 'If Winter comes, can Spring be far behind?'

The noisy babbling brooks also teach us many lessons. Their continual flow towards the ocean with the strong onward current is strongly suggestive of the river of human life; the rounded stones and worn rocks, of the power of persistence; the verdure along its course, of the beneficence of a beautiful life; and the clear water, of the transparency of truth.

'And Nature, the old nurse, took
The young child on her knee,
Saying: Here is a story book
Thy Father hath written for thee.'

The stones, too, teach their own lessons. They are emblematic of strength, endurance, steadfastness, and yet of the conquering power of life, for a tree can split even the heaviest stone.

Therefore, man is never alone. If he is deserted by worldly friends, he has got wise counsellors around him in the form of stones, trees, and books. He can glean every information from the book of Nature. It teaches him to rise above hardships and privations, trials and tribulations and tells him that courage and patience enable a contented mind to find good in everything.

11. All the world's a stage.

The world is like the stage where the actors play their parts. The actors come and go but the stage remains, so the world goes on, little changed by the many generations that play their parts in it and then pass away. The actors are men and women, and the play is the game of life.

Just as on the stage different actors play their parts and the spectators watch them without probing their inner feelings, so in the world men and women play their parts and the world knows nothing of their inner nature. 'A smiling face may hide an aching heart,' and 'a man may smile and smile and be a villain.' We only see the surface of one another's lives and can only judge by what we see. We judge our fellows by their words and actions, by the outward show; we cannot dive deep into their thoughts, emotions, and purposes. We, therefore, occupy the parts of onlookers of the lives of others.

And every human being has to play his part in life just as an actor has to play it on the stage. He may like it or not. He may play it nobly or ignobly, but play it he must. The applause of the world is naturally

granted to those who have acted well. Pope says :

" Honour and shame from no condition rise,
Act well your part, there all the honour lies."

On the other hand, a badly acted part meets with disgrace and contempt. Shakespeare gives this idea in *Richard II ;*

" As in a theatre the eyes of men,
After a well-graced actor leaves the stage,
Are idly bent on him that enters next,
Even so with much more contempt, men's eyes
Did scowl on Richard."

But in two respects the metaphor falls short. The results of playing on the stage of the world are tremendous as they cannot be in plays : "Life is real ! Life is earnest ! and the grave is not its goal." Again, the audience in life is a much greater one than in the stage ; Man has to play his part not only before his fellow-men, but also before the Invisible Father.

12. They never fall who fall in a good cause.

The difference between success and failure is very hard to determine. Many failures have served their purposes better than the most brilliant successes and many successes have proved far more ruinous than the most disastrous failures. In estimating success or failure we have not only to judge the results obtained but the end in view and the overwhelming forces against which the struggle was continued. 'Not failure but low aim is the crime.'

Men may lose all their comforts, and luxuries, and even life itself, in fighting for a good and noble cause. They may be turned to ashes and never live to see the fruits of their victory, yet they do not fail, for they fall in a noble cause. It is just possible that their life blood is wanted to bring about the final victory, and that by their death they pave the way for glory. The Greek heroes who fell at Thermopylae did not fail. History still rings with their praises. The priest who sprang into the arena to protest against the gladiatorial games and suffered death for his act, achieved his aim, for the games were abolished. Winkelreid created a breach in the Austrian phalanx, and thus made a way for Liberty. He achieved his object for Switzerland was again free. Saint Joan was burnt at the stake as a heretic and a witch. She suffered death silently. What was the result? The burning of witches from that day was considered a crime, and this inhuman practice disappeared from the surface of the globe. Latimer went to the stake cheerfully because he knew he was in the right, " Be of good cheer, Master Ridley, we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out," were the brave words of Latimer at the stake.

Thus it is that those who fall in a noble cause while fighting bravely and heroically will ever shine like bright stars in the firmament of people's memory. They triumph even when they fall : they win even when they die.

13. " Where ignorance is bliss 'Tis folly to be wise."

Adam tasted the forbidden fruit of the Tree of Knowledge and was expelled from the Garden of Eden. " He that increaseth knowledge

increaseth sorrow" was the verdict of Solomon; and the experience of ages has confirmed the truth of that verdict. Yet it does not mean that all ignorance is blissful; all wisdom or knowledge is folly. It merely asserts that in cases where happiness lies on the side of ignorance, it would be folly to be wise.

The truth of this statement is confirmed by the experience of daily life. It would not add to our happiness to know the exact history of all that surrounds us in daily life. The tale-bearer who comes to us with the unkind criticism that may have been passed against us by other fellows does not make us happy. "Over what the eye never sees, and the ear never hears, the heart cannot grieve." Again, if the future were not shrouded in mystery and a knowledge of the troubles and difficulties, sorrows and misfortunes, of the future were given to us, the happiness of the present would be marred by our knowledge of the future. In happy ignorance we rejoice to-day, unconscious of to-morrow's clouds. Much of the joy and freshness of little children is due to their ignorance of the cares and sorrows of the world.

But if we remain ignorant of the causes of various diseases and epidemics that sweep away human lives every year, ignorance would no longer be bliss, but folly. In such cases wisdom is not folly, but a necessity. Many forms of cruelty, oppression, and wrong prevailing in the world exist under the cover of ignorance. Many social evils, *e.g.*, slavery, cruelty to animals, cruelty to children, and the burning of witches, flourished because right-minded people were ignorant of their horrors. There is, therefore, a kind of ignorance which is not bliss, but a disgrace; of wisdom, which is not a folly, but a gain to mankind. But the truism holds good where there is a greater gain and happiness by ignorance than by wisdom; it then becomes folly to be wise.

14. "A merry heart goeth all the way, The sad tries a-mile-a."

Some people are naturally of a cheerful disposition. They always look on the bright side of life; and even when the sky is clouded, they look forward hopefully to the sunny days that are coming. Others there are who always look on the seamy side of life, and think that the sky is ever overcast by dark clouds that know no breaking. To such people life is a burden and the journey tedious, but to a cheerful heart life is a joy. It feels no journey too long, no labour too great.

The merry heart is buoyant and gay with cheerfulness, radiating mirth and joy upon all those that surround it. 'A merry heart doeth good like a medicine.' To it, every labour, however great, is light. It is a charm, a magic, a talisman, that carries man through apparantly insuperable difficulties and obstacles that beset his path. It has often been said that it is not work, but worry, that kills, and the merry heart will have nothing to do with worry. Combined with diligence and perseverance, it is a secret of success; thus David Hume declared that "A cheerful disposition was worth at least a thousand a year to its possessor."

The sad heart, on the other hand, is easily discouraged and depressed. Sadness makes life seem hard, and banishes joy and health. The merry heart faces difficulties bravely, and makes light of obstacles but the sad heart makes a mountain out of a mole-hill, and cries "There is a lion in the way!" Patience, cheerfulness, and endurance under difficulties, are

the motto of the merry heart, while complaints and failure are the portion of the sad one. The former is welcomed by all like sunshine, while the latter is shunned like poison. We must learn, therefore, to hide our own troubles, to "consume our own smoke," and, even when we feel sad, to keep a smiling face and a cheery word for others.

"Be cheerful! Which will you do—smile, and make others happy, or be crabbed, and make everyone around you miserable? The amount of happiness you can produce is incalculable if you show a smiling face and speak pleasant words. There is a joy like that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and through all the day when about your business."

15. **Knowledge is proud that he hath learned so much,**
Wisdom is humble that he knows no more.

Knowledge conveys the idea of the acquisition of vast stores of information and the accumulated wisdom of the ages. He alone is considered learned who has read many books and thumbed many thousands of pages. But a smattering of Latin and Greek, physics and astrology, botany and zoology, does not necessarily make a man wise. It makes him a pedant but not necessarily a cultured man. One may have learnt by heart all the maxims of Polonius and yet they may not have the slightest influence on his character or conduct. James I possessed knowledge, but it did not make him great.

We have known many wise men who do not possess any knowledge of books. Their minds are never full of wise saws and maxims, but all their wisdom is derived from a study of the world. To such wise people—

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

And, surely—

"One impulse from a vernal wood
May teach them more of man,
Of moral evil and of good,
Than all the sages can."

They find 'tongues in trees, books in running brooks, sermons in stones, and good in every thing.' To them an insect reveals lessons of eternal truth; a simple incident, laws of nature. Socrates was not very learned, and yet he was full of wisdom. The prophet Mahomed did not claim scholarship, and yet he was very wise. Buddha was not a Master of Arts of any University and yet no one can question his wisdom. "Therefore," as the sage said, "my son, get wisdom." "The price of wisdom," says the Bible, "is above rubies." God spoke to Solomon in a dream, saying, "Ask what I shall give thee; " and Solomon asked for "A wise and understanding heart." Newton was a really wise man. He knew that he did not know much. It was for this reason that he said, "To myself I seem to have been only like a child playing on the seashore, and diverting myself now and then, finding a smoother pebble or a prettier shell than the ordinary, whilst the great ocean of truth lay all undiscovered before me."

This is the fundamental difference between knowledge and wisdom. Knowledge, looking over the vast store of learning it has accumulated, is proud that it has learnt so much. Wisdom, regarding rather what

remains to be learnt, measures itself by the standard of truth, and humbly wishes that it knew more.

16. He most lives
Who thinks most, feels the noblest, acts the best.

'We live in deeds, not in years.' Human life is not a matter of days and years ; it is marked by noble actions and glorious deeds. Not in length or duration but in intensity lies the proper value of a man's life on earth. The true test of life is the use we make of it.

> "How dull it is to pause, to make an end,
> To rust unburnished, not to shine in use,
> As tho' to breathe were life."

Man's business in life is 'to shine in use,' and not to 'rust unburnished.' A life of idleness, of rusting, without use, may amount to a long period measured by mere breathing, but to breathe is not to live.

The true measure of life is the sum-total of one's thoughts, feelings and actions. It is these which constitute the crown and glory of manhood. The noblest emotions, the most beneficent acts, illuminate the whole world. One crowded hour of glorious life, if it be filled with the highest thoughts, the noblest emotions, the most resplendent acts of self-sacrifice and martyrdom, is worth a whole age of monotonous existence, of life piled on life stuffed with useless acts and vain pursuits.

The famous King Harish Chandra is a shining example of a man who acted nobly and lived virtuously. He loved truth and would not forswear it for the world ; he made a promise and would not let it remain unfulfilled. His vow cost him much. He relinquished his throne and became an exile from his own city ; was obliged to serve the meanest man in his realm, and underwent great sufferings only to keep his word. Many kings have lived, have had their day and have ceased to be, but Harish Chandra has earned an undying renown and an immortal name. The Greek heroes who fell at Thermopylæ have lived most nobly. Heroes like Rana Partap and Haqiqat Rai have died bravely, and martyrs like Latimer and Ridley who went to the stake with smiling faces have 'acted the best.'

Whatever may be the actual length of a man's existence on earth, he may be said to have had the best of lives if his thoughts, feelings, and actions had been helpful in making people 'better, wiser and happier.' Mahatma Gandhi is a living example of a man who 'thinks most, feels the noblest, acts the best,'—the man who is a beacon-light to others. It is not years, therefore, that make life, but noble actions and heroic deeds.

17. Lives of great men all remind us
We can make our lives sublime.

Man is by nature an imitative creature. Many have been inspired to noble deeds by reading the lives of great men in history and fiction. The specimens of Greek and Roman virtue given in Plutarch's *Lives* have had a great influence on many generations of readers. Books like Smiles' *Self-Help* and *Character* produce an excellent effect by giving striking examples of every kind of virtue and excellence from the lives of eminent men.

By reading the lives of martyrs like Latimer and Ridley, who went to the stake cheerfully because they believed themselves to be in the right, we learn against what odds they had to carry on the struggle to win at last. The lives of the Greek heroes who fell at Thermopylæ tell us that no sacrifice is too great when the honour of one's country is at stake. By perusing the life of Sidney who gave a cup of water to the thirsty soldier lying beside him, saying 'Thy need is greater than mine,' we can also learn to place the good of others above our own. The story of Winkelreid, the Swiss patriot, who clasped ten Austrian spears in his breast and thus created a breach in the impregnable Austrian phalanx and made the way for liberty, tells us how we, too, can rise equal to the occasion at the time of need. The life of Job, who suffered untold hardships and never denied his faith in God tells us that we can also make our lives pure by receiving both good and evil with equal thanks at God's hands.

It is the noble lives of religious teachers like Buddha, Confucius, Jesus, Mahommed, and Christ, of social reformers like Raja Ram Mohan Roy, Swami Dayanand, Pitt, Wilberforce, Abraham Lincoln, the Earl of Shaftesbury, Cobden, and Bright, of great rulers like Marcus Aurelius, Asoka, and Harish Chandra, Ram Chandra and Solomon, of martyrs and heroes like Haquiquat, Sivaji, and Mahatma Gandhi, that have, by the example of their purity, earnest words, and teaching, enriched humanity greatly and helped in making people better, wiser and happier.

18. **The world is too much with us : late and soon**
Getting and spending, we lay waste our powers.
Little we see in nature that is ours
We have given our hearts away, a sordid boon.

Wealth has a glamour for us all in modern days. All our energies and brains are directed towards material advancement.

Nature in all her magnificence may lie around us but we care not for her. She is none of our business. She may be as charming, as full of appeal, as ever, but we have neither an eye to appreciate her beauty nor a heart to understand her mysteries. She calls forth no enthusiasm in us,—steeped in gross materialism, we look in callous indifference or ignorant heedlessness on the panorama of the star-bespangled heavens overhead. Our eyes, our hearts, our minds, our feelings and our passions, are engrossed in hoarding glittering coins and not in appreciating the gorgeous and beauteous aspects of Nature. A sordid boon,—a sorry and ignoble bargain—the giving away of the eternal in us for the transitory, the divine for the merely gross and earthly.

Every hour, nay every minute of our life we spend in accumulating wealth by fair means or foul, and thus lose the power of finding 'tongues in trees, books in running brooks, sermons in stones, and good in everything.' We never realize, so bowed down are we with the heavy and the weary weight of this unintelligible world, that

" The meanest flower that blows can give
Thoughts that do often lie too deep for tears. "

We no longer feel that Nature 'is the anchor of our purest thoughts, the nurse, the guide, the guardian of our hearts, and the soul of our moral being.' It is, therefore, a terrible waste, the waste of the higher, nobler parts of life, the waste of the divine in us, if we spend ourselves in

mundane interests. Truly says a poet :

"What is this life if full of care,
We have no time to stand and stare ?
No time to see, when woods we pass,
Where squirrels hide their nuts in grass,
No time to see in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance,
And watch her feet, how they can dance."

19. Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
(*P. U., B.A., 1934*)

Love of power is divinely implanted in the human heart, and a man thinks himself great and victorious if he has conquered a good many nations and if he holds dominion over a great many races. But this same man whose name is held in awe and reverence by millions of people is too often found to have an uncontrolled will and wayward temper. He forgets that 'a man who man would be must rule the empire of himself,' must curb his evil desires and wayward tendencies, crush the beast in him and face 'the slings and arrows' of outrageous fortune with determination and courage.

The crown and glory of life is summed up in 'Self-reverence, self-knowledge and self-control.' If a man attains these, what is left for him to conquer? A man must possess self-reverence. He must not think himself to be a poor worm, a despicable, contemptible and mean fellow, but must place a lofty worth on his manhood. Man is not made of dust only, but possesses in him a spark of the divine fire. There are no heights which he cannot scale, no feats which he cannot perform, no triumphs which he cannot achieve. Thus he should not live like a beggarly fellow and walk with head hanging down, but should live like a man and hold his head high. This is what is meant by self-reverence.

But this self-reverence must be based on self-knowledge. "Know Thyself" was the motto of the Greek philosophers. A man must not over-rate himself; he must not be pedantic in his attitude but he must know his power and capabilities. He must never practise self-deception. This fact is implied by Shakespeare in the lines—

To thine own self be true :
And it must follow, as the night the day,
Thou canst not then be false to any man.

Self-control is most important for making one's life noble and good. It means that a man must keep his mind in perfect equilibrium both in adversity and prosperity. Prosperity should not puff him up and adversity should not break his back. Again, he must master his passions.

How happy is he born and taught
That serveth not another's will ;
Whose passions not his master are.

These are the essentials of a successful life. Disraeli owed his success to self-reverence, while self-knowledge was the key-note of the character of Gladstone. Self-control always characterized Abraham Lincoln.

A man who has a poor opinion of himself, is deficient in self-knowledge, and has no control over his self, is like a ship without chart or compass, at the mercy of the winds and waves which will shatter all its ribs by making it strike against hard rocks.

20. **Trust no future, howe'er pleasant,**
Let the dead past bury its dead,
Act, act in the living present
Heart within and God overhead.

We generally live in the past and the future. We are always looking backward to the past, or forward to the future. 'Tis distance that lends enchantment to the view. The present, we think, is accursed, while the past was glorious and the future will be golden. The past seems to be apparelled in romantic brightness, and the future presents to us a rosy picture as compared with the present which appears dull and monotonous. We think that life was happier in the past and that it will be pleasanter and more romantic in the future than it is to-day. This looking forward to the future keeps us perpetually discontented and unhappy. Shelley says:

" We look before and after,
And pine for what is not. "

We think of the bliss of a friend's love, of the days of mirth and enjoyment and prosperity we had in the past. But we forget that the past is past, is dead, irrevocably dead, and that no amount of worry or cogitation can call it back. The future is always bright. The sunshine of hope makes it radiant. We have charming visions of it, we build castles in the air and live in a fool's paradise. We forget all the time that the charms and visions of the future are like a mirage that goes on retreating into distance as the man goes on advancing,

It is, therefore, necessary to live in the present which is real to us, to face the frowns of life, overcome its hard knocks, and act with a resolute will. We should not trust the future however pleasant it may be, for the poor gifts of the present are much better than the rosy dreams of the future. It is the present alone that carries us to success, not vain regrets for the past nor bright hopes for the future. We must put away the glories of the past and the rosy visions of the future, and plunge into the hard struggle of life. If we have faith in ourselves our efforts are sure to be crowned with success. We should always trust in God to do the right, and remember that

" The heights by great man reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night,"

EXAMPLES WITH HINTS ONLY

431. Study carefully the following examples:

21. Be bowled out or caught out, but never throw down the bat.

[**Hints**: In cricket the last batman must go in and bat, and do whatever he can for his side, even if the odds be against him. Many a match has been lost or won by the conduct of one man. In our daily life we should not be daunted by failures and disappointments. We should play the game of life with courage and endurance. The

possession of a stout heart is a great blessing. A man may fail in his efforts; what does it matter? 'Not failure but low aim is the crime.' The lives of great men all remind us that the secret of success lies in fighting courageously even if defeat may stare us in the face. Success comes to him who does not shirk work and fight shy of difficulties. One must 'play up! play up and play the game' at all costs.]

22. Our antagonist is our helper.

[**Hints**: The crown and glory of life is struggle. 'Shun not the struggle; it is God's gift.' Adversities that we meet with in our daily life teach us every time a new lesson. They indirectly do good to us. As the wrestler who contends against us is not our enemy but our helper, because he enables us to put our limbs to the test, similarly hardships are welcome because they strengthen our moral fibre. We no longer remain milksops, but men of tried mettle and proved worth. As a strong and swift current is a blessing for the swimmer, so the hard knocks of life are for us a blessing in disguise. They make us self-reliant, they render us tough and strong.]

23. Honour and shame from no condition rise. Act well your part; there all the honour lies—*Pope.*

[**Hints**: A man is not honourable because he is born in a rich family nor should a man consider himself low, despicable and mean because he is born poor. The poor man should not be ashamed of his poverty. He deserves every respect if he earns his bread by the sweat of his brow, possesses sterling virtues, is a man of strength and character, and nobly utilizes all the opportunities afforded to him however humble his station in life may be. On the other hand, the rich man with very high notions of his dignity and position, is not worthy of respect if he leads a life of vice, and does not take pains to do good to humanity at large.]

24. The mind is its own place and in itself Can make a heaven of hell, a hell of heaven.—*Milton.*

[**Hints**: There is nothing either good or bad but thinking makes it so. Each mind makes its own world and we are full of happiness or misery according to our mood. If we look at the bright side of things we feel cheerful and happy; if we look at the dark side of things we feel discontented and miserable. Our path in life may be thick set with adversities and misfortunes, but the truth is that they are meant for our happiness. Says a poet:

"My mind to me a kindgdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind."]

25. Words are like leaves and where they most abound Much fruit of sense beneath is rarely found.

[**Hints**: Saying is one thing and doing another. Mere words are emptiness, while deeds are substantial things. The comparison of words to leaves is certainly a happy one. As leaves clothe trees, so words clothe ideas. Where leaves are abundant, much fruit is seldom seen; and where words begin to multiply, ideas begin to fall proportionately.

"Great talkers are rarely great thinkers." "Let thy words be few." "Brevity is the soul of wit."]

26. **Let us, then, be up and doing.**
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

[**Hints**: We should always be industrious, always accomplishing something and be ready to meet every piece of fortune, good or bad. We must go on working as our strength allows and leave the result to God. We must not be daunted by apparent difficulties and dangers, but we must learn patience and perseverance that are proverbial for overcoming mountains.]

27. **Nothing is useless, or low;**
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

[**Hints**. In God's world there is nothing useless. There is a special providence even in the fall of a sparrow. Each thing is best in its place: only our weak understanding cannot realize its significance. And whatever seems to be idle, insignificant, trifling and useless, is the support of the whole. Take the case of a building. Here the foundation which is hidden from the eye may appear quite a low thing but it is the support of the superstructure, the walls, the pillars, the cornices, the roof, the parapets, and the ornamentations. Not a brick is useless, not a stone too low or insignificant. Each thing in its place is best, it has its appointed task. Similar is the case with human society.

28. **Ill fares the land, to hastening ills a prey,**
Where wealth accumulates, and men decay—*Goldsmith*.

[**Hints**. Goldsmith condemns inordinate passion for wealth. The country fares ill where wealth accumulates. Poor men decay because the rich require lands for their palatial residences, pleasure-gardens, fish-ponds, game preserves, and these must come by oppressing the poorer folk. The bold peasantry, the backbone of the country, is crushed by rich capitalists, and ruin is the result.]

29. **He makes no friend, who never made a foe.**

[**Hints**: It is only the man who has made a foe, that makes a friend. By making enemies, he learns his faults which he avoids in the case of those with whom he makes friends. Again, the greater the number of his enemies, the stronger is his desire to create friends to exhibit to the world his goodness and nobility of character. Where man runs a considerable risk of making foes, there is a stronger enthusiasm in him to seek opportunities of making friends.]

30. **An honest man is the noblest work of God.**

[**Hints**: Man is the image of God. He symbolizes His infinite beauty, goodness, graces of body and mind. He is His earthly symbol, His image on earth. And he who is honest is the noblest of God's works. Honesty implies self-sacrifice, transparency of truth, sincerity of heart, earnestness of purpose, devotion to high ideals, work for the

benefit of humanity. He is prepared to wear the crown of thorns and suffer martyrdom for the glory of God and for the establishment of God's kingdom on this earth. He is the noblest handiwork of God. Christ was such a man. Mahatma Gandhi is another.]

31. Man is either an angel or a beast.

[**Hints**: Human nature is a compound of two essential elements—the angelic and the beastly. A man may make himself angelic by crushing the beast in him, by curbing his low passions and desires, and by controlling his wayward tendencies. Such a man will do deeds of sacrifice, charity and heroic martyrdom, and will be decorated with the crown of eternal glory. But if we allow our animal passions to develop, indulge too much in the pleasures of the senses and feed the ape and the tiger in us, we will destroy ourselves and shall go to the grave 'unwept, unhonoured and unsung.']

32. The darkest day, wait till to-morrow, will have passed away.

[**Hints**: Under the guise of a truism, it teaches the lesson of patience, courage and hope, by reminding us that after the darkest day there will be cheerful sunshine. However gloomy the sky is to-day, to-morrow may be brighter, and the gloom will become a thing of the past. Trouble, sorrow, and adversity represent dark storm-clouds; they obscure the brightness of life, as the actual clouds do that of day. One unused to storms and dark days might mourn and think that the sunshine will not return. "Heaviness may endure for a night, but joy cometh in the morning."

"Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining.
Thy fate is the common fate of all
Into each life some rain must fall,
Some days must be dark and dreary."]

33. The crown and glory of life is character.

[**Hints**: Character is the noblest possession of a man and is an estate in itself. It beautifies every action, it dignifies every station, and exalts every position in society. It exercises greater power than wealth, and secures all the honour without the jealousies of fame. It is the result of noble qualities, feelings, sentiments—consistency, self-sacrifice, rectitude, and truth,—qualities which command the general confidence and respect of mankind.]

34. Peace hath her victories No less renowned than war.

[**Hints**: We extol warriors and soldiers because of their famous victories and splendid triumphs. War is a glorious thing and we rejoice at its victories. The visions of battles, bloodshed, reckless daring, and conquest by force, all please us. But when we think of the achievements of great men—statesmen, social reformers, philanthropists, scholars, politicians, scientists, discoverers, and honest workers for the betterment of the human race and the progress and civilization of the world we realize that the victories of peace are even more glorious than those of war.]

35. If I were a cobbler, it would be my pride
The best of all cobblers to be ;
If I were a tinker, no tinker besides
Should mend an old kettle like me.

[**Hints** : 'Honour and shame from no condition rise, act well your part, there all the honour lies.' Every one must take pride in his work and do it well, however humble it be and must try to excel in it For example, a cobbler must not think that because his job is a humble one, it can be scamped and done anyhow ; he must be determined to make better shoes than any other and a tinker must take pride in mending even an old kettle better than any other tinker can. Therein lie honour and glory.]

36. Let thy secret, unseen acts,
Be such as if the men thou prizest most
Were witnesses around thee.

[**Hints** : A Greek sculptor, who was in the habit of carving the backs of his statues as carefully as he carved the front, on being asked the reason of it, said, "The gods will see them." So it is not enough for us to live outwardly good lives while harbouring evil and malicious tendencies in our hearts. We should never do in secret what we should be ashamed of doing in the presence of our most valued friends.]

37. However mean your life is, meet it and live it ; do not shun it and call it hard names.

[**Hints** : Men who are always grumbling about their poverty, complaining of their difficulties, whining over their troubles, pining from their worries, frowning over their misfortunes, and thinking of their mean and poor lot, will never get any happiness out of life or achieve any success. However mean our life may be, if we face it bravely and honestly and try to make the best of it, we shall find it quite charming and attractive and enjoy the pleasures and joys it can give. 'There is nothing either good or bad but thinking makes it so.']

38. The fault, dear Brutus, is not in our stars,
But in ourselves that we are underlings.—*Shakespeare.*
(P.U., B.A., 1938)

[**Hints** : It is a wrong belief that stars preside over our destinies and that our fate is pre-ordained by the Almighty. Cassius tells Brutus that there is no such thing as fate. The truth is that we ourselves are 'underlings' and ascribe our ills to the stars above. It is a mere sham—a phase of darkness, which can be dispelled only by will and determination on our part. We are the architects of our own fate, not the stars above us. Edmund in *King Lear* gives vent to the same indignation at the hypocrisy of this world, when he remarks : " This is the excellent foppery of the world, that when we are sick in fortune, often the surfeit of our own behaviour,—we make guilty of our disasters, the sun, the moon, and the stars......"]

39. Not to worry, but to let things go,
May amount to grace in life *(P. U., B. A., 1935)*

[**Hints** : It is not work, but worry, that kills a man. So the best thing for a man to do in life is to take things as they come his way, without worrying in the least about their consequences. We should

do our best, but if in spite of our best efforts we are unsuccessful in any venture, we should resign ourselves to the will of God. What is the use of repining, fuming and fretting when we cannot alter this ' sorry scheme of things. ']

40. God gave all men all earth to love,
But since our hearts are small ;
Ordained for each one spot should prove
Beloved over all—*Kipling*. (*P. U., B. A., 1938*)

[**Hints** : God made all men love the earth which they inhabit. But since the earth is vast and our hearts are narrow, he made them each love a particular spot more than all the others. What the poet means to say is that since we human beings, with all our limitations and shortcomings, cannot adequately take the whole world into the fold of our affection, we should lavish our affection upon that piece of land which gave us birth and which sustains our life and soul.]

41. " He is truly great who is great in charity ".— (*P. U., B. A. 1939*)

[**Hints** : There is hardly any virtue that has been more extolled than charity. Charity covers a multitude of sins. It elevates the character of a man who gives something away. An act of charity shall in no way go unrewarded. Charity is twice blest—it blesseth him that gives and him that takes. Honour and fame soon die away ; our heroic deeds are soon forgotten ; our acts of charity remain for ever.

Only the actions of the just
Smell sweet and blossom in their dust.

The name of Sir Phillip Sydny who gave the cup of water to the thirsty soldier, saying, " Thy need is greater than mine " and himself lay dying for want of it, will live for ever in the world for the act of charity he did.

So " give alms of thy substance,... . ...neither turn thy face from any poor man, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly ; if thou have little, be not afraid to give according to that little ; for so thou layest up a good treasure for thyself against the day of necessity. " It is therefore true to say that he is really great who is great in charity.]

42. " Speech is the gift of all but thought of few. "— (*P. U., B. A., 1939*)

[**Hints** : All of us possess the gift of speech, but very few of us possess the gift of thought. Thought—right thought—and not speech, is the ornament of man. All of us can talk incessantly, but there are very few who give proper consideration and thought to their utterances. ' Speech is silvern ; silence is golden. ' We must first weigh our words and then speak them. If you speak anything without proper thinking, you shall have to repent at leisure.

Make use of the following quotations :—

(1) I have often regretted my speech, never my silence.—*Publius*.

(2) Brevity is the soul of wit.—*Shakespeare*.

(3) No, never say nuthin' without you're compelled tu,
An, then don't say nuthin' that you can be held tu.
—*James Russell Lowell.*

(4) Speech is a mirror of the soul ; as a man speaks, so is he.]

**43. " 'Tis beauty that doth oft make women proud
'Tis virtue that doth make them most admired "—**
(*P. U., B. A., 1939*)

[**Hints** : Beauty, it is true, often makes women vain. It fills them with an idea of self-importance, and they strut about the earth as if receiving homage from the whole world. They think that even birds and beasts, flowers and plants do bow in reverence wherever they go. Such a thing often makes beautiful women feel that they are no less than Floras or Venuses. But it is virtue that is the real ornament of women. It makes them most admired by the world. Not those who are vain of their beauty and take pleasure in trifling with the affections of their lovers, but those who are humble, virtuous, modest, and self-sacrificing win the praise and admiration of the world.]

EXERCISES ON CHAPTER XXIII

Exercise 113. *Expand each of the following into a paragraph of about the length of a page* :—

1. I judge a man by what his servants think of him. (*P. U., B. A., 1935*)
2. More things are wrought by prayer than this world dreams of.
3. It is excellent to have a giant's strength : but it is tyrannous to use it like a giant.
4. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.
5. To anyone who wishes to amend his life there is no time like the present.
6. The hardest trial of the heart is whether it can bear a rival's failure without triumph.
7. Talents are best nurtured in solitude ; character is best formed in the stormy billows of the world.
8. Studies are the food of youth, and consolation of age : they adorn prosperity and are the comfort and refuge of adversity.—*Cicero.*
9. Poetry at its strongest destroys this world to create a new.
10. To be sure a single beautiful line has wrought the world more good than all the master-pieces of mechanism.—*Anatole France.*
11. People do not lack strength, they lack will.—*Victor Hugo.*
12. Character is the diamond that scratches every other stone.—*Smiles.*
13. The truest wisdom is a resolute determination.
14. A wise man learns from the mistakes of others ; a fool from his own.
15. Reading maketh a full man, conference a ready man, and writing an exact man.—*Bacon.*
16. Man is the architect of his own fate.
17. Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt.—*Shakespeare.*

18. The smallest worm will turn, being trodden upon.—*Shakespeare.*

19. A thing of beauty is a joy for ever.—*Keats.*

20. The world is a comedy to those that think, a tragedy to those who feel.—*Horace Walpole.*

Exercise 114. *Elaborate into a paragraph, not exceeding a page, the central idea of one of the following :—*

1. The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.—*Tennyson.*

2. This mournful truth is everywhere confessed :
Slow rises worth by poverty depressed.

3. 'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.

4. The evil that men do, lives after them,
Their good is oft interred with their bones.

5. Tell me not, in mournful numbers,
Life is but an empty dream.

6. Beauty is truth, truth beauty,—that is all,
Ye know on earth, and all ye need to know.

7. Hope springs eternal in the human breast ;
Man never is but always to be blest.

8. There's a divinity that shapes our ends,
Rough-hew them as we will.

9. To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

10. For forms of Governmant let fools contest ;
Whatever is best administered is best.

11. The mind is its own place, and in itself,
Can make a Heaven of Hell, a Hell of Heaven.

12. What do they know of England
Who only England know ?

13. How small, of all that human hearts endure,
That part which laws or kings can cause or cure !

14. This is truth the poet sings,
That sorrow's crown of sorrow is remembering happier things.

15. There is some soul of goodness in things evil,
Would men observingly distil it out,

16. One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

17. Think in this batter'd Caravanserai
Whose doorways are alternate Night and Day,
How Sultan after Sultan with his pomp
Abode his Hour or two, and went his way.

18 Nothing begins, and nothing ends,
That is not paid with moan ;
For we are born in other's pain,
And perish in our own.

19. Love Virtue ; she alone is free,
She can teach ye how to climb
Higher than the sphery chime ;
Or if Virtue feeble were
Heaven itself would stoop to her.

20 There is a tide in the affairs of men,
Which taken at the flood, leads a man on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and miseries.

Expansion of Passages

432. Study carefully the following examples, which will tell you how to expand a given paragraph into a passage of about the length of a page :

Example 1

Leaving the vulgar arguments, that by learning man excelleth man in that wherein man excelleth beasts ; that by learning man ascendeth to the heavens and their motions, where in body he cannot come ; and the like ; let us conclude with the dignity and excellency of knowledge and learning in that whereunto man's nature doth most aspire, which is immortality or continuance ; for to this tendeth generation, and raising of houses and families ; to this tendeth buildings, foundations, and monuments; to this tendeth the desire of memory, fame, and celebration; and in effect the strength of all other human desires. We see then how far the monuments of wit and learning are more durable than the monuments of power or of the hands.—*Bacon*.

Expansion. Common people think that knowledge makes men more reasonable, because reason distinguishes man from beasts. Or that it enables them to study the movements of the planets in the sky, and do such other things. But knowledge and learning, in our opinion, appeal to the most-deeply rooted instinct of man—the desire for immortality. It is with this end in view that men procreate and rear families and build houses. For this purpose they hunger for name and fame. The desire for continuance is the strongest of all human desires. Books, in which learning is put, are more lasting than the most powerful monuments. During the last two thousand and five hundred years many cities, palaces and temples have fallen down or have decayed. Only the poems of Homer have lived during this time and have not lost a single syllable or even letter. We cannot get pictures of Cyrus, Alexander and Cæsar. They could not live for long and their pictures or statues are not true and life-like. But the books in which men have put their wisdom and knowledge are not affected by time. They will always be fresh and new.

Example 2

You might read all the books in the British Museum (if you could live long enough), and remain an utterly 'illiterate,' uneducated person ; but...if you read ten pages of a good book, letter by letter,—that is to say, with real accuracy,—you are for ever more in some measure an educated person. The entire difference between education and non-education (as

regards the merely intellectual part of it), consists in this accuracy. A well-educated gentleman may not know many languages—may not be able to speak any but his own,—may have read very few books. But whatever language he knows, he knows precisely; whatever word he pronounces, he pronounces rightly; above all, he is learned in the *peerage* of words.—*Ruskin.*

Expansion. Reading books—even all the books in the British Museum—does not make a person educated. But a few pages of a good book read with attention have an influence upon a man that lasts him all his life. The difference between an educated and an uneducated person lies in the exactness with which they use words. A person may know only his own native tongue, but we will call him educated if he uses and pronounces the words of that tongue accurately. That man can distinguish between good words and bad. He knows the roots of the words, the modifications they have undergone by mutual influence, the relation of one word to another, and which words have been considered to be more valuable in the past and why. A person who knows many languages in addition to his own, and yet not accurately, is uneducated. A sailor knows the ins and outs of many ports, yet his speech shows that he is illiterate. Similarly a single sentence, emphasis upon a single word shows the educated man. Cultured people attach so much value to the right use of words that if a man uses or pronounces a single word wrongly, they consider him to be coarse.

Example 3

It is natural, in every man, to wish for distinction; and the praise of those who can confer honour by their praise is, in spite of all false philosophy, sweet to every human heart; but, as eminence can only be the lot of a few, patience of obscurity is a duty, which we owe not more to our own happiness, than to the quiet of the world at large. Give way, if you are young and ambitious, to that spirit which throbs within you; measure yourself with your equals; and learn, from frequent competition, the place which Nature has allotted to you.

Expansion. Desire for fame, with all our philosophic contempt for it, is something from which even the greatest minds are not free. Milton says, "Fame is the last infirmity of noble minds." All of us die for the praise of those from whom it is worth having. But as very few people in this world can win name and fame, we should be patient, being content with our station in life. We should not fume and fret on finding others at the top of the ladder of fame while we are clinging to its lowest rung. For if we remain disconsolate and discontented, we will not only ruin our own happiness but also destroy the peace and quiet of the world at large. If you feel within your heart the fluttering of ambition, try, by all means, to soar as high as your wings can carry you, and perchance you may reach one day the very highest pinnacle of fame and glory. If, however, your aspiration is nothing better than the ordinary desire for fame, if in trials of strength with your compeers, you are continually found wanting, and if, in spite of all your efforts you cannot overcome your innate deficiencies, you should wisely and cheerfully reconcile yourself to the position God has assigned to you, and curb your ambitious spirit with a view to save yourself and others from irritation and annoyance.

Exercise 115. *Amplify the central idea of each of the following passages :—*

1. Pride, Ill-nature, and want of sense, are the three great sources of Ill-manners ; without some one of these defects, no man will behave himself ill for want of Experience, or what in the language of fools, is called Knowing the world.—*Swift.*

2. An able man shows his spirit by gentle Words and resolute Actions : he is neither hot nor timid. Good breeding carries along with it a Dignity, that is respected by the most petulant. Ill-breeding invites and authorises the Familiarity of the most timid.—*Chesterfield.*

3. Among well-bred people, a mutual Deference is affected ; contempt of others disguised ; Authority concealed ; attention given to each in his turn ; and an easy stream of conversation maintained, without vehemence, without interruption, without eagerness for Victory, and without any airs of superiority.—*Hume.*

4. Remember two things : First, that one may get into the habit of saying " I am sorry, " and thinking that all is healed, presume on forgiveness, and go on expressing repentance and creating new matter for repentance. This is not uncommon, and should be vigilantly guarded against. Secondly, when even the shadow of repentance is expressed come half-way to meet it. Beware of throwing back into dead silence the small penitence of life, by keeping up what is called your own dignity—the most pitiable thing in the world.—*Stopford Brooke.*

5. Life has its disciplinary and its educative purposes. If we are not learning lessons from it, lessons that go down very deep into the heart of things, we are making very poor use of our time indeed. And need we complain, so long as life is really teaching us truths that are of vital significance and meaning, that the process isn't always just as comfortable as we might like it to be ? If experience is a good teacher, why complain if it is not always a soft-hearted one !

6. Every temptation to evil resisted and overcome—every sacrifice or worldly good or pleasure for conscience' sake, makes the soul purer and stronger. It is of vast importance whether the soul, which is to live for ever, is a truthful, pure and noble soul, made strong through the conquests of many and great temptations ; with affections set upon all that is good and beautiful ; with conscience that clearly sees the difference between right and wrong, and a firm will, resolute to choose the right.

7. The possession of will power distinguishes mankind from all other creatures. No machine, however difficult, operates; no marionette, however life-like, stirs its limbs; no chessmen move, without a touch from a master hand. Other living creatures, however remarkable their actions, are moved by instinct along certain unvarying paths. Man alone can deliberately choose the road he will try to follow, and though in many ways guided by circumstances, in the last resort his every act depends upon himself.

8. Do not flatter yourself that your thoughts are under due control, your desires properly regulated, or your dispositions subject as they should be to Christian principle, if your intercourse with others consists mainly of frivolous gossip, impertinent anecdotes, speculations on the

character and affairs of your neighbours, the repetition of former conversations, or a discussion of the current petty scandal, of society; much less, if you allow yourself in careless exaggeration on all these points, and that grievous inattention to exact truth, which is apt to attend the statements of those whose conversation is made up of these materials.

9. "Combination is the true watchword of the working classes"; this was the message of Professor James Stuart to an organization meeting of dock labourers years ago; it is still true. No party can ever expect to exercise much influence in the nation until it first becomes united in its own body. So long as each individual has some small plan of his own which he insists upon carrying out, so long will a party be a failure. It is not till the individual realises that he must postpone just a little, at least, of his own idea of a perfect society, that he will really begin to march towards his greatly desired goal.

10. What is chiefly needed in the present day is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, confessed and laborious. We need examples of people who, leaving heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek not greater wealth but simpler pleasure; not higher fortune, but deeper felicity, making the first of possessions self-possession; and honouring themselves in the harmless pride and calm pursuits of life.—*Ruskin.*

11. He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children, who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

12. How would you have your life summed up, what would you have said of you when you are gone? That you were a successful man; that you built up a large fortune; that you were a clever politician; that you added large territories to the empire? Oh, no, these might be admirable things, and they might be detestable things. This is the highest compliment the world has to give—"He did good in the land, toward God and man," A reputation for scholarship and knowledge would be desirable, but nothing compared with this, "He did good."

13. There can be no doubt that the primary satisfaction in regard to Nature is sensual. People ought to cultivate sensuality where scenery is concerned. One ought to touch it, to taste it, to embrace it, to eat it, to drink it, to make love to it. Many people, when they spend a never-to-be-given-back day in the country lose all the imaginative good of their experience by talking and fooling. It is almost impossible to get any really deep impressions—whether sensual or mystical—from such an excursion unless you go alone or with one other person—a blood-relation or some one you are in love with.

14. The mystery of Napoleon's career was this, that under all difficulties and discouragements, he pressed on. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and

young, high and low, fortunate and unfortunate so called. Never despair: never be discouraged however stormy the heavens, however dark the way; however great the difficulties and repeated the failures, 'Press on.'

15. Nearly all great men, those who have towered high above their fellows, have been remarkable above all things else for their energy of will. Of Julius Cæsar it was said by a contemporary that it was his activity and giant determination rather than his military skill, that won his victories. The youth who starts out in life determined to make the most of his eyes and let nothing escape him which he can possibly use for his own advancement, who keeps his ears open for every sound that can help him on his way, who keeps his hands open that he may clutch every opportunity, who is ever on the alert for every thing which can help him to get on in the world, who seizes every experience in life and grinds it up into paint for his great life's picture, who keeps his heart open that he may catch every noble impulse and every thing which may inspire him, that youth will be sure to make his life successful; there are no "ifs" or "ands" about it. If he has his health, nothing can keep him from final success. No tyranny of circumstances can permanently imprison a determined will.

16. As to the intellectual motive for reading, it hardly needs discussing; the object is to get clear conceptions, to arrive at a critical sense of what is good in literature, to have a knowledge of events and tendencies of thought, to take a just view of history and of great personalities; not to be at the mercy of theorists, but to be able to correct a faulty bias by having a large and wide view of the progress of events and the development of thought.

17. It is surely beyond a doubt that people should be a good deal idle in youth. For though here and there a Lord Macaulay may escape from school honours with all his wits about him, most boys pay so dear for their medals that they never afterwards have a shot in their locker, and begin the world bankrupt. And the same holds true during all the time a lad is educating himself, or suffering others to educate him. Books are good enough in their own way, but they are a mighty bloodless substitute for life. It seems a pity to sit, like the Lady of Shalott, peering into a mirror, with your back turned on all the bustle and glamour of reality. And if a man reads very hard, as the old anecdote reminds us, he will have little time for thought.

18. Solitude may be and sometimes is deliberately accepted or chosen, but far more frequently men are driven into it by Nature and by Fate. They go into solitude to escape the sense of isolation which is always most intolerable when there are many voices round us in loud dissonance with our sincerest thought. It is a great error to encourage in young people the love of noble culture in the hope that it may lead them more into what is called good society. High culture always isolates, always drives men out of their class and makes it more difficult for them, to share naturally and easily the common class life around them. They seek the few companions who can understand them, and when these are not to be had within any reasonable distance, they sit and work alone.

(*P. U., B.A., 1934*)

19. It is almost a definition of a gentleman to say that he is one who never inflicts pain. This description is both noble and, as far as it goes,

accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arguments of a personal nature: like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them.

20. Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just, generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out. Its jest is the littleness of common life. That false prudence which dotes on health and wealth is the butt and merriment of heroism. Heroism, like Plotinus, is ashamed of its body.

21. Occasion cannot make spurs, young men. If you expect to wear spurs, you must win them. If you wish to use them, you must buckle them to your own heels before you go into the fight. Any success you may achieve is not worth having unless you fight for it. Whatever you win in life you must conquer by your own efforts, and then it is yours—a part of yourself.........Let not poverty stand as an obstacle in your way. Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself. In all my acquaintance I have never known one to be drowned who was worth saving.........To a young man who has in himself the magnificent possibilities of life it is not fitting that he should be permanently commanded; he should be a commander. You must not continue to be *employed*; you must be an *employer*. You must be promoted from the ranks to a command. There is some thing, young man, that you can command; go and find it, and command it. You can at least command a horse and dray, can be generalissimo of them, and may carve out a fortune with them.

22. We need not worry ourselves about the function of criticism any more than we worry about the function of poetry. Both are arts; both have to give delight; both have to give the delights which are proper to themselves as arts. If it gives this delight, criticism is creative, for it enables the reader to discover beauties and significances which he had not seen, or to see those which he had himself glimpsed in a new and revealing light. What, I think, we may reasonably ask is that criticism should be less timid; that it should openly accept the fact that its final judgments are moral. A critic should be conscious of his moral assumptions and take pains to put into them the highest morality of which he is capable. That is only another way of saying that the critic should be conscious of himself as an artist. He should not be cheap, he should not be shallow, he should not be insincere, either in praise or blame, but above all in these modern times, he should not be insincere in praise.

23. (*a*) Happy the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.—*Pope.*

(*b*) With this piece of land I had purchased a thousand cares. If the wind roared in its fury, formerly it merely blew down a tree, and thus provided me with a spectacle; now it destroyed one of *my* trees,——a fear in prospect, and both a regret and a loss in retrospect.

—*Alphonse Karr.*

Consider the above two quotations, and then write a short paragraph on "The Futility and Joy of Possessing."

24. (*a*) Books! 'tis a dull and endless strife;
Come, hear the woodland linnet,
How sweet his music! on my life,
There's more of wisdom in it. —*Wordsworth.*

Discuss this in connection with the dictum that "There are times when books offer no escape from the burden of things."

25. (*a*) A true criticism is the elegant expression of a just judgment.

—*R. A. Willmott.*

(*b*) Criticism is the adventure of a soul among books.

—*Anatole France.*

Comment on these dicta, and then write a short paragraph on 'The Function of Criticism.'

CHAPTER XXIV

LETTER-WRITING

"To write a good letter you must approach the job in the lightest and most casual way. A letter written in this vein annihilates distance; it continues the personal gossip, the intimate communion, that has been interrupted by separation; it preserves one's presence in absence. It cannot be too simple, too commonplace, too colloquial. Its familiarity is not its weakness, but its supreme virtue. If it attempts to be orderly and stately and elaborate, it may be a good essay, but it will certainly be a bad letter."—*Alpha of the Plough.*

433. Letter-writing is an art. It is the completest communication between friends who are living at a distance from one another. If our ideas are clear, our style of writing will naturally be simple. The simplest language will be the most appealing. 'When I read your letters, I hear you talk,' was the compliment of Cowper, who excelled as a letter-writer, to his cousin. A letter to a friend should not breathe an atmosphere of dignity, formality, or artificiality—you must try to express your feelings as easily and naturally as though you were talking.

434. Classification of letters. We may roughly divide letters into *two* classes :—

(1) **Social Letters, including Friendly Letters and Notes of Invitations.**

(2) **Business Letters, including Letters of Application, Official Letters and Letters to Newspapers.**

I. SOCIAL LETTERS

435. These are *six* points of form which must be attended to in all kinds of Social Letters :—

(1) **Heading.** It consists of: (*a*) *the writer's address*, and (*b*) *the date.* It is usual to write the full address at the right hand side of the top of the page, bringing each line a little farther to the right than the previous one. The date should

be placed immediately under the address; as,

90, Empire Road,
New Delhi,
December 21, 1940.

NOTE.—The date must be written in one of the following ways, and *in no other* :—

(*i*) *December 21, 1940.* (*ii*) *21st December, 1940.*

In private as well as formal correspondence, avoid such contractions as the following :—

(*i*) 21/12/40.
(*ii*) 21-12-40.

(2) **Name and Address of the Person addressed.** In personal letters this is generally omitted from the body of a letter. It is never given in intimate correspondence. But in letters of a semi-personal character, such as pass between friends, the name and address may be given at the end of the letter in the left-hand corner of the sheet.

(3) **Salutation and Subscription.** The form of Salutation and Subscription mainly depends upon the relation in which you stand to the person to whom you are writing :—

Salutation	*Subscription*
(*a*) **Relatives**—older than the writer :— *My dear Father,* *My dear Mother,* *My dear Sister,* *My dear Uncle,* *My dear Aunt,* *My dear Brother,* *My dear Cousin.*	(*a*) *Yours affectionately,* *Yours very affectionately,* *Your most affectionate son,* (or nephew, or brother, or sister, etc., or uncle, aunt, cousin, etc.)
(*b*) **Relatives**—younger than the writer, such as sons, daughters, cousins, sisters, brothers, nephews, nieces, a younger brother-in-law, or sister-in-law :— *My dear Prem,* *My dear Sita,* *My dear Ram Lal,* *My dear Dipak,*	(*b*) *Yours affectionately,*

Salutation	*Subscription*
(c) **Friends** :— *Dear Ahmad,* *My dear Rama,* *My dear Lal,* *Dear Hassan,* *Dear Majid,*	(c) *Yours most sincerely,* *Yours very sincerely,*
(d) **Acquaintances** — where the correspondents have known each other for some time without the acquaintance ripening into friendship : *Dear Mr. Pury,* *Dear Mr. Sheikh,* *Dear Mr. Shastri,* *Dear Mr. Shah.*	(d) *Yours sincerely,* *Yours very truly,* (Write your full name.)
(e) **Strangers**, and to persons whom you may have met once or twice without *coming to know them* : *Sir,* *Dear Sir,*	(e) *Yours truly,* *Yours very truly,* (Write your full name.)
(f) Teachers, Professors, and Headmasters : *Sir,* *Dear Professor,*	(f) *Your most obedient pupil,* *Yours obediently* *Yours sincerely,* *Yours very sincerely.* [In a respectful letter you may write :— *Yours respectfully,*] (Write your full name.)

In writing to *ladies*, unless they are related to you, or very intimately known to you, the usual form of salutation is as follows :—

Dear Miss Kamla,
My dear Mrs. Bose,
My dear Lady Hussain,
Dear Mrs. Sharma,

(4) **The Communication.** This is, of course, the letter itself and may, for the sake of convenience, be divided into the following *three* paragraphs :—

(a) **Introductory Paragraph.** Such commonplace beginnings as

(i) I was delighted to get your loving letter,

(*ii*) Your delightful letter just to hand,

(*iii*) I was glad to recieve your letter and go through its contents,

(*iv*) Hoping you are doing well,—

should, as far as possible, be avoided. The best kind of introductory paragraph will be a formal opening of the subject you are going to discuss in the body of the letter.

(*b*) **Body of the Letter.** (*i*) Simplicity, naturalness, unaffected language, revelation of the personality of the writer—these are some of the things to be looked for in a good letter.

(*ii*) There should be absolute freedom from all condescension.

(*iii*) Avoid fine writing.

(*iv*) Lastly, have a clear idea of what you are going to say. It is not an unwise plan first to set down the main points which you wish to touch upon. Then go ahead ; write freely, simply, unaffectedly, much as you would speak. You must talk to your friend in a living voice, and not write to him with affected formality.

(*c*) **Closing Paragraph.** This may be written in some such way as :—

(*i*) *With very kind regards, I am,*

(*ii*) *With best wishes, I remain,*

(*iii*) *With love, I am,*

(*iv*) *With affectionate regards, I remain.*

In some cases the *I am,* or *I remain,* or *Believe me,* is omitted. This produces an abrupt effect and should be avoided.

Be particularly careful with the last line of the body of your letter. Such conclusions as *Trusting this will find you in the best of health,* or *Thanking you in anticipation,* do not go with *Believe me,* because the subject of *trusting,* if made the subject of *Believe,* as it should be in the circumstances, makes nonsense of the ending. In such cases use *I am,* or *I remain.*

(5) **The Signature.** This you must add below the Subscription, and must be written thus :—

Yours very sincerely,
P.K. Holmes.

In writing letters to *strangers*, you must write your name and address very clearly, so that the reader may know from whom the letter is coming.

A lady generally writes her name as :—

Yours faithfully,
(Mrs.) K. P. Goyle
or *(Miss) L.R. Goyle.*

(6) **The Superscription.** The address on the envelope should be written as :—

G. K. Ranade, Esq.,
16, Temple Road,
Lahore.

1. Friendly Letters

436. Some of the published letters of great people are models of epistolary writing and all the more so because they were not written for publication. No one excels the poet Cowper as a letter-writer. His letters are admirable : they are what letters ought to be,—like the easy, familiar conversation of well-educated friends. We advise the student to possess himself of Cowper's "Letters" and acquaint himself thoroughly with his style. They are a rich mine of idiomatic expressions such as cultivated English people use in letters and in conversation. We can spare room here for only a few specimens. The following letter was written by Cowper to his cousin, Lady Hesketh, "Coz" being a contraction for "Cousin" :—

1. From Cowper to his cousin, Lady Hesketh.

My dear Coz, Olney, April 24, 1786.

Your letters are so much my comfort, that I often tremble lest by any accident I should be disappointed ; and the more so because you have been more than once so engaged in company on the writing day that I have had a narrow escape. Let me give you a piece of counsel, my cousin : follow my laudable example—write when you can : take time's forelock in one hand and a pen in the other, and so make sure of your opportunity. It is well for me that you write faster than anybody, and more in an hour than other people do in two, else I know not what would become of me. When I read your letters, I hear you talk, and I love talking letters dearly, especially from you. Well, the middle of June will not be always a thousand years off ; and when it comes, I shall hear you and see you too, and shall not care a farthing then if you do not touch a pen in a month......

The grass begins to grow, the leaves to bud, and everything is preparing to be beautiful against you come. Adieu, my dear Coz

Ever yours,
W. Cowper.

2. From Cowper to Rev. W. Unwin.

Olney, October 31, 1779.

My dear Friend,

I wrote my last letter merely to inform you that I had nothing to say; in answer to which, you have said nothing. I admit the propriety of your conduct, though I am a loser by it. I will endeavour to say something now, and shall hope for something in return.

I have been well entertained with Johnson's *Lives of the Poets*, for which I thank you; with one exception, and that a swinging one, I think he has acquitted himself with his usual good sense and efficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great poet's character with the most industrious cruelty...As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon *Lycidas*......The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced, by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's. Was there ever anything so delightful as the music of *Paradise Lost*? It is like that of a fine organ; he has the fullest and the deepest tones of majesty, with all the softness and elegance of the Dorian flute.

I could take a good while longer, but I have no reason; our love attends you.

Yours affectionately
W. C.

3. From the Earl of Chesterfield to his Son.

London,
November 24, 1747.

Dear Boy,

As often as I write to you so often am I in doubt whether it is to any purpose, and whether it is not labour and paper lost.

Whatever your pleasures may be, I neither can nor shall envy you them, as old people are sometimes suspected, by young people, to do. It is plain that I have no other motive than that of affection in whatever I say to you; you ought to look upon me as your best, and for some years to come, your only friend. The friendship which you may contract with people of your own age, may be sincere. The young leading the young, is like blind leading the blind; "they will both fall into the ditch." The only sure guide is he who has often gone the road which you want to go. Let me be that guide; who have gone all roads; and who can consequently point out to you the best. You are now settled for some time at Leipsic: the principal object of your stay there is the knowledge of books and sciences; which if you do not, by attention and application, make yourself master of while you are there, you will be ignorant of them all the rest of your life: and take my word for it: a life of ignorance is not only a very contemptible but a very tiresome one. Redouble your attention then to Mr. Harte. State your difficulties: when-

ever you have any do not suppress them either from mistaken shame or lazy indifference. Do the same with Professor Mascow.

When you have thus carefully employed your mornings, you may with a safe conscience divert yourself in the evenings, and make those evenings very useful too, by passing them in good company, and by observation and attention, learning as much of the world as Leipsic can teach you. You will observe and imitate the manners of the people of the best fashion there ; not that they are the best manners in the world ; but because they are the best manners of the place where you are, and to which a man of sense always conforms. The nature of things is always and everywhere the same ; but the modes of them vary, more or less in every country.

Here is advice enough, I think, and too much, it may be, you will think, for one letter ; if you follow it, you will get knowledge, character, and pleasure by it ; if you do not, I only lose labour and toil, which in all events, I do not grudge you. Adieu.

4. An Accident on a Journey

Toulouse,
14th August, 1762.

My dear Foley,

After many turnings, to say nothing of downright overthrows, stops, and delays, we have arrived in three weeks at Toulouse, and are now settled in our houses with servants, etc., about us, and look as composed as if we had been here seven years. In our journey we suffered so much from the heat, it gives me pain to remember it ; I never saw a cloud from Paris to Nismes half as broad as a twenty-four sols piece. Good God! we were toasted, roasted, grilled, stewed and carbonaded on one side or other all the way ; and being all done enough in the day, we were eaten up at night by bugs and other unswept vermin, the legal inhabitants of every inn we lay at. Can you conceive a worse accident than that in such a journey, in the hottest day and hour of it, four miles from either tree or shrub which could cast a shade of the size of one of Eve's fig leaves, that we should break a hind wheel into ten thousand pieces, and be obliged in consequence to sit five hours on a gravelly road, without one drop of water, or possibility of getting any ? To mend the matter, my two postillions were two dough heated fools, and fell a-crying. Nothing was to be done ! By heaven, quoth I, pulling off my coat and waist-coat, something shall be done, for I'll thrash you both within an inch of your lives, and then make you take each of you a horse, and ride like two devils to the next port for a cart to carry my baggage and a wheel to carry ourselves.

Yours etc.,
Stern.

5. An account of how you spend your time in a new place to which you have gone for a change.

Huntingdon,
October 20, 1766.

My dear Cousin,

I am obliged to you for the interest you take in my welfare and for your inquiring so particularly after the manner in which my time passes

here. As to amusement—I mean what the world calls such—we have none ; the place, indeed, swarms with them, and cards and dancing are the professed business of almost all the *gentle* inhabitants of Huntingdon. We refuse to take part in them, or to be accessories to this way of murdering our time, and by so doing have acquired the name of Methodists. Having told you how we *do not* spend our time, I will next say how we do. We breakfast commonly between eight and nine ; till eleven we read either the Scripture, or the sermons of some faithful preachers of those holy mysteries ; at eleven we attend divine service, which is performed here twice every day ; and from twelve to three we separate, amuse ourselves as we please. During that interval I either read in my own apartment, or walk, or ride, or work in the garden. We seldom sit an hour after dinner ; but, if the weather permits, adjourn to the garden, where, with Mrs. Unwin and her son, I have generally the pleasure of religious conversation till tea-time. If it rains, or is too windy for walking, we converse within doors, or sing some hymns of Martin's collection; and by the help of Mrs. Unwin's harpsichord, make up a tolerable concert, in which our hearts, I hope, are the best and most musical performers. After tea we sally forth to walk in good earnest. Mrs. Unwin is a good walker, and we have generally travelled about four miles before we see home again. When the days are short, we make this excursion the former part of the day, between church-time and dinner. At night we read and converse as before till supper, and commonly finish the evening either with hymns or a sermon, and the last of all the family are called to prayers. I need not tell *you* that such a life as this is consistent with the utmost cheerfulness ; accordingly we are all happy, and dwell together in unity as brethren. Mrs Unwin has almost a maternal affection for me and I have something very like a filial one for her ; and her son and I are brothers. Blessed be the God of our salvation for such companions, and for such life ; above all for a heart to like it !

Yours ever, my dear cousin,
William Cowper.

6. To Mr. Hodgson from Byron. (*Travel in Portugal*).

Lisbon,
July 16, 1809.

Thus far have we pursued our route, and seen all sorts of marvellous sights, places, convents, etc. I must just observe, that the village of Cintra in Estremadura is the most beautiful, perhaps, in the world.

I am very happy here, because I love oranges, and talk bad Latin to the monks, who understand it, as it is like their own,—and I go into society (with my pocket-pistols), and I swim in the Tagus all across at once, and I ride on an ass or a mule, and swear Portuguese, and have got bites from the mosquitoes. But what of that? Comfort must not be expected by folks that go a-pleasuring.

When the Portuguese are pertinacious, I say 'Carracho !' the great oath of the grandees, that very well supplies the place of 'Damme ! '—and when dissatisfied with my neighbour, I pronounce him 'Ambra di merdo.' With these two phrases, and a third, 'Avra bouro,' which signifieth,' Get an ass,' I am universally understood to be a person of degree and a master of languages. How merrily we live that travellers

be!—if we had food and raiment. But, in sober sadness, anything is better than England, and I am infinitely amused with my pilgrimage, as far as it has gone.

To-morrow we start to ride post near 400 miles as far as Gibraltar, where we embark for Melita and Byzantium. A letter to Malta will find me, or to be forwarded, if I am absent. Pray embrace the Drury and Dwyer, and all the Ephesians you encounter. I am writing with Butler's donative pencil, which makes my bad hand worse. Excuse illegibility.

Hodgson! send me the news, and the deaths and defeats and capital crimes and the misfortunes of one's friends; and let us hear of literary matters, and the controversies and the criticisms. All this will be pleasant. Talking of that, I have been sea-sick and sick of the sea. Adieu.

Yours, &c.,
Byron.

7. A Letter describing an Italian Scenery.

Naples,
December 22, 1818.

My dear Peacock,

Since I last wrote to you, I have seen the ruins of Rome, the Vatican, St. Peter's, and all the miracles of ancient and modern art contained in that majestic city. The impression of it exceeds anything I have experienced in my travels. We stayed here only a week. Our next excursion was to Vesuvius.

Vesuvius is, after the glaciers, the most impressive exhibition of the energies of nature I ever saw. The lines of the boiling flood seem to hang in the air, and it is difficult to believe that the billows which seem hurrying down upon you are not actually in motion. This plain was once a sea of liquid fire. In the midst stands the conical hill from which volumes of smoke, and the fountains of liquid fire, are rolled forth for ever. The mountain is at present in a slight state of eruption; and a thick heavy white smoke is perpetually rolled out, interrupted by enormous columns of impenetrable black bituminous vapour which is hurled up, fold after fold, into the sky with deep hollow sound, and fiery stones are rained down from its darkness, and a black shower of ashes fell even where we sat. There are several springs of lava; and in one place it rushes precipitously over a high crag, rolling down the half-molten rocks and its own over-hanging waves; a cataract of quivering fire.

I have depression enough of spirits and not good health, though I believe the warm air of Naples does me good.

Adieu, my dear Peacock,
Affectionately your friend,
P. B. S.

8. From Macaulay to his Father.

Shelford,
February 22, 1813.

My dear Papa,

As this is a whole holiday, I cannot find a better time for answering your letter. With respect to my health, I am very well and tolerably

cheerful, as Blundell, the best and most clever of all the scholars is very kind, and talks to me, and takes my part. He is quite a friend of Mr. Preston's. The other boys, especially Lyon, a Scotch boy, and Wilberforce are very good-natured.

In my learning I do Xenophon every day and twice a week the Odyssey in which I am classed with Wilberforce, whom all the boys allow to be very clever, very droll, and very impudent. We do Latin verses twice a week, and I have not yet been laughed at, as Wilberforce is the only one who hears them, being in my class. We are also exercised once a week in English composition and once in Latin composition, and letters of persons renowned in history to each other. We get by heart Greek grammar or Virgil every evening. As for sermon-writing, I have hitherto got off with credit, and I hope I shall keep up my reputation.

We had the first meeting of our debating society the other day, when a vote of censure was moved for upon Wilberforce, but he, getting up, said: 'Mr. President, I beg to second the motion.' By this means he escaped.

The kindness which Mr. Preston shows me is very great. He always assists me in what I cannot do, and takes me to walk out with him every now and then.

My room is a delightful, snug little chamber, which nobody can enter, as there is a trick about opening the door. I sit like a king with my writing-desk before me; for there is a writing-desk in my chest of drawers. My books on one side, my box of paper on the other, with my armchair and my candle; for every boy has a candle-stick, snuffers, and an extinguisher of his own.

Being pressed for room, I will conclude what I have to say to-morrow, and ever remain,

Your affectionate son,
Thomas B. Macaulay.

9. Thomas Carlyle to a Young Man.

Chelsea,
March 13, 1843.

Dear Sir,

It would give me true satisfaction could any advice of mine contribute to forward you in your honourable course of self-improvement; but a long experience has taught me that advice can profit but little, for the reason that it is so seldom, and can almost never be, rightly given. No man knows the state of another, it is always to some more or less imaginary man that the wisest and most honest adviser is speaking.

As to the books which you should read, any book that is wiser than yourself will teach you something. Read the book you honestly feel a wish and curiosity to read. The very wish and curiosity indicates that you, then and there, are the person likely to get good out of it.

It is not by books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, there and now, you find either expressly or tacitly laid to your charge. That is your post; stand in it like a true soldier. A man perfects himself by work much more than by reading.

With many good wishes and encouragements,

I remain,
Yours sincerely,
Thomas Carlyle.

10. From Charles Dickens to his Youngest Child.

September, 1868.

I write this note to-day because going away is much upon my mind, and because I want you to have a few parting words from me, to think of now and then at quiet times. I need not tell you that I love you dearly, and am very sorry in my heart to part with you. But this life is half made up of partings, and these pains must be borne. It is my comfort and sincere conviction that you are going to try the life for which you are best fitted. What you have always wanted, until now, has been a set, steady, constant purpose. I therefore exhort you to persevere in a thorough determination to do whatever you have to do as well as you can do it. Never take a mean advantage of any one in any transaction and never be hard upon people who are in your power. Try to do to others as you should have them do to you, and do not be discouraged if they fail sometimes. I put a New Testament among your books, because it is the best book that ever was, or will be known in the world. Only one thing more on this head. Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it. I hope you will always be able to say in after life that you had a kind father. You cannot show your affection for him so well, or make him so happy, as by doing your duty.

Yours, etc.
Dickens.

11. To a friend, about your favourite game.

19, Nicholson Road,
Bahawalpur,
8th April, 1940.

Dear Ranjit,

Thanks for your letter, in which you praise cricket as the finest game in the world. I don't want to dispute that; but it does not happen to be my favourite game.

Of all out-door games I like tennis best. Football and hockey do not suit me, and cricket does not always give me sufficient play, for a chance ball may take the bales off the wickets and you are out for the day. But tennis has nothing in it of the violence of hockey and football, of the chance that meets you so often in cricket, of the effeminacy and childishness of badminton; it gives you plenty of exercise; it develops quickness of eye and limb; and it calls your brain, your thinking power, into action.

Chess is the indoor game that I like most. I take no interest in card games, because they do not call forth much intelligence and judgment, and draughts after chess is like water after wine. Bridge is a selfish game. Some say that the game is very slow. Chess may seem slow to the

outsider, but how can he enjoy it ? He only sees two persons sitting silent and making a move every few minutes. But from the player's point of view, it is the most absorbing, most exciting, most rapid and most exacting of all indoor games. You forget everything—food, drink, sleep; your heart is wholly set upon the pieces that are before you This game sharpens the intelligence and develops the faculty of judgment because a single wrong move may lose you the match. You think hard before you move. It is, therefore, a training for practical life where only the man who thinks long before taking a step in any direction succeeds.

Perhaps my brief description may make you like the game of chess.

Yours sincerely,
Dipak.

12. To a friend, asking him to join an excursion.

Lahore,
October 15, 1939.

My dear Mohan,

My father is taking me on the river this evening, and he wants me to ask some of my friends to join. Will you be able to come ? I shall be so glad if you can. I think we shall muster a party of nine or ten. It promises to be a delightful evening and I hope we shall have a jolly time. Shall I wait for you at five in the evening ?

With kind regards,

I remain,
Very sincerely yours,
Ram Partap.

13. Reply, regretting inability to join.

Lahore,
October 15, 1939.

My dear Partap,

Thanks for your kind note, but I am sorry to write that I cannot join you this evening. The fact is, I must sweat for my examination.

Wishing you a pleasant evening, I remain,

Yours ever,
Mohan Lall.

14. Rejoinder from Ram Partap to Mohan.

Lahore,
October 16, 1939.

My dear Mohan,

I am sorry you could not join us last evening. We were a party of eight, and had a delightful time on the river.

The clear water reflected the clouds like a mirror. There was just enough wind to make the leaves flutter on the trees that stretched out their branches towards us. The sunset was glorious. We let the boat

glide with the current so that all might admire the gorgeous colours of the clouds. I can give you no idea how grand the river looked, especially when we came to the bend in it which gave us a view of the sinking sun through the trees.

You would have enjoyed yourself greatly had you been with us. Really you ought not to pore away perpetually at these books of yours without any recreation. You feel weary at times after your studies and I do not wonder at it. Believe me, my dear friend, the hunger and thirst and weariness our bodies feel are but gentle reminders from God who made us need food and drink and recreation between whiles. I felt all the fresher for my studies after I returned home.

Regretting you did not come,

With kind regards,

I remain,
Sincerely yours,
Ram Singh.

15. A letter of introduction for a friend to another friend who lives in a different part of the country, saying why you think each will enjoy knowing the other.

5, Park Lane,
Delhi,
17th September, 1940.

My dear Mool Chand,

You have often heard me speak of my friend, Tara Chand Madhok, who is an advocate here. He is an old friend of mine, and a man for whom I have great admiration. Well, he is going to Calcutta in a few days and will probably stay there for about two months. And as I want you to meet and get to know each other, I am giving him this letter fór you to serve as an introduction. I am sure you will do your best to make his stay in Calcutta happy, and provide him with every comfort and convenience he needs. I know you will like him immensely, as he is a man of jolly temperament and lively disposition. You will soon find in him your best friend and counsellor.

Madhok, like you, is very much interested in the uplift of the untouchables. He has made it the mission of his life. Besides, you will appreciate his passion for Hindi poetry. He has composed many fine verses in Hindi telling of his deep delight in, and inspiration from, Indian scenery, and translated some of these pieces into English also. Above all, he plays chess; and you are a chess enthusiast. He is also fond of going to the pictures like you, so you should get on well together. I hope you are having a happy time, and are keeping fit.

Yours very sincerely,
Prem Chand.

16. A letter to friends asking them to join you in a holiday visit to a few of the principal beautiful cities of India. (*P. U. 1918*)

Anand Bhawan,
Jullundur City,
June 20, 1939.

My dear John and Violet,

You once promised to spend the vacation with me, and now I remind

you of your promise. The College closes next week and I intend to visit some of the principal cities of India. Please persuade our old friends Wilson and James also to come along with you. We shall have a jolly time of it together.

Let us go to Delhi first and spend a few days seeing the historical monuments there. We shall see the Red Fort where are preserved some beautiful buildings of Mughal times. New Delhi with its majestic buildings and extensive parks and the beautiful Government Houses must surely prove a place worth seeing We shall also see the Qutub Minar—one of the seven architectural wonders of the world—of which we have read so much. From Delhi we shall go to Agra and see the Taj Mahal, the 'Peerless Tomb.' It is the most imposing edifice in the world for the richness of its material, the grandeur of its architecture, the ærial grace of its domes and the perfect symmetry of its exterior. If possible, we shall see it in moonlight which, people say, enhances its beauty a hundred-fold. We shall then proceed to Benares, a city of temples. You will be delighted to see the temples gorgeously and tastefully decorated with all sorts of finery. It is a pleasure to watch the crowds of pilgrims visiting these temples to have a *darshan* of the gods and goddesses. We shall also see the buildings of the Benares Hindu University which is famed all over India. From Benares we can pass on to Calcutta which is a city of palaces. There we shall see Chowringhee, the Government House, the Victoria Memorial, Fort William, the General Post Office, the Eden Gardens, the Belvedere, the Museum, the High Court and the Jain Temple. We shall next go to Poona, the queen of Deccan. We shall visit the Deccan College, the Fergusson College, the Kirkee Factory and the Reay Market. On our way to Poona, we might stay for a few days at the hill station, Lonavala, famous for its crisp climate, fine mountain scenery, and babbling brooks. Here we shall see the gigantic Tata Electric Works which supply electricity to Bombay and her mills. We shall also visit the far-famed Karla caves with their old Buddhist temples and other relics of antiquity. If there is still some time left at our disposal, we can go and see the Telegaon Glass Factory.

I hope this programme will commend itself to you, and you will agree to join me.

Yours sincerely,
Phillips.

17. Write a letter to your sister, suggesting some interesting books for her to read. (*P. U. 1919*)

19, Kashmere House,
Delhi,
July 19, 1940.

My dear Iffat.

I am glad to learn that you are developing a taste for reading, and are utilizing your time in the study of books. Ruskin called good books, "King's Treasuries": treasuries not of gold and silver and precious stones, but of knowledge and wisdom. They preserve the great thoughts, the beautiful imaginings, and the wise counsels of the master minds of all ages.

I want you to read books of adventure, and I hope that books like *Haji Baba of Ispahan* and *Robinson Crusoe* shall fire your imagination and

inspire you with a love of adventures. *Haji Baba* is a wonderfully accurate picture of Persian life and character. Haji Baba himself, though an imaginary character, is a typical Persian adventurer. He is a clever rascal and up to all kinds of tricks: and yet he has his good points. His reckless courage and dare-devilry compel us to like him in spite of his knavery. He assumes various disguises, and very successfully. The son of a poor barber of Ispahan, he is in turn the servant of a merchant, a pipe-stick seller, the secretary of a pious *Mullah*, a police officer, a physician, a beggar, a barber, a criminal fleeling from justice, a prince, and finally secretary of the Persian Ambassador at Constantinople. He has many hair-breadth escapes and amusing adventures in which you will be interested.

Robison Crusoe also is no less interesting. As one reads the story of the English sailor who after ship-wreck was stranded on a desert island, where he lived all alone for twenty-five years, it is hard to realize that it is only a made-up tale, and not a careful account of the doings and adventures of a real man. Defoe managed this, not by any brilliant writing (for his style is very simple and straightforward), but by his detailed and minute description of Crusoe's difficulties and the ingenious ways in which he overcame them. Although the story is imaginary there is nothing impossible in it, and nothing that could not have happened in the given circumstances. If you want to read short stories, you can take up Galsworthy's *Caravan*, Tagore's *Short Stories*, and Stevenson's *New Arabian Nights* for the present. You may also profitably read Lamb's *Tales from Shakespeare*.

The list is not exhaustive, but I think the books I have suggested will keep you busy for some time. If you still find time at your disposal, you can profitably read Samuel Smile's *Self-help* and *Character*.

Remember me to mother and give her my best respects.

Yours affectionately,
Ijaz.

18. Write a short letter to an old friend, telling him what profession you wish to adopt in life, and asking his honest advice on the choice of your profession. (*P. U. 1919*)

Rangoon,
November 10, 1939.

Dear Anwar,

Thank you very much for your long letter. It did me good to hear from you again after such a long silence. I am glad you are getting on well at college and I hope you will get through your next examination with credit.

You have asked me to let you know what profession I intend to follow. It is a question which puzzles my brain and baffles my understanding. I am a prey to all sorts of fears and, again, am buoyed up by all sorts of hopes, but to tell you frankly, I am still at sea. I don't know which road I should take. Various professions have struck my fancy but the respective advantages and disadvantages have ruled all of them out. Sometimes I want to become a lawyer, but the profession is so overcrowded that I cannot think of swelling that rout. Lawyers are 'as plentiful now as blackberries.' There is absolutely no scope in Law for a

beginner. Most of the lawyers hardly earn enough to make both ends meet. Moreover the competition is so keen and the struggle so hard, that only those who can live upon ancestral property for at least four or five years can hope to succeed in the profession. Nor can one fail to find doctors in every nook and corner of the town. Every day I meet doctors who, too, do not tell a cheerful tale. Moreover, I have a dislike for this profession, as it mars one's tastes and makes one see only the grim side of human life. I cannot settle down as a business man, for the monotonous and exacting life led by a business man is soul-killing and devitalizing. Variety is the spice of life and I wish to adopt only that profession which will bring me greatest amount of happiness. I want to drink 'the cup of life to the lees.' I want to be a professor who is always surrounded by students with beaming countenances and cheerful looks. In such a circle only, can I expect to find peace and happiness. But I do not want to be too certain about this in advance. May I ask you to be kind enough to favour me at the earliest with your advice? As your brother is himself a Professor, you should be able to offer me almost first-hand information.

I am,
Yours sincerely
Afzal.

19. Write a letter to your friend about an interesting article you have recently read in a newspaper. (*P. U. 1920*)

16, Lawrence Road,
Allahabad,
September 25, 1940.

My dear Singh,

I was extremely glad to hear from you, and hope you will continue writing to me in the same way in future. I am getting on well at college, spending a fair amount of my time in reading magazines and newspapers. I like them very much, so much so that I would sooner part with any other occupation than with them.

Recently I read a very interesting article in last month's "Great Thoughts" The author tells us something of superstitions prevalent in modern life. Even in this age of scientific inventions and discoveries, old beliefs and superstitions linger in people's minds. They believe in magic cures, and the persecution of the "wise woman" is still prevalent. Many a village doctor knows that his science will be rejected in favour of the quaint remedies of the local "wise woman." But it is not always the ignorant who hold these fantastic beliefs; even educated persons are a prey to them. Some years ago a young woman, herself a University graduate, came to a country doctor and asked him what he could do for her father's cows: she assured him that they were bewitched.

The writer says that "wise women" suggest curious remedies for various diseases. In parts of "Wild Wales" it is still the practice to slit the cartilages of children's ears to cure mental backwardness. In certain Cheshire villages the local witches claim to know a certain cure for tooth-ache. The patient is told to go out and find a frog and put the creature in his mouth. The ache will pass into the frog and leave the patient.

Many Northamptonshire villagers still believe that a cure for a cough is assured by placing a hair of the patient's head between two slices of buttered bread, to be eaten by a dog who will take the cough with the first bite.

The writer further says that even trials for witchcraft are prevalent. Not long ago a strange case occurred in a tiny Austrian village, where a devastating drought was attributed by the "wise men" of the community to the wrath of God for the sins of the village. The next day the four chief sinners of the village were taken forcibly from their beds and killed. In France a poor old priest was done to death brutally because it was said that he cast spells. How strange and yet how interesting these stories are!

I wish you could read the article for yourself. If your curiosity is roused, you can send for it from me.

Sincerely yours,
Kali Charan.

20. Write a letter to your father, giving him your first impressions of college. (*P. U. 1922* ; *D. U. 1924*)

16, Lodge Road.
Lahore,
October 23, 1940.

My dear Father,

You ask me how I like college, and in what ways it is different from school. Yes, it is different in many ways, and I like it ever so much better.

Just at first, I did not like it at all, and almost wanted to run away. The senior students treat poor freshers as if they were fools, and play unpleasant practical jokes upon them. It was not very nice, but I soon saw that the best thing to do was to pretend not to mind and to laugh at my own foolish mistakes. When I did this, they soon left me alone; but some students who got irritated and complained to the Hostel Superintendent, were teased worse than ever.

College discipline is not so strict as discipline in a school. A student in a college lives like the heir-apparent in a kingdom. He sleeps much, plays a little, talks a great deal, and studies occasionally. He is responsible to none, and he is afraid of nobody. The only punishment to which he is liable is the fine, and this fine he exacts from his parents with the rigour of an income-tax officer. His journeys are from his cubicle to the class-rooms and from the bath-room to the kitchen. Here the students roar like lions, bellow like bulls, and sing all sorts of songs in the verandahs. The professors are different from schoolmasters. They treat us in quite a different way. The latter are always a terror and ever try to impose their authority on us, but the professors treat us like gentlemen, and so long as we are polite and respectful, they leave us alone. They never put any questions to us and never care to know whether we have done our lessons or not. They come and deliver lectures without caring to know whether we follow them or not. Only a few boys take down notes and those who do so are ridiculed by others. One day a friend o mine made a heroic resolve to sit on the first bench and take

down every word of the professor's lecture. Just imagine, dear father, what a storm of remarks and nicknames burst upon the poor fellow. I sympathised with him. I took his side. They made a butt of me. They gave me all sorts of nicknames that hurt me very much. Then I realized the truth of the saying 'When you are at Rome, do as the Romans do.' You told me, dear father, to follow the maxim, "They say what they say. Let them say what they say," and I am now carrying it out practically.

The spirit of freedom is in the air of this place ; and every one is at liberty to go where he likes, do what he pleases, and say what he has in his mind. One may attend the college or not, no one is there to question him. One may go to bed at any time one likes, and get up at one's convenience. We live like so many princes, the servants doing everything for us. They clean our shoes, sweep our rooms, brush our clothes, arrange our beds, and our books, and prepare our drinks.

In short, dear father, this is a jolly life. I will tell you more about it next time. Please give my love to my dear mother.

Yours affectionately,
Ranjit Lal.

21. Write a letter to a friend, describing a Hockey, a Football or a Cricket Match. (*P. U. 1922*)

Allahabad,
August 28, 1940.

My dear Ish Kumar,

You must have received my last letter by this time. In the present letter I am going to give you an account of a great match between the M.C.C. and the All-India Cricket Team which I witnessed a few days ago. Some of the M.C.C. players are good batsmen, but they suffered much at the hands of their opponents.

The M.C.C. lost the toss and the Indian team went in. Their first wicket fell in about ten minutes when the score stood at fifteen, and I believe they felt it was a bad omen when their second followed at the next ball. The pitch afforded very considerable assistance to the M.C.C. bowlers who surprised all with their accuracy. The Indian players were struggling for runs with the solitary exception of Raoji who played against the bowling with freedom, his first three drives being boundaries. Within an hour he pulled up the score to a hundred. Nazir was very much afraid of Hammond and Griffith, the fastest bowlers, but he played a steady game though he could score only at a very slow rate, his 38 taking him about an hour. Then came the turn of our veteran player Chatterjee, who was known far and wide for his century. He was not afraid of the fast bowling and drove the ball all over the field. He remained at the wickets for about forty minutes during which he hit eleven fours and four sixes. Then there was a sudden collapse and the whole team was skittled out for 200.

The M.C.C. made rather a weak start. Their first three wickets fell in about fifteen minutes when the score stood at ten. However,

their captain cheered them up and made a great stand when he was caught at 80. Then their wickets began to fall quickly. The game seemed to point to a defeat for the M.C.C. But when their ninth and tenth players came to bat, their hopes revived and (wonder of wonders) they hit and drove till the score was nearly 150. At last one fine catch sent one of the fast scorers off the field. But the last man was a daring batsman whose hits won continued applause from the crowd. As ill-luck would have it, one slow ball took the bales off the wickets, and the score stood at 171.

In the second innings the Indian Team were all out for one hundred and six. You can imagine the excitement as the M C. C. score crept up after one hundred and fifty with two wickets to spare and the great astonishment as one hundred and sixty-five went up with a wicket still to fall. However, their luck took a bad turn and two good balls from the bowlers sent the players to rest. No doubt the Europeans sustained defeat yet they played very good cricket. I have never seen such enthusiasm for a Cricket match in Delhi.

Ever sincerely yours,
Ram Chandra.

22. Write a letter to your guardian, explaining why you failed in the last house examinotion. (*P. U. 1923*)

Hindu College,
Delhi,
July 30, 1939,

My dear Uncle,

I am sorry to have given you an occasion for complaint, and regret very much having caused you so much pain. I now very well realize my folly, and assure you that I shall ever try to give a better account of myself in future. However, it will not be improper on my part to give you an explanation of my failure in the examination.

My failure was not wholly due to carelessness and neglect of studies on my part. In the class, I always occupied the first bench and took down every word almost of the professors' lectures. I do not remember to have missed a single lecture. Nor can I be blamed for falling into bad company, for all my friends are hardworking and intelligent students. I have also not been wasting my time in going to cinemas and visiting theatres. I have ever tried to put in hard work and my failure was a great surprise to my companions. A week before the examination I was laid up with fever, and so could not do any revision. As I had not regained normal health by the examination day, I could not do well in the examination ; and that partly explains the poor marks I obtained. Moreover, for the last two months, I have been keeping indifferent health. Constipation and giddiness have been my principal complaints. Even now I suffer from an occasional headache and loss of appetite. All this rendered me unfit for severe application and steady work. Again, a relapse just before the commencement of the examination greatly added to my difficulties and put a complete stop to my studies. In these circumstances, I could not put in much work and failed.

I hope you will not take my failure to heart. I hope to fare better in my next examination. With respect to yourself and love to Ram Lal.

I remain,
Yours most affectionately,
Hira Lall.

23. Write a letter to your younger brother who is just joining the first year class, giving him advice as to how he should behave in College. Write a helpful letter and not a sermon. (*P. U. 1931*)

16, Wazir Ali Buildings,
Aligarh,
October 21, 1940.

My dear Abdul Rahim,

Thank you very much for your long letter. I was glad to learn that you have at last made up your mind to join a college at Lahore. You ask me how you should behave at college and whether life at college is in any way different from life at school? Yes, it is different in many ways, as you will soon see for yourself.

In college senior students treat poor freshers as if they are fools, and play all kinds of practical jokes on them. It is not very nice, but one should never lose one's temper. The best thing to do is not to mind and to laugh the whole thing away. When you do this, they will soon leave you alone, finding that their jokes have not irritated you. But if you get angry, fume and fret, and complain to the Hostel Superintendent, you will be teased worse than ever.

Again, you should not try to associate with those who take pleasure in breaking college rules. College discipline is not so strict as discipline in a school, and when the lectures are over, your time is your own to do what you like. So long as you don't break college rules, you will not be punished whether you work hard or only amuse yourself all the time.

Then the treatment you will get from the professors will be very different from what you used to get from the teachers at school. The professors treat you like gentlemen, and are never angry with you so long as you don't make mischief in the class-room. If you are polite and respectful to them, they will leave you alone. They never inquire whether you have done your lessons but it is your business to be attentive in class and regular in your studies. By all means take part in outdoor games and healthy amusements in your leisure time ; but don't forget that these are meant for recreation after your work is done. You must always put your studies first, for your main business at college is to get knowledge and mental training. When you work, work : when you play, play. You should take part in College Debates, attend Association Meetings and public lectures, and visit the College Library and read newspapers and magazines. You should freely mix with senior students. All this will increase your knowledge, and widen your outlook on life.

Lastly, it is very important that you should mix with a desirable set of friends from the start. Don't be in a hurry to make friends but watch

your classfellows for a while, and then make friends with the steady, quiet, hardworking boys. You will come across plenty of idle fellows, whom you will find very jolly and pleasant companions. Avoid them.

I wish I could tell you more, but I have no more time to spare just now.

Yours affectionately,
Mohammad Latif.

24. Write a letter to a relative in England describing the state of India at present. *(P. U. 1932)*

30, Chandar Nagar,
Delhi,
September 16, 1939.

My dear Advani,

During the few months that you have been absent from India, there has been a great effort to carry out important reforms, both in our social life and in politics. The political and social importance of women is being increasingly stressed. Again, the problems concerning Compulsory Primary Education, and the Education of the Untouchables are engaging the active attention of the people. The Wardha Educational Scheme and the Vidya Mandir Scheme have received full support of the Congress Governments and are now being admitted in practically all the Congress-governed provinces. Hindustani is being tried as a medium of instruction in all these provinces. Adult Education is receiving the attention of the Congress Ministers. Mass Literacy Campaigns are being organized, and quick steps are being taken to make peasants, chaprasis, labourers, and others literate in as short a time as possible. Mahatmaji has done a lot for the uplift of the untouchables For centuries they had been denied the right of worship in temples, of drawing water from wells and of getting their children educated in schools. Now many temples have been thrown open to them and schools have been started for their education. Prohibition has been introduced in certain provinces in India, Madras, Behar, Orissa, Bombay, and parts of the United Provinces have gone dry.

Political prisoners have been released in all provinces and the ban on presses has been lifted. The problem of the Rural Reconstruction of India has been tackled and steps have been taken to lighten the heavy burden under which the peasants formerly groaned, The Congress Governments are very popular in all provinces, and people feel that they are doing really useful work.

War is raging between Germany and Great Britain. But Indians do not seem to be very enthusiastic about it. Indian opinion is sharply divided on the question of India's participation in war. The Congress in its War Resolution has demanded a declaration from the British Government that India will be treated like other democratic countries of Europe before it asks the people of India to take part in War.

But there is constant wrangling going on among the various communities in India. There is a friction between the Hindus and Muslims. Very often communal riots disturb the peace of the country. The people are divided into water-tight compartments, and there is no feeling of kinship

among them. Efforts are, however, being made to foster the feeling of unity among the different communities, and in the near future some amicable settlement will, it is hoped, be reached.

With best wishes,

I remain,
Yours affectionately,
Shakti Kumar.

25. Write a letter to your elder brother from the town in which you have just joined a new appointment describing the interesting features of the town, of the people with whom you are associated, and of the work you are required to do. *(P.U. 1933)*

16, Nicholson Road,
Ludhiana,
August 25, 1940,

My dear Brother,

I was right glad to receive your letter and to learn that every one was doing well at home. You have asked me to give you a description of the town I live in, and I readily comply with your wishes. I am sure the description will make you like the place and fill you with a longing to see it.

The town possesses many interesting features. It is a big trade centre. There are four cloth mill here, which supply cloth to the whole province. There is a big cloth market where you can buy cloth of any design you like. People from the neighbouring villages flock here to buy cloth There are four High Schools—one is a Government School, another is managed by the local Sanatan Dharam Sabha while the third* is a Jat School. The fourth is a Mission High School. It is run by Christian missionaries belonging to the Presbyterian Church of America. It is in a very flourishing condition and has seven hundred students on its rolls. There is also a Technical College where industries such as leather, cloth, carpentry, smith's work, painting, and dyeing, are taught to the students. There are two female hospitals where thousands of patients are treated every month. Besides these, there is a charitable eye hospital, supervised by an eminent doctor of provincial reputation. During the months of October and November, thousands of patients are admitted in the hospital. But the most interesting feature of the town is its magnificent temples where hymns are sung and cymbals are clashed morning and evening.

The people here are nice. They are honest, straightforward, and hardworking. They are not addicted to any such vices as drinking and gambling. They earn their living honestly and pass their time in healthy amusements. All my colleagues are very sympathetic towards me and help me whenever I require help. They point out to me the pitfalls into which I may fall. The Headmaster is a thorough gentleman and takes keen interest in the welfare of the students and the institution. He is very kind and sympathetic to all.

The work that I am required to do is to my taste and congenial. I go to school at seven o'clock in the morning, teach English and

Mathematics for about three hours to high classes, and return home at half past eleven. For the rest of the day, I am free. The students are fairly intelligent: they take interest in their studies and follow easily what I teach them.

I hope you are keeping fit.

With best wishes,

I remain,
Yours affectionately,
Sushil Kumar.

26. Write a letter to you friend, describing what you did and saw during your vacation. *(P. U. 1921)*

Muslim Ganj,
Lucknow,
November 26, 1939.

My dear Kailash

You have pressed me so often to tell you how I spent my last vacation. I do not know if you will feel really much interested in the account, but here it is.

As soon as the college closed, I went to Shahdara where my uncle is a station master. The thing I liked there most was Jahangir's splendid Tomb. It is a large building of red sandstone and marble, standing on an elevated platform. I went inside and saw the tomb of marble inlaid with precious stones. However, I soon left Shahdara and went to Amritsar with my uncle. Of course the Golden Temple is the chief sight there and we went to see it the day after we arrived. It stands on a platform in the middle of a large tank. It is called the Golden Temple because the dome and the roof are covered with gold, and glitter in the sun. You approach it by a stone causeway across the lake. We watched the worshippers walking round the Granth Sahib on which they cast offerings as they passed, while the musicians played and sang sacred hymns. I stayed at Amritsar for about a week when I got an invitation from Aziz to come and stay with him at Delhi. Consequently, I went there and saw the Red Fort and other historic buildings. One fine morning, we went to see the Qutab Minar—the beautiful column which is one of the seven architectural wonders of the world. We also visited the Taj Mahal at Agra, which is the most imposing edifice in the world for the richness of its material, the chasteness of its design, the ærial grace of its domes, and the perfect symmetry of its exterior. Then we went to Benares. The sight of the splendid temples with their gleaming minarets and golden domes with *Sadhus* worshipping and chanting sacred hymns filled us with ecstasy.

As my friend's father had to go to Calcutta on business we also accompanied him, After a long and tedious journey, we arrived early one morning at the Howrah Junction, I had never seen such a big Railway Station before. We drove across the bridge over the river Hooghly. As we crossed the bridge we saw all types of boats and ships—some moored to the banks and some sailing up and down. My friend's father took us about and showed us the sights of the town. The finest is

Chowringhee, which is lined on one side with palatial houses, shops and public buildings, and on the other with the Maidan, a great open space or park, where people drive in the evening to enjoy fresh air. We visited also the Museum, the art galleries, the theatres, the zoo, the botanical gardens, the Plaza Cinema, the Victoria Memorial, the Outram Ghat, the Office of the "Modern Review," and many other places of interest. We stayed there for about a week and then returned to Delhi.

I hope to tell you more about the trip in another letter, as I have no time to write more just now.

Your affectionate friend,
Shanti.

27. Write a letter to your brother, telling him of an accident which recently happened to you.

16, Temple Road,
Lahore,
July 14, 1940.

My dear Romesh,

I should have replied to your letter long before this ; but unfortunately I have been laid up by a nasty accident.

About a week ago, I went in a tonga to pay a visit to a friend. Now you are perfectly aware of the great traffic in the streets of Lahore—motor-cars, lorries, buses, bicycles, carts, pedestrians, and what not. The tonga was threading its way at a swift speed through the maze of traffic : [be it said to the credit of the tonga-drivers that they can never drive slow,] While the tonga was proceeding thus the road in front of it was for a time comparatively free of traffic. The *tongawalla* made the horse run at breakneck speed. By this time the tonga had neared the Charing Cross when, all of a sudden, as ill-luck would have it, a motor-car driven at full speed emerged from the left side of the crossing, and dashed right into the tonga. I felt a tremendous blow and found myself falling, head foremost, into space.

I came down with a fearful bump and found myself lying on my back in thick mud, half stunned and with all the breath knocked out of my body. I believe I lay there for about 30 seconds. Happily no bones were broken, but I was so stiff and sore and bruised that every movement was an agony. I was taken home in a tonga ; and I am now in bed. The *tongawalla* was also thrown off his seat, received bruises all over his body, and was removed to the hospital at once. The tonga was totally smashed, and the horse sustained injuries. The policeman took the number of the car and chalanned the driver for reckless driving.

I am glad to say I am almost all right now.

I am,
Your loving brother,
Chandra.

28. Write a letter to a friend, describing your visit to a Circus.

16, Hill Road,
Hyderabad,
20th August, 1940.

Dear P. C,

How are you getting on with your studies at college ? It is a long time since I heard from you. I suppose you are preparing for the coming examination, but you might find a little time to send me a letter now and then, without any serious interruption in your studies. Your friend, Romesh, is doing well.

A big circus has come to this place and last night Romesh and I went to see it. We had a very pleasant time, and saw some wonderful feats. My curiosity was handsomely rewarded, and I wish I could see them again.

The first item on the programme was the trained monkeys. The monkeys had been taught to polish shoes, to cook food, and to write a letter. All this surprised us. Then we saw trick-riding on trained horses. The riders were so trained that they performed all sorts of tricks on the horses as they galloped round the ring to the tune of the band. They stood up on the saddle, turned somersaults in the air, hung on the horses' necks with their feet trailing on the ground, and caught the horses' tails without allowing their feet to touch the ground. It was wonderful. But most interesting of all was sword-fight between two horsemen standing on the backs of their horses which were galloping round a circular fence. It distracted our imagination and made admiration breathless. Their precision and infallible accuracy in managing their tricks charmed me beyond measure. "It was skill surmounting difficulty and beauty triumphing over skill."

Then there was a performing elephant that sat on a chair and poured tea out of a tea-pot and drank it out of a cup which it held in its trunk. How wonderful !

The clowns, as was expected, were very funny and made the spectators roar with laughter. It was a pleasure to see them making mouths, turning noses, and making amusing gesture.

The most wonderful sight, however, was the lion-tamer who treated the lion as if it were a cat. The lion was perfectly docile with him, performed all tricks at his word, and was never furious even when he rode on its back. All this filled us with amazement. He made the leopard also do tricks like a performing dog.

I wish I could tell you more about other interesting things which I witnessed, but it is getting late, so I must close.

Your affectionate friend,
Zaka Ullah

29. Write a letter to your cousin, telling him about the most amusing incident you have ever seen.

16, Manzilgah,
Ajmer,
July 27, 1940.

My dear Rahim,

I am glad to have this opportunity of writing to you. I am sure you will be interested in something which happened in our College the other day. It was the day on which the College was to close for the summer vacation, and we were allowed some freedom to enjoy ourselves. Our professor of English happened to be absent, and we, senior boys, planned to have some fun at the expense of the first year students, and so our leader went to the First Year class and told the boys that a new professor was coming to teach them that day. We then went to the hostel, and dressed one of the servants in fashionable clothes, and placed a huge turban on his head, so that he could scarcely be recognised. So complete was the disguise that even some of the senior students who were not in the know could hardly recognise him. The dress fitted him so well that he looked every inch a professor. Moreover, he could speak English fluently.

He was then ushered into the class-room by our leader while we waited outside to watch the fun. As the "new professor" entered the class-room with an attendance register in his hand, the boys all stood up reverently, showed him due respect, addressing him with a "Sir" every time they spoke to him. He took several boys to task for not having brought their books with them and made them stand on the bench. He snubbed some of them for making a noise in his absence and threatened to fine them next time. We laughed heartily, standing unobserved in the verandah. But the joke was not destined to last long. There was a shrewd fellow amongst them, whose suspicions were somehow aroused; and who, looking carefully at the "new professor's" features recognised him at last as a servant of the hostel. Without telling anybody a word about it, he left the class-room and went to the Principal to inform him about the whole incident. But before the Principal came to know of it, we had sent the man away. The Principal laughed heartily when he saw some of the boys still standing on the bench. He however took a lenient view of the matter. All of us enjoyed the joke very much.

With affectionate regards,

I remain,
Yours affectionately,
Abdul Qadir.

30. Write a letter to a friend, describing a picnic.

16, Mall Road,
Lahore,
August 16, 1940.

My dear Jack,

I must tell you something about our picnic. Some fellows in the hostel proposed it, and in the end about half a dozen joined. I never could understand what fun there was in picnics. I told them that it was no use going to the river when they could sit comfortably in the

garden outside the College hostel and enjoy a hearty meal. But my suggestion was brushed aside, and I had to make one of the party.

The morning was fine, with a gentle breeze blowing and the sun shining brightly in the sky. We set off in high spirits, with our baskets and kettles and sandwiches. The weather kept fine until we had got safely to the bank of the river, but then our troubles began.

Goyle was unpacking the basket of sandwiches when it rolled down the slope into the stream, and so we had to do without them. William delayed matters by upsetting the kettle in the fire. All the boiling water was spilt and the fire was put out. It took us an hour more to collect dry sticks and kindle the fire again.

And when at last we were just setting down to a hearty meal of cakes, tea, sweets and fruits, down came the rain! We ran to the shady trees, but they offered us no protection against the cold wind and the heavy rain. We were all drenched to the skin. You can better imagine our sorry plight, when, soaked to the skin, we reached the hostel like drowned rats. No more picnics for me.

Yours as ever,
Thomas.

31. Write a letter to your brother, describing a visit to a Zoo.

6, Tapp Road,
Lahore,
August 17, 1940.

My dear Brother,

Many thanks for your welcome letter, with all the news from home. I am glad that you are getting on with your studies and that everyone at home is well.

I am having a good time in Lahore, and I wish you were with me to enjoy it all too. It is really a very big city, with its splendid buildings, and big gardens and grand roads.

I have no time to describe all these; but I must tell you something about the Zoo, which we visited yesterday. The first creature which greeted us with a grin on its comic face was the monkey. Monkeys of all sizes and descriptions were there. We watched these funny animals climbing up trees, and swinging on their branches, while some of them showed their teeth to us every now and then. We saw a monkey with a black face amusing himself by looking at the reflection of his face in a mirror. There were other monkeys—bad-tempered and savage. One big grey monkey put his hand through the bars and whipped my friend's turban off his head while he was looking away, and tore it to shreds with his teeth.

Then we had a look at the lions. They are kept in an open place enclosed with high iron railings, so that they cannot escape. A lion was pacing up and down impatiently, and growling; but the lioness lay basking in the sun, like a big cat.

Near the lions were large cages with tigers, leopards, black panthers, and pumas. These fierce animals were very excited, and were also continually growling. They were beautiful in appearance. In the next two cages were locked up, respectively, a fox which ceaselessly walked

up and down the length of the cage, and a wolf which was sleeping at the time. We also saw the place where birds were kept, the long-necked giraffe, the laughing hyena, the striped zebra, and the uncouth hippopotamus. The sight of birds with their variegated plumes and singing entrancing notes filled us with delight. They looked very beautiful. We came next to the glass cages where the reptiles were kept. There were all kinds of snakes, the cobra and the viper and the serpent; and in an iron cage close by there was a huge boa-constrictor, about thirty feet long and as thick as a telegraph post.

We did not want to wait and look too long at these poisonous creatures, and so we returned home with the happy feeling that we had spent a most interesting and profitable morning.

With love to yourself and all at home,

I remain,
Your affectionate brother,
Zulfi,

32. **Write a letter of advice from a guardian to his ward who studies in college.** (*Adapted*).

16, Lodge Road,
Lucknow,
August 17, 1940.

My dear son,

This is the first letter I am writing to you since you left home to begin the new life at college, and I think perhaps it will serve to impress upon you still more the importance of much that I have said to you of late. I know that you will intentionally cause us no disappointment with regard to your studies, but you are still very young, and know nothing of the temptations with which youth is beset, or of the evils which arise in after-life from habits contracted at college under the influence of unprincipled associates. It is my earnest hope that you may choose for your friends honest and industrious boys, from whom you may learn how to combine accuracy and expedition in your work with proficiency in all manly sports and games. It is companionship that influences one's character greatly; good companions make one's character and bad companions mar one's career. Education is a very important thing, but its object is the formation of character rather than the acquisition of learning. Morals are of greater importance in life than a knowledge of English, or Mathematics. I shall be proud if you become a fine scholar, but heart-broken if you are not a good man.

So, my dear boy, I beg you to avoid everything that your reason and conscience warn you is not right. "To thine own self be true and it must follow as the night the day, thou canst not then be false to any man," says Shakespeare. Whatever you are doing, whether it be work or play, put your whole heart into it and do your best. You may not always be successful, but you can always be faithful, and while the world crowns "success," it is God who crowns "faithfulness." Do your duty to Him and aim at becoming a perfect gentleman. All will be well if you trust in God and do the right.

Never waste your time. Make a point of finding something to do and do it well. Indolence is about the worst habit a man can form, and

remember, too, that doing nothing is not the only way of wasting time. It may do you even more harm, for instance, to read pernicious literature. You will doubtless find plenty of books in your college library. Read history and biography, both for instruction and amusement, and if you feel inclined for something lighter, read stories of adventures or tales founded on fact. Whatever you read, read attentively, and you will be surprised to find how useful a fund of general information you have acquired.

You should be neither a borrower nor a lender. If you have twenty rupees, it is always much better to spend nineteen rupees, fifteen annas and eleven pies than to spend twenty rupees and one pie.

There is much that I should like to say, but I leave the rest to your good sense. Write to us often and unreservedly. Always look upon us as your best friends, hiding nothing, not even your mistakes or faults.

Your mother sends you her fondest love.

Always your affectionate father,

R. W. Jackson.

33. **Write a letter to an intimate friend, describing your examination.** (*Delhi University, 1928*)

6, College Road,
Delhi,
March 15, 1940.

My dear Prem,

My examination is over at last, thank goodness! I took my last paper this morning, and shall be off home by this evening's train. I have nothing to do for a few hours, and, as I owe you a letter, I will try to tell you something of my experiences in the examination hall.

A week before the examination I felt very nervous, as I had not worked as hard as other boys had done: I was never a book worm. I felt afraid, that I might not fare well in the examination. Every day I met boys who had learnt by rote the answers to all the important questions. I was so much disgusted that I left off mixing with my companions altogether.

In due course the day of the examination arrived. I felt very nervous and anxiously waited for the doors to open. At last the doors opened and we entered the examination hall. The Superintendent, who was very strict, shouted, "Silence! No talking!" and the invigilators hurried to and fro saying, "Take your seats! Take your seats!" We quickly settled down in our places, and waited anxiously for the question papers.

At last the papers were distributed. My heart was beating fast. When I got mine, my heart sank, for I felt that I could not answer more than half the questions. My fears were intensified tenfold. I was half-dead with shame and fear. At last I took heart and read the paper again, and to my relief, I found I could attempt a good bit of it pretty well, and when the bell rang I felt that after all I had not done badly.

I had no difficulty in attempting the History and Economics papers. They were set, I think, by lenient examiners. The only paper which I

felt unusually stiff was that of Mathematics. Nevertheless I hope I will manage to scrape together pass marks in the subject.

With best wishes,

I remain,
Yours affectionately,
Chiranjit.

34. Write a Letter, asking a Friend for a Loan of Money.

17, Greenhill View,
Ajmer,
June 18, 1940.

My dear Tom,

I am extremely sorry to worry you, old fellow, on such a subject, but a serious operation on my wife has exhausted my small reserve fund and I can't see my way clear at the moment. I have got to meet the heavy bills of doctors and nurses, and I do not know where to turn for the money.

Altogether I want about Rs. 300 to clear off all these bills. So if you could possibly help me by giving me a loan of this amount for three or four months it would see me safely round the corner and relieve my mind of a great strain. I have tried my brother William, but with his large family, he has no margin and cannot help me just now, when it is so essential for Helen's recovery that she should be sent off to Naini Tal for a change of climate.

Don't hesitate to say "No" if you really cannot do it—I am sure you will if you can.

I remain,
Ever sincerely yours,
John.

35. Write a Letter in Reply to the Previous One.

36, The Broadway,
Lucknow,
June 22, 1940.

My dear John,

What rough luck! I'm extremely sorry for you and your plucky wife, especially as I cannot just now help you in the way you suggest. I am, however, sending you a cheque for Rs. 200, all I can do for you at the moment. I hope it will clear you of your most pressing difficulties and give you time to try some other friend. Drop me a line if you fail elsewhere, and I will, if possible, let you have another 100 when I get my salary at the end of the next month.

Don't feel obliged to pay it back in three or four months, but give your wife every possible chance to regain her health—ten months hence will do quite well for me.

My kind regards to both of you,

Your sincere friend,
Tom.

36. Refusal to lend Money.

36, The Broadway,
Lucknow,
June 22, 1940.

My dear John,

I am extremely sorry that your request comes to me at a time when I am so pressed by my own affairs that I cannot with any convenience comply with it. On any future occasion, when I may have money to spare, I shall be ready to accommodate you with a loan.

Yours sincerely,
Tom.

37. Write a Letter Accompanying a Birthday Present.

64, Queen's Avenue,
Dehra Dun,
January 19, 1940.

My dear Margaret,

As to-morrow is the 20th, I am writing to wish you Many Happy Returns of the Day. Mother sends her love and best wishes at the same time.

I know, my dear cousin, that you are not fond of receiving presents and hold the view that it is "More blesssed to give than to receive"; but in spite of that I am sending you a little camera to celebrate the event. I hope you will find it useful.

Mother asks when you will be coming over to see us. Come whenever you can.

With lots of love and best wishes,

I remain,
Yours affectionately,
Thomas.

38. Write a Letter of Thanks for a Birthday Present.

10, Hill Square,
Allahabad,
January 28, 1940.

My dear Thomas,

Thank you very much for the charming present and good wishes. How did you know that I wanted a camera? It is just the thing that I have longed for for a long time, as nearly all my friends at school have got it. I shall be able to take some really fine pictures with it.

Give my love to your mother.

Yours affectionately,
Margaret.

2. Letters of illness, death, etc.

437. Letters touching on the questions which arise in the case of illness or death are given below. Such letters are

generally very brief, for nothing superfluous is to be mentioned in them.

39. A Letter of Sympathy and Offer of Help in a case of Illness

63, Church Road,
Delhi,
March 20, 1940.

Dear John,

We are all so sorry to hear that your brother is very ill, and we do hope that you will soon have some better news to report.

You must be dreadfully worried ; but perhaps you will be able to gain some slight consolation from the knowledge that many of your friends are feeling for you.

Is there any way in which we can be of some slight assistance ? When illness is in the house, one is often hard-put to be able to manage ; but if there is any thing we can do, please do not hesitate to let us know.

Would you ask your two little youngsters to come here for a few days ? They are so young and noisy, and must be taking up a great deal of your time. I may assure you that they would be quite happy with Mary and Emily.

With every sympathy,

I remain,
Yours affectionately.
Jack.

40. Write a Letter to a Friend who is lying ill in Hospital.

64, Burn Bustian Road,
Karachi,
April 20, 1940.

Dear Dick,

I was mightily surprised to hear, yesterday, that you were in Hospital, and were obliged to have an operation. I'm sorry that fate has been so unkind to you, and I do hope and trust that you will soon be better.

I don't know much about hospitals, but if any one can find them amusing, I am sure you would be just the one to do so.

I am sending you a bunch of flowers, just plucked from our garden, to make you cheerful and happy.

If there is anything I can do, please do not fail to let me know. I shall write to you, from time to time, to learn how you are progressing.

With kindest regards,

I am,
Yours very sincerely,
Arnold.

41. Write a Letter of Thanks for Sending Flowers to an Invalid.

Ward 23,
Lady Irwin Hospital,
Karachi,
April 25, 1940.

Dear Arnold,

Now that I am able to sit up a little, I would like to thank you for the lovely flowers you sent in some days back. They are still as dainty and fresh as ever.

It was good of you to think of me and I thank you for your deep sympathy. Your letter really cheered up my drooping spirits and will help me to get over my illness speedily.

Fortunately, I am improving, but it is a tedious business. Still, I must not grumble, as the change is in the right direction.

With love,

I remain,
Yours affectionately,
Dick.

42. A Letter to a Neighbour about an Invalid.

8, Park Street,
Bombay,
August 18, 1940.

Dear Mr. Jones,

I should take it as a favour if you would ask your children to keep as quiet as possible for the next few days, as my brother is very ill. I know it is very difficult for your little youngsters to do so, but the doctor says that perfect quiet is essential for his speedy recovery.

Thanking you in anticipation, and with good wishes,

I remain,
Yours very truly,
Harold.

43. A Letter to a Neighbour who is ill

19, Anand Bhawan,
Patna,
November 16, 1940.

Dear Mr. Arnold,

I have only just heard that you have been laid up with enteric fever for the last few days and are under the care of Dr. Hill at present. I am so sorry I do not know you more intimately, but if you don't mind that, I should be so very pleased to help you in any way I can.

My brother who is an eminent doctor at Bombay happens to be staying with us these days. He will be very glad to see you and help you to get over the disease soon. May we come in and sit with you this afternoon ?

Hoping you will soon pull round again,

Yours very sincerely,
P. G. Wodehouse.

44. A Letter of Condolence on a Death.

16, Bhagwan Niwas,
Poona,
December 20, 1940.

My dear Anderson,

I have just heard of your terrible loss and hasten to offer you my deepest sympathies. At such a time, it seems vain to try and express one's feeling of regret ; it is too overwhelming. But you may derive some slight consolation from the fact that there are friends who deeply sympathize with you in your great sorrow. Believe me, all of us at the Niwas are deeply grieved.

After all, it does seem that the world is a dreary place and, now that all is over, there may be a small ray of comfort in knowing that your brother is free from pain and suffering.

In deepest sympathy.

Yours very sincerly,
Jackson.

45. To a Friend on the Death of his Mother,

14, Square Hill,
Madras.
July 20, 1940.

Dear Tom,

I know how deeply you must feel the death of your dear mother—the loneliness and regret, and the sense of irreparable loss. It comes to all in time, but its poignancy is none the less on that account.

Don't think me cruel if I say that death is not all sadness. Your mother's life was spent. It was a long, useful, pious life, full of fragrant memories, and her time for rest had come. She now enjoys her well-earned rest. For those who are left behind there is the bitterness of parting, the loneliness, the loss. I know her death is a shock to all of you; I know how deeply you loved and admired her. I feel it also as a personal loss to myself ; for your mother always looked upon me as her own son and never failed to give me affection and sympathy.

Words, I know, are poor comforters. At a time when Death is in the house, any written consolation and sympathy must seem cold and lifeless but believe me that I truly, most deeply, deplore the loss you have sustained.

Your sincere friend,
Jackson.

46. Reply to the Above.

10, Bunder Road,
Karachi,
July 25, 1940.

My dear Jackson,

Thank you very much for the kind and sympathetic letter I received from you a few days back. You say that words are feeble and futile and

can afford little consolation to a heart full of grief; but, believe me, the sympathy of true friends like you is a great comfort in times of sorrow.

Mother's death was a great shock to all of us, for she was taken ill all of a sudden and passed away after a very short illness. We could not serve her at all, for we never knew that her end was so near. Even on the day she died, she looked cheerful and happy, talked to all of us and seemed to take interest in life. It was only in the evening that her condition grew suddenly worse, and, in the quiet of the midnight she breathed her last.

I am,
Your sincere friend,
Tom.

47. A letter of sympathy to a friend who failed in the Intermediate Examination by one mark. (*P. U. 1932*)

16, Delhi Road,
Rohtak,
August 19, 1939.

My dear Prem,

I am shocked to read your letter. Failure is no doubt sad, but doubly so in such circumstances. It is needless to write that I fully sympathize with you in your misfortune.

I think the University people are extremely callous and inconsiderate in that they allow cases of such obvious injustice to be overlooked. Imagine a boy failing by *one* mark! As if the Examiner could ever be *perfectly* sure that a candidate should not get this one mark! You must start an agitation in the newspapers to wake up these dessicated old mummies.

However, I am sure you are too sober-minded and sensible to waste time over what is now past remedy. I know that you are certain to do very well next year if only you apply yourself whole-heartedly to your work without brooding over the past.

Ever yours,
Nihal.

Exercise 115. *Write the following letters :—*

1. Your uncle has sent you a present of Rs. 50 on your birth-day. Write a letter thanking him and telling him how you propose to spend it.

2. Write a letter to your friend, giving him an account of your first flight in an aeroplane.

3. Write a letter to your sister, giving her an account of the Annual sports at your college.

4. Imagine you have returned from a visit to your uncle. Write a letter thanking him for his kindness and describing your return journey.

5. Write a letter to your friend in England, describing the state of India at present and the attitude of the people towards war.

6. Write a cheerful letter to your cousin who has met with a serious accident and is lying ill in hospital.

7. Write a letter to your father, stating how you hope to fare in the examination.

8. Write a letter to your younger brother at college, remonstrating with him for having neglected his studies.

9. Write a letter to your friend, telling him how you enjoyed your visit to the historical places of India.

10. Write a letter to your younger brother who has just joined a college.

11. Write a letter to your friend, informing him about the profession or calling you wish to adopt.

12. Write a letter to your cousin about your favourite game.

13. Write a letter to your friend, describing your favourite hobby.

14. Write a letter to your friend, describing some memory feats you have witnessed or heard about.

15. Write a letter to your cousin, describing a talkie which has particularly appealed to you.

16. Write a letter to a friend, describing your new radio-set and the amusement it affords you.

17. Write a letter to a friend, describing an excursion you recently had.

18. Write a letter to a friend, giving a brief description of a holiday tour you intend to make.

19. Write a letter to a friend, describing the most enjoyable day you ever spent.

20. Write a letter to a friend, describing your recent visit to a fair.

Letters of Invitation, Replies, etc.

438. A *formal* invitation is generally written in the third person. It contains no heading, no salutation, and no complimentary close. The writer's name appears in the body of the letter. The address of the writer and the date are written to the left, below the communication.

The reply to such a note is also written in the third person, and repeats the date and time mentioned in the invitation.

48. Formal Note of Invitation.

Mr. Prem Chand Suri requests the pleasure of the company of Rai Bhadur Sohan Lall, P. C. S., at dinner at his house, 3 Temple Road, at 7-30 p. m on Sunday, the 26th April, 1940.

ANAND BHAWAN,

LAHORE,

20th April. R. S. V. P.

[R. S. V. P. are the initials of a French sentence, *Repondez s'il vous plait*, which means "Answer, if you please."]

49. Formal Note of Acceptance.

Rai Bahadur Sohan Lall acknowledges with thanks the kind invitation of Mr. Prem Chand Suri to dinner at his house on the 26th April, 1940 at 7-30 p. m. He will be delighted to come.

SUKH NIWAS,
LAHORE,
23rd April.

50. Formal Note of Refusal.

Rai Bahadur Sohan Lall acknowledges with thanks the kind invitation of Mr. Prem Chand Suri to dinner at his house on the 26th April, 1940 at 7-30 p.m , but he very much regrets that he cannot come on account of a previous engagement.

SUKH NIWAS,
LAHORE,
23rd April.

439. *Informal* notes of invitation, acceptance and refusal are like ordinary friendly letters, though the language used here is more formal. They are addressed to the recipient by name (*My dear Mr. Bhargava*). The formal close is usually one of the following phrases :—

(1) *Sincerely yours,*

(2) *Yours sincerely,*

(3) *Yours very sincerely,*

(4) *Yours affectionately* (to relations, or intimate friends).

51. Informal Note of Invitation.

My dear Mr. Kapila,

Will you give us the pleasure of your company at a musical entertainment on the evening of the 24th instt., at seven o'clock ?

ANAND KUTIR, Very sincerely yours,
20th August. B. C. Gupta.

52. Informal Note of Acceptance

My dear Gupta,

I have much pleasure in accepting your kind invitation to a musical entertainment for the evening of the 24th instt. at seven o'clock. Thanking you for your kind invitation,

I am,
24, TEMPLE ROAD, Yours very sincerely,
20th August. R. S. Kapila.

53. Informal Note of Refusal.

My dear Gupta,

I am very sorry to say that owing to a previous engagement I cannot have the pleasure of accepting your kind invitation to a musial entertainment on the evening of the 24th inst.

With sincere thanks for your kind invitation,

I remain,
Sincerely yours,
R. S. Kapila.

24, TEMPLE ROAD,
20th August.

54. An Invitation to an 'At Home'.

Mrs. Gupta
At Home
Sunday, the 18th May, 1940,
4 p.m.—6 p m.

3, TEMPLE ROAD,
LAHORE.

R. S. V. P.

55. Accepting the Above.

Mr. Puri thanks Mrs. Gupta for her kind invitation to an 'At Home' on Sunday, the 18th inst., and will be delighted to be present.

6, PARK LANE,
10th May, 1940.

56. Declining the Above.

Mr. Puri regrets that, owing to illness in the family, he will be unable to accept Mrs. Gupta's kind invitation for Sunday, the 18th inst.

6, PARK LANE,
May 10, 1940.

57. Write a Letter Inviting a Friend to stay in the Country.

The Palms,
Krishna Garh, Bombay.
March 10, 1940.

My dear James,

You have learnt, I believe, from Mother that we are all down here, enjoying ourselves immensely. The weather, so far, has been perfect and the sea air is doing us untold good. Everything seems to be combining mysteriously to make our holiday a right royal success.

But my point in writing is this: Will you come and spend a few days with us? No, I will not ask the question, but express the command: You must come and stay with us.

Come and stay for a fortnight and come as soon as ever you can. I feel sure you will have an enjoyable time and you will be all the better for the fresh air.

The country is looking lovely now; the banks are all covered with roses and lilies—they are a sight for sore eyes indeed—miles and miles of

flower-beds and blossoming plants; and I want you to see all these flowers before they begin to go off. Does not all that tempt you? John is frightfully proud of the new car his father has bought lately, and I know he wants to drive you to the lovely spots so that you may enjoy your stay with us here.

Scribble me a note saying when you will come. I need hardly add that John will be extremely angry if you fail to give us the pleasure of your company.

Yours very sincerely,
Johnston.

58. Write a Letter Accepting the above Invitation.

16, Tapp Road,
Burdwan,
March 15, 1940.

My dear Johnston,

I cannot tell you how delighted I was to receive your letter. It is more than kind of you to think of me, at a time when you are all enjoying yourselves so much.

I would love a lazy holiday by the seaside. The invigorating sea-breeze and the flowers that the countryside displays just now afford too strong a temptation to resist. I may tell you that the holiday you have planned for me fits in exactly with my dreams.

Nothing can give me greater pleasure than to spend a fortnight with you. Tell John that I will not disappoint him and will be proud of having a lift in his car.

I can arrive on Friday next, reaching Krishna Garh at 10-30 A.M. Is this convenient to you?

Yours very sincerely,
James.

II. BUSINESS LETTERS

440. Whereas the private letter is characterised by its discursive, easy-going, happy-go-lucky, conversational style of writing, the business letter is distinguished by the very opposite qualities. Colloquialisms, slang, etc., should be carefully avoided. The following are the qualities to be looked for in a good business letter :—

(1) Clearness.
(2) Conciseness.
(3) Definiteness.
(4) Completeness.
(5) Courtesy.
(6) Avoidance of colloquialisms, slang, etc.

441. Note the following points carefully :—

(1) In business letters, the common form of address is *Dear Sir*. The use of *Dear Sir* implies equality of rank

between the writer and the addressee. When writing to a business firm composed of more than one individual, write either *Dear Sirs* or *Gentlemen*. Official letters always begin with *Sir*.

(2) Business letters are always concluded :

I am (or *remain*), or We are (or *remain*) Sir, (or Dear Sir or Dear Sirs, or Madam),

Yours faithfully,
Atma Ram & Sons,

or simply,

I remain,
Yours faithfully,
K. S. Rama Rao.

Official letters close thus :

I have the honour to be, Sir,
Your most obedient servant,
N. K. Young.

(3) In business letters, certain forms of polite expressions are used, such as—

"I shall be much obliged if you will send me,"
"Please dispatch at your earliest convenience," etc.

(4) At the same time, certain examples of business "jargon" should be avoided. Their meaning should be expressed in simple everyday language. Examples of such expressions are :

"Yours of even date to hand."

"Dispatch the same at once."

"Your esteemed favour of the 10th ultimo."

"Your honour," "Your good self," or "Your good selves."

"Soliciting the favour of an early reply,"

"Awaiting your esteemed commands,"

(5) Avoid as far as possible abbreviations (like *advt.* for advertisement, *exam.* for examination, etc.) and the omission of *I* or *we* (*e.g.*, "Have received" instead of "We have received"). *Faithfully* should never be abbreviated as *ffully*, *ffly.*, etc.

(6) Official letters generally begin with some such formal phrases as

"I have the honour to invite your attention to," etc.

"I respectfully beg to report" etc.

4. Specimens of Business Letters.

59. Request for permission to visit a factory.

18, Aibak Road,
Lahore,
August 6, 1940.

Dear Sirs,

A few friends, who are with me for a day or two, would like to see your Glass Factory to-morrow. Please write if we may come at twelve.

Yours faithfully,
Tara Singh,
Advocate.

Messrs. Ross & Co.

60. Reply to the Above.

The Glass Factory,
August 6, 1940.

Sir,

It will give us much pleasure to show your party over our Factory to-morrow at twelve.

Yours faithfully,
H. S. Ross & Co.

Tara Singh, Esq.
18, Aibak Road.

61. Ordering Goods.

20, Temple Road,
Lahore,
September 20, 1940.

To

The Indian Swadeshi Stores,
Drapers,
Lahore.

Gentlemen,

I shall be obliged if you will send me the following as soon as possible :—

50 yards of grey flannel for trousers (No. 110 in your catalogue).
6 pairs of best linen sheets.
40 yards of White Crepe for shirts (No. 200 in your catalogue).
20 yards of blue serge (No. 30 in your catalogue).

You may send these by rail, carriage forward, to the above address, and your bill will be paid on receipt.

Yours truly,
Ram Nath
Advocate.

62. Write a letter to a doctor, asking for an appointment.

6, Rampur Road,
Ajmer,
October 9, 1940.

Dear Sir,

I have lately begun to get temperature after six o'clock every evening, and it is necessary that I should get my lungs tested. I shall be glad, therefore, if you can appoint a day and hour when I could consult you. I am in college all the morning, but could come any afternoon after 1 p. m. Will you please fix a day, so that I may call at your place ?

Yours faithfully,
D. Rao.

63. Write a letter to the Traffic Manager, North-Western Railway, Lahore, about the loss of two boxes while travelling by train from Delhi to Lahore, giving full particulars. (*P. U. 1917*)

Chandni Chowk,
Delhi,
April 12, 1940.

To

The Traffic Manager,
North-Western Railway,
Lahore.

Dear Sir,

On the 11th April, 1940, I was travelling by the 24 Up train from Delhi to Lahore. I was in a second class compartment (No. 2432 H) along with three gentlemen, of whom one was a European. I had with me two boxes containing a few silk suits and some jewellery. I placed them on the plank near the door. At the Jind Station I found the boxes in their place. When the train left Jind, I, being extremely tired, went to sleep. At Bhatinda I woke up, and found the boxes in the same place. Here the other gentlemen got down. After this I again went to sleep and did not get up till the train reached Ferozepore. Here I found the boxes missing. None of my fellow-passengers could give me any clue. I think the boxes were removed somewhere between Bhatinda and Ferozepore. It is just possible that the coolies might have taken them away mistaking them to be some other man's. I request that inquiries may kindly be made at the intermediate stations between Bhatinda and Ferozepore. I have already sent telegrams to the station masters of these stations, and I think they must be making inquiries.

The boxes were made of steel and were painted black. They were locked, the numbers of the brass locks being 1750 and 1739 On the lid of each were inscribed the initials of my name. They weighed about 36 seers. If I do not recover the boxes I shall suffer a loss of about Rs. 1,000.

I am willing to give a reward of Rs. 100 to any one who restores to me the missing boxes or gives a clue which may lead to their recovery.

I trust that you will kindly give the matter your immediate attention. Awaiting an early reply, and thanking you in anticipation,

I remain,
Sir,
Yours faithfully,
K. C. Kapila.

Address :—
K. C. Kapila, M.A., LL.B.
Executive Officer,
Delhi.

64. Write a letter to a Health Officer, concerning some nuisance in your neighbourhood.

16, College Street,
Allahabad,
September 17, 1940.

To
The Health Officer,
The Municipal Committee,
Allahabad.

Dear Sir,

I beg to bring the following facts to your notice for immediate inquiry and prompt action in the interest of the health of the ratepayers of this neighbourhood.

No dust-bin has been supplied by the Municipality in the lane that passes behind the Post Office. The lane is thickly populated and for want of a dust-bin, all the refuse from the neighbouring houses is dumped by the roadside. Not only this ; the women throw all sorts of putrified things through the windows of their houses to accumulate in heaps on the road. The flies buzzing about and feeding on the putrid matter, the stink issuing from it, to say nothing about the manner in which the rubbish is scattered all over the lane, is an intolerable nuisance to the residents of this locality. It is impossible to pass through the streets without a feeling of nausea. Of much more consequence is the fact that it has affected the health of the people, so much so that several people have left the houses in this lane because they remained chronically ill. If the present state of affairs continues, it will be no wonder if an epidemic breaks out.

I should, therefore, request the favour of your kindly supplying a dust-bin and issuing such instructions to Jamadars as will make the dumping of rubbish on the roadside impossible.

Yours faithfully,
V. K. Ranade.

65. Write a letter to your landlord asking him to put the house in which you reside in a proper state of repairs, especially the roof, and to have the whole house whitewashed and painted.

(*P. U. 1929*)

20, Nicholson Road,
Delhi,
August 20, 1940.

Dear Sir,

I should be much obliged if you will kindly send your man round at once to see the roof of my house which is leaking badly. There have been heavy rains during the last week, and the roof, which has not been repaired for the last three years, proved so leaky as to allow the water to percolate through. This has damaged the ceiling so much that there is a danger of its falling in. The house has a dilapidated look about it. The floor of the drawing-room is not made of brick and so gives out a bad smell. It should be cemented. Mud and water have trickled down the sides of the walls and made the rooms very unsightly. The rooms and the verandah in particular, and the whole house should be white-washed, and the doors and windows should be painted green. Some of the skylights do not open properly. There is absolute darkness in the two big rooms, so ventilators and sky-lights should be provided for proper air and light to come in. Broken glass panes should also be replaced. Moreover, the plaster is falling from the walls of the kitchen, the chimney in the kitchen does not let out all smoke from the hearth. The bathroom needs repairs. I, therefore, request you to instruct your men to put the whole house in thorough repair as soon as possible.

Yours faithfully,
Kali Charan,
Overseer.

66. Reply to the Above.

Edwin Park,
Delhi,
August 22, 1940.

Dear Sir,

I am in receipt of your favour of the 20th instant. I did not know that the whole house presented a dilapidated look. Please rest assured that everything shall be done to your entire satisfaction. I have instructed my agent to see you immediately and put the house in a proper state of repairs. In addition to the repairs suggested by you, I have asked my man to cement the floors of all the rooms. It will be very obliging of you if you point out to him the various repairs to be done. My man will see you either to-day or to-morrow. He will inform me when the house has been thoroughly put in order, so that I may come and examine the work personally.

I thank you for the timely information you have given me and for saving me the unnecessary expenditure I should have had to undergo had the roof given in.

Yours faithfully
Vas Deva.

67. Write a letter, explaining absence.

23, Grassy Lane,
Darbhanga,
February 19, 1940.

W. Jackson Esq.,
The Bengal Steel & Iron Co., Ltd.,

Dear Sir,

I am sorry to inform you that I shall not be able to attend office to-day. My wife's illness has taken a more serious turn, and I am compelled to remain at home for the present.

I very much regret the inconvenience I am causing and trust you will excuse my absence from office for to-day. I hope to arrange matters so that I shall be able to appear as usual to-morrow. Should any thing unforeseen prevent my doing so, I will inform you.

Believe me, Sir,
Yours faithfully,
Edwin Arnold.

68. Write a letter from an employee, asking for an increased salary.

27, Green Mansions,
Karachi.
March 28, 1940.

E. Wilson Esq.,
Messrs. Wilson & Sons, Ltd.,

Dear Sir,

I am writing to ask if you could consider the question of increasing my present salary. Five years ago when I joined your firm as an office clerk, you promised to give a favourable consideration to the question if I gave you satisfaction with my work.

During the last five years I have worked to your entire satisfaction. But I have not been given any increment so far, although you will agree that many responsibilities have been added to my work during this period.

I am very happy in the office and like my work, but with a growing family at home and ever increasing expenditure, in consequence, I find it difficult to balance my budget.

A little addition to my salary would make all the difference.

Yours faithfully,
G. W. Whitehead.

69. Write a letter from a business house, apologizing for a mistake.

The Mall,
Lahore,
August 27, 1940.

From

Cotton, Wool & Silk Co., Ltd.,
Lahore.

To

R. Green Esq.,
The Executive Officer,
Ludhiana.

Sir,

With reference to your letter of the 22nd instant we deeply regret that, by an oversight, we omitted to credit you for goods returned on the 16th ultimo. An amended statement is enclosed herewith.

With reference to the China silk pieces, we respectfully point out that our offer of the 6th ultimo was for a month only, and that your order was not placed until the 6th. You will understand that owing to the fluctuating state of the market, it is impossible to maintain the prices we quoted in the list issued in February last.

Apologizing for any inconvenience that may have been caused,

I remain,
Yours faithfully,
W. Carter,
Manager.

70. Write a letter to the Manager, N. W. Railway, complaining that furniture delivered has been damaged in transit, and claiming compensation.

16, College Street,
Ludhiana,
April 16, 1940.

To

The Manager,
N. W. Railway, Lahore.

Sir,

Five days ago (April 11) I went to the station to take delivery of the furniture which I had ordered from Lahore. When I inspected it, I found that the dressing table was broken and its long looking-glass completely smashed. Also three chairs had their legs broken and a polished drawing-room table was very badly scratched. This damage was evidently caused by the railway coolies who handled the furniture roughly when leading it into the railway van at Lahore ; for I am informed by Messrs. Green & Sons, Ltd., that they delivered the goods in perfectly sound condition to the Booking Clerk at the Lahore Railway Station. The goods

were booked at railway risk, so the railway is responsible for the damage, which I estimate at Rs. 200.

I shall be obliged if you will pass my claim for damages, and remit to me as early as possible the sum I claim. I enclose herewith a copy of the invoice from Messrs. Green & Sons, Ltd., in proof of the value of the furniture damaged.

Yours faithfully,
E. Clarkson.

Exercise 116. *Write the following letters* :—

1. Write a letter to the Traffic Superintendent, G. I. P. Railway, asking for concession rates on behalf of a touring party of school boys travelling from Bombay to Lahore.

2. Write a letter to the Superintendent of Police, complaining against the behaviour of certain *goondas* who insulted you at night when you were having a stroll on the Mall.

3. Write a letter to the Station Master, Lahore, telling him that you left your hand bag in the train.

4. Write a letter to the Post Master, stating that you have not received a parcel sent to you by your brother about a fortnight back.

5. Write a letter to the Manager of a firm, complaining of the discourtesy of his assistant.

6. Write a letter to a firm, complaining that the watch you lately bought of them does not keep correct time.

7. Write a letter to your family doctor, asking him to call at your house to see your son who has sprained his ankle.

8. Write a letter to a firm, complaining that the goods ordered by you have arrived in a damaged condition.

9. Write a letter to a firm, protesting against delay in delivering goods.

10. Write a letter to a Tailor, complaining of overcharges.

11. Write a letter requesting a settlement of an account long over due.

12. Write a letter, complaining of an overcharge in an invoice.

5. Letters to Newspapers.

442. Letters to Newspapers should always be addressed to "The Editor," and they usually end with *Yours truly.*

The proper form of salutation is *Sir*, and not *Dear Sir.*

If the writer gives his address for publication, it is usually placed below the letter and to the left of the signature.

If the writer does not wish his name to be published, he can sign his letter with a *nom-de-plume* (such as "Interested," "Indignant", "Observer", "Anxious", and "One who knows"), but in any case he must give his name and address to the Editor.

71. Write a letter to a newspaper, on the evils of street-begging.
(P. U. 1933)

To

The Editor,

The Daily Herald,

Lahore.

Sir,

I should be much obliged if you allow me some space in the esteemed columns of your paper to enable me to bring home to your readers the evils of street-begging which is becoming a greater and greater nuisance every day to the shopkeepers and passers-by on our main streets.

Begging in the streets is such a long-established custom in India, and the giving of alms has so much religious sanction behind it, that to raise a cry of protest against it seems like a cry in the wilderness. Any one who dares to attack this custom and point out its evils runs the risk of being dubbed a mean and selfish fellow who cares only for his ownself and not for the lot of the helpless and the down-trodden. People always extrol the virtue of charity. They say that "it is twice blest." "It blesses him that gives and him that takes." "Surely!" people cry, "the poor should be pitied, the afflicted and the needy should be helped in their distress by the rich!"

But the question is—First : Are all the beggars in our streets really poor and deserving of help ? And, secondly, can unthoughtful and indiscriminate alms-giving be the best way of helping the really poor ? The answer to both these questions, as experience tells us, is "No."

No one can deny that Indian streets are infested with able-bodied beggars who are capable of earning their living. A large number of Indian Faqirs, Sadhus, or professional beggars, quite healthy and strong, are living idle lives because they feel that they can live easily on the charity of those who have to sweat for their living. The number of these able-bodied beggars is increasing day by day. They are a heavy burden on the hard-earned and slender resources of those who have to work hard for a livelihood.

Again, indiscriminate charity encourages idleness and hypocrisy. To give a few annas to a beggar may ease the conscience of the giver, but it does not solve the problem of poverty. If we give alms to all without finding out really deserving cases, we are only making matters worse. Indiscriminate charity is discouraged by all religions. Says the Bible, "Defend the poor and the faultless. Do justice to the afflicted and the needy. Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble." Discriminate alms-giving is good, but indiscriminate charity does more harm than good.

Yours truly,

"Observer."

[Here the writer should give his name and address.]

72. Write a letter to a newspaper appealing for the victims of a flood.

To

The Editor,
The Tribune,
Lahore.

Sir,

I have just returned from the scene of the recent floods, and must ask you to allow me to avail myself of the wide circulation of your paper to appeal to the public for help to relieve the poor sufferers.

No doubt your readers have already been informed of the sad facts by the reports that have recently appeared in your columns, but no one but an eye-witness can describe the terrible distress which these disastrous floods have caused in the western districts of the Province, notably in Jhelum, Shahpur and Muzzafargarh. These floods have been unprecedented in the recent history of the Punjab. Hundreds of villages have been wiped out, large numbers of cattle have been drowned, crops over a large area have been destroyed, and vast stores of fodder and food-grains have been swept away ; and in consequence, thousands of villagers are destitute and starving. They have lost all their property, and most of them have nothing on their person except the clothes in which they managed to escape. They are living like homeless wretches in the open sky, exposed to the inclemency of the weather ; and many are ill because of lack of shelter, food and clothing. The devastation has been so wide-spread that only the fullest co-operation between the Government and the people can adequately relieve the distress caused in the affected areas. The villages will have to be rebuilt, and the villagers will have to be supplied with seed, farm-implements and bullocks before they can start work again and earn their daily bread.

I, therefore, suggest, Sir, that you should start a relief fund and invite the readers to subscribe liberally for this patriotic and humanitarian object. I shall be glad to head the list with Rs. 500.

I remain,
Yours truly,
Shankar Acharya,
Advocate.

73. Write a letter to a newspaper, commenting on reckless driving.

To

The Editor,
The Hindustan Times.

Sir,

I shall be obliged if you will allow me to enter a protest in your columns against the reckless driving of motor-cars in the streets of our town. The high speed at which people often drive motor-cars along the public roads is a great nuisance. It is a positive danger to children who play about on the roads, to old men who cannot cross the road quickly, to women who with their veils run the risk of being

over, run and to bullock-carts, horse-drawn vehicles and cyclists. In writing this, I am sure I am voicing the feelings of the public.

Accidents are almost of daily occurrence; mainly because of reckless speed. They escape punishment because after knocking some one down they speed up, so that neither their number nor their names can be noted down. Only yesterday, I saw with my own eyes a poor beggar run over by a car and no trace of the driver could be found as the car had disappeared in an instant before the people were even aware that an accident had taken place. Again even if the offenders are caught, prosecuted, and convicted, the punishments imposed upon them are so light that it does not at all discourage the evil.

It is true there are police regulations which fix speed limits and impose penalties for reckless driving, but unless these are rigorously enforced, they can have little or no effect. The best course would be to raise the penalty for exceeding the speed limit so that no one who has once incurred it may dare to repeat the offence. Then and then only will the present nuisance be mitigated.

The roads and streets are maintained at public expense and are meant for the use of the general public. The poor pedestrians have as much right to the use of the roads as the rich people who own motor-cars. The latter have no right to monopolize these public roads by their furious driving and to make it impossible for others to use them in comfort and safety.

I hope the authorities will adopt proper measures to discourage this dangerous practice of reckless driving.

I remain,
Yours truly,
"Indignant."

[Here the writer should give his name and full address.]

74. Write a letter to a Newspaper drawing attention to the insanitary condition of the city streets.

To

The Editor,
The Statesman,
Calcutta.

Sir,

I shall be obliged if you will allow me a little space in your esteemed paper to draw the attention of the public to the insanitary condition of our city streets. We have a Municipality, and I believe we have four Health Officers; but these gentlemen, living as they do in the civil station, are little aware of the miseries of the poor inhabitants whose unhappy lot it is to live in those unhealthy streets which have come to be looked down upon as "slums". No steps have yet been taken by the Municiple authorities to improve the sanitation of that unhealthy spot where more than ten thousand people live in a hell as it were. Let the Lord Mayor himself once take a walk through these streets, and I feel sure that the awful sights and smells, that would greet him there, would

convince him of the immediate necessity of taking such steps as would improve the sanitation of that part of the city.

First, I suggest that the streets should be provided with drains. And where there are open drains, they should be covered with wooden planks and regularly cleaned and flushed with water. Secondly, about fifteen or twenty dust-bins should be supplied, so that people may be deterred from throwing all their filth and rubbish into the streets which are at present almost choked with piles of putrefying offal and dirt—the breeding place of disease germs. Lastly, most of the dark and dingy houses in which not a single ray of light penetrates even on the sunniest days should be pulled down and new houses built at the Municipality's expense.

I hope my suggestions will be taken up and acted on, before we have an outbreak of plague or cholera or typhoid.

Yours truly,
A Lover of Sanitation.

75. Write a letter to the editor of a newspaper on the subject of motor-horns, complaining of the ear-splitting and terrifying character of some of these contrivances, and suggesting that they should be subject to inspection and each one should be really musical. (*P.U. B.A., 1929*)

To
The Editor,
The Amrit Bazar Patrika,
Calcutta.

Sir,

I shall be thankful if you will allow me a little space in your most esteemed paper to protest against the awful character of street-noises in a city like Calcutta.

There are many disadvantages of living in Calcutta, which are so obvious that I need not enumerate them. One has to put up with the unhealthy climate of the place and the insanitary streets, for these things are irremediable. But there is another draw-back—the roar and rattle of the traffic—which makes peaceful sleep or concentrated work impossible. This noise is made by the rattle of wheels, the shouts of passengers and carriage-drivers, and above all, by the ear-splitting honking of motor-horns.

If this noise ceased when the business hours were over, we might bear it as one of the necessary drawbacks of modern city life; but it goes on late into midnight, rather continues upto the small hours of the morning. In fact, so far as the motor-horns are concerned their ear-splitting noise is far worse at night than in the day time. You are sleeping peacefully in the verandah, when all of a sudden you are disturbed in your sleep by the piercing terrible noise made by the motor-horn of some car that happens to pass by your bungalow. How terrible it is ! And the noise does not cease until the early hours of the morning.

I suggest, therefore, that all bullock-carts should be fitted with Dunlop tyres ; and strict laws be enforced against unnecessary "hooting" and the

use of the more hideous of the motor horns, if it is not possible to make them really musical.

I remain,
Yours truly,
Worn-out by Street Noises.

Exercise 117. *Write the following letters :—*

1. Write a letter to a local newspaper on the nuisance caused by women begging in the streets.

2. Write a letter to a newspaper, complaining of the bad quality and inadequate supply of water in your city.

3. Write a letter to a newspaper, drawing the attention of the public to the bad condition of the roads in your city.

4. Write a letter to a newspaper, protesting against the corruption that prevails in courts.

5. Write a letter to a newspaper, advocating the establishment of a Free Library in your town.

6. Write a letter to a newspaper on the desirability of having a Social Service League in your town.

7. Write a letter to a newspaper, advocating a more practical form of education.

8. Write a letter to a newspaper, advocating the introduction of compulsory military training in schools and colleges.

9. Write a letter to a newspaper, condemning wars of aggression and their perpetrators.

10. Write a letter to a newspaper, pointing out the futility of war, and advocating arbitration in national disputes.

Applications for Situations

442. A letter applying for employment should contain—

(1) A short introduction stating whether the writer is answering an advertisement or applying on his own responsibility.

(2) A statement of his age, education, and experience.

(3) A concluding paragraph giving references, testimonials, or an expression of the applicant's earnestness of purpose.

Applications for appointments should be in the form of business letters.

76. Write an application to the Registrar of the Punjab University for the post of a clerk said to have fallen vacant in his office. (*P. U. Inter., 1929*)

To

The Registrar,

The University of the Punjab,

Lahore.

Sir,

Being given to understand that a post of a junior clerk has fallen vacant in your office, and that the salary of the post is Rs 50 per mensem, I beg to offer myself as a candidate for it.

As regards my qualifications I beg to state that I passed my S.L.C. Examination in 1929 in the First division. I was immediately offered and accepted a post as a clerk in the Government High School, where I have been working ever since. I have good practice in type-writing, my latest record being 80 words per minute. I also possess sufficient experience of précis-writing and official correspondence.

I am desirous of leaving my present job only because it does not offer me such good prospects as I would wish to have. My relations with my officer are cordial and my work has been highly appreciated by him as will be evident from the copies of testimonials I enclose herewith.

If I am given the post, I may assure you that I shall do my best to give you satisfaction. Hoping for a favourable reply,

I have the honour to be,

Sir,

Your most obedient servant,

Ghulam Hussain.

6, PARK LANE,

LAHORE, *10th August, 1940.*

77. Reply to an advertisement for a junior clerk

[*Advertisement*]

" Wanted a young man with knowledge of English and Urdu for a Railway office. State qualifications, age, experience, if any, and minimum pay acceptaple. Apply to the Manager, Railway Co-operative Stores, Ajmer. (Advertisement in " The Times " of July 10, 1940.)

[*Reply*]

To

The Manager,

Railway Co-operative Stores,

Ajmer.

Sir,

In response to your advertisement in "The Times" of the 10th July, 1940, for the post of a clerk with knowledge of English and Urdu for a Railway office, I beg respectfully to offer my services.

I am eighteen years of age and passed the Intermediate Examination in Commerce from the Punjab University in July, 1931. I passed the Matriculation Examination with a course in type-writing and book-keeping. I have been working from October 1931 in the Oriental School of Arts, Lahore, and giving my present employers entire satisfaction. The

minimum salary which will induce me to leave the present post is Rs. 80 per mensem.

I am enclosing herewith copies of testimonials from the Principal as regards my character and ability.

Trusting that my application will receive consideration at your hands,

I have the honour to be,

Sir,

13, COLLEGE SQUARE, Your most obedient servant,

LAHORE, *14th July, 1940.* Narain Swami.

78. Write an application to a commercial firm, applying for the post of a shorthand typist.

6, Darya Gunj,

Delhi,

20th October, 1940.

To

The Manager,

The Singer Sewing Machine Co., Ltd.,

Delhi.

Dear Sir,

In reply to your advertisement in "The Hindustan Times" of October 18, I beg to apply for the post of a shorthand typist in your office.

I am a graduate, having passed the B.A. Examination of the Delhi University in 1938 from St. Stephen's College. I then studied for above a year in the Irwin Commercial College, taking courses in type-writing, shorthand, book-keeping and commercial correspondence. The testimonials from the Principal and Professors will show that I passed all these subjects with credit.

Since then I have been working as a shorthand typist in the office of the Oriental Government Assurance Co., Ltd., a post which necessitates a thorough knowledge of official correspondence and typewriting. The enclosed testimonial from the Manager will show that my work has been greatly appreciated. But as this job is only for a year, I am obliged to seek for a permanent job elsewhere.

I hope you will consider my case favourably. If I am selected, I may assure you that I shall do my best to give you full satisfaction with my work.

I remain,

Yours respectfully,

Eric Joseph.

79. Write an application applying for the post of a trained teacher.

6, Darjeeling Road,
Lucknow,
20th March, 1940.

To

The Manager,
The National High School,
Allahabad.

Dear Sir,

In response to your advertisement in " The Statesman " of March 18, I beg to apply for the post of a Senior English Teacher in your school.

I took my B.A. degree (Lucknow University) four years ago, from the Christian College, Lucknow, passing in the First Division. I then took the B.T. course at the Government Training College, Lucknow, and passed the B.T. Examination also in the First Division.

I have had some teaching experience, as I have been working as an English and History teacher in the Vaishya High School, Delhi for the last two years. The enclosed testimonial from the Headmaster will show you that my work has been appreciated.

I am an enthusiastic sportsman, and take keen interest inschool games. I am in special charge of the school hockey and football elevens. At college I was the Captain of the College First Hockey Eleven.

If I am given an appointment in your school, I shall do my best to give you entire satisfaction with my work.

Hoping that my application will meet with favourable consideration at your hands.

Thanking you in anticipation,

I beg to remain,
Sir,
Your most obedient servant,
K. P. Srivastava.

80. Write an application to the Deputy Commissioner of your district for a District Board Scholarship to enable you to join a College.

16, Lawrence Street,
Multan,
14th April, 1940.

To

The Deputy Commissioner,
Multan.

Sir,

I respectfully beg to apply for the grant of a District Board Scholarship, to enable me to prosecute my studies further in the Government College, Multan.

I appeared in the Matriculation Examination this year from the Government High School, Multan, and passed in the First Division, securing 640 marks and at the same time standing first in the district.

My father is a poor man and has a large family to support ; so he cannot afford the expenses of college education. I feel that unless I get some substantial help in the form of a scholarship, I shall not be able to have the advantages of University education.

I enclose a testimonial from my Headmaster which shows that I possess a good moral character and have been a bright student at school.

I hope you will consider my case most sympathetically.

Thanking you in anticipation,

I beg to remain,
Sir,
Your most obedient servant,
K. L. Kapur.

Exercise 118. *Write the following applications* :—

1. Write an application applying for the post of a lecturer in English.

2. Write an application to the Deputy Commissioner, applying for a passport to England.

3. Write an application to the Inspector General of Police, applying for the post of a Sub-Inspector.

4. Write an application to the Director of Public Instruction, Punjab, for an appointment as a Senior English Teacher in some Government school.

5. Write an application to the Manager of an Insurance Company for the post of an Insurance Agent.

6 Write a letter of application for the post of Assistant Librarian advertised in the *Tribune*.

7. Apply for the post of a correspondence clerk advertised in a local newspaper. State your age, qualifications, previous experience, etc.

8. Apply for the post of a Canvasser advertised in a local paper.

9. Answer the following advertisement :—

Wanted an experienced clerk for an office. Must be good at figures and able to do general office work. Must know shorthand and type-writing. Apply : "The Manager, Steel Iron and Co., Ltd., Lahore."

10. Answer the following advertisement :—

" Wanted a nurse for five children, all under ten. Must be able to speak English fluently. Board and lodging free. Apply stating age, qualification, pay acceptable, etc. to R. B. Lal Singh, Lucknow."

III. MISCELLANEOUS LETTERS

81. Write a note to your cousin, furnishing him with some points on 'Who is to be the more admired—a Poet or a Warrior'?
(*P. U. 1928*)

16, Park Circus Street,
Calcutta,
October 30, 1940.

Dear Narendra,

I received your note the other day, asking me to furnish you with some points on the subject : Who is to be the more admired—a poet or a warrior ? I may tell you at the outset that it is difficult to make up one's mind about this question—but I like a warrior more than a poet. I like him for his spirit of self-sacrifice, martyrdom, chivalry, and ardent patriotism. The blood of the heroes and martyrs is the seed of the nation. Face to face with danger, in the heat of battle, in defence of his country or his honour, a warrior does deeds of great courage and heroism which evoke praise and admiration from all. It requires an exceptional man to set aside the horrors of war and to remain perfectly cool and collected when the cannon-balls are flying over his head. A warrior goes to the battlefield with a smile on his face and regards shot as mere hailstones. War has a glamour for us. Ask a man to name the six greatest men of the world, and you will find that at least three names of warriors will most readily commend themselves to him. He will feel reverence for these heroes, for their daring and stoical disregard of life. " By heaven ! it is a splendid sight to see their rival scarfs of mixed embroidery, their various arms that glitter in the air ! " To a warrior, hardships, privations and struggles are welcome ; to a poet, quiet and repose and solitude. While one risks his life, the other sits in contemplation and composes verses. Struggle is the glory of manhood and crown of life, and, therefore, a warrior who at every step runs the risk of losing his limbs or his life is to be admired more than a poet who will simply string verses. To be a poet one requires a fine sensibility, noble sentiments and a glowing imagination, but a warrior requires courage, daring and self-sacrifice. A poet is loved only by sentimental school-girls or dreamy lads but a warrior is the idol of a nation and comes to our rescue when our very existence is threatened. I, therefore, like a warrior more than a poet, because a warrior is an embodiment of manly virtues. I hope these points will be helpful to you in the discussion of this subject.

Yours affectionately,
Raj Krishna.

82. Certificate to a Pupil.

Government College,
Delhi,
May 10, 1940.

Mr. Shanti Sen has studied in this college for two years, and has just appeared in the B.A. Examination. As he is intelligent and has worked well he stands a good chance of passing the examination with distinction. His behaviour in the class room and outside it has been most satisfactory. He has been taking keen interest in the literary and social activities of the college. He is an athlete and can play hockey, cricket, football and tennis equally well. I am confident he will

discharge most conscientiously and efficiently whatever duties are entrusted to him.

He bears a good moral character, I wish him success in life.

....

Principal.

83. Write a letter, asking your Principal to give you a written character certificate. (*P. U. 1924*)

20, Hospital Road,
Ambala,
July 26, 1940.

To
The Principal,
Government College,
Ajmer.

Sir,

I beg to be allowed to recall myself to your memory and to request you to be so kind as to provide me with a certificate of ability and character, as I have to produce one for the post I am about to seek.

I was in your college during the years 1932--1936 and left after graduating. I passed my Intermediate Arts Examination in the First Division. This year, I passed the B.Sc., Examination from your college, securing a First Class, with 305 marks to my credit, and at the same time standing first in the province. If you inquire from my Professors they will be able to give you, I hope, favourable impressions about me. I played in the cricket and football elevens and was a college prefect during the last two years of my stay. I was also the Secretary of the Young Speakers' Union, the Junior Vice-President of the Shakespearan Society, and the Assistant Editor of ' The Miscellany.'

With apologies for troubling you, and thanking you in anticipation,

I remain,
Sir,
Your most obedient pupil,
Ram Kishore.

84. Write a letter, acknowledging receipt of a character certificate. (*P. U. 1924*)

26, Hospital Road,
Ambala,
July 30, 1940.

To
The Principal,
Government College,
Ajmer.

Sir,

I beg to acknowlegde with thanks the receipt of the character certificate graciously sent by you. It is very helpful and I am sure it will

stand me in good stead while trying for an appointment. It was really very kind of you to give me advice about the future that will continue to buoy me up in life. ' Work hard ', you write ; and I assure you, Sir, that hard work has become part and parcel of my nature, and I shall ever put in hard work whatever profession I may adopt. Moreever, I shall never forget my duty towards my *Alma mater*, and ever try to serve the institution.

Thanking you again for the testimonial,

I beg to remain,
Sir,
Your most obedient pupil,
Ram Kishore.

85. **Write a letter to the Police Station, giving full particulars of a lost dog or bicycle or purse, offering a reward for recovery.** (*P. U. 1925*)

Lahore,
1st August, 1940.

To

The Police Inspector,
McLeod Road Police Station,
Lahore.

Dear Sir,

Last evening, I lost my bicycle, while I was witnessing a cinema show at the Capitol. I reached the place at 6-30 P.M., and went in after buying a ticket, at about a quarter to seven. I was sending my bicycle with one of my friends who was going back to the hostel, when the Manager told me that there was no need of my troubling my friend as the locked bicycles were quite safe in the cycle shed. Consequently, I was persuaded to keep my bicycle along with other bicycles in the shed where one of his servants kept a careful watch. When I came out at nine o'clock, I found my cycle missing. I inquired from several persons, but nobody could give me any clue.

I believe that some one dressed like me must have walked away with it, and he must be some College student. Mine is a Raleigh bicycle No. 3909A. It has been in my possession for the last ten years but it is not much worn out. A printed card bearing my name and address is fixed to the tool-bag. My name is also inscribed on the inside of the Brooke's saddle fixed to the bicycle. The electric lamp on the bicycle also bears my name. All these particulars will enable you, I hope, to make inquiries and trace the lost bicycle. I shall be glad to give a reward of Rs. 20 to any one who can restore me the bicycle, or give a clue which may ultimately lead to its recovery.

Yours faithfully,
Ish Kumar.

86. **A notice announcing the above loss.** (*P. U. 1925*)

LOST

A bicycle on the night of the 31st July between the hours of 7-30 and 8-30 P.M. from the cycle-shed at the Capitol Cinema. It is a Raleigh

bicycle bearing the number 3909 A. A label bearing the name and address of the owner is attached to the tool-bag. The owner's name is inscribed on the inside of the Brooke's saddle fixed to the bicycle. Any one who can restore the missing cycle to its owner or give a clue that may ultimately lead to its recovery shall get a reward of Rs. 20 from the undersigned.

Ish Kumar Garg,
5, Mela Ram Road,
Lahore.

Lahore :
1st August, 1940.

87. Write a notice suitable for the College Notice Board, announcing a meeting of your College Debating Society. (*P. U. 1929*)

NOTICE

The College Debating Society meets at 6 P.M. sharp on Saturday, the 20th instant, to hold a debate on "Should India participate in the present World War?" The Principal will preside. Profs. Dewan Chand Sharma, M.J. Dave, M.A., Ph.D., D. Litt., and A. Neogi, M.A. (Oxon) have kindly consented to act as judges. The following students will speak on the occasion :—

For	*Against*
1. Harbans Lall, IV year	1. Raj Krishna, VI year
2. Banwari Lall, III year	2. S. E. James, VI year
3. E. Phillips, V year	3. Mohd. Amin, V year
4. Raj Pal, II year	4. Sri Krishna, I year
5. Mohd. Jamil, I year	5. Mohan Lall, II year.

All are cordially invited to attend.

February 16, 1940.

Suraj Narain,
Secretary.

88. A hand bill for a Musical Concert.

At
The Bradlaugh Hall, Lahore.
A Grand Evening Concert.
will be held on
Sunday, the 15th of February,
Under the auspices of
The Lahore Students' Union.

An excellent programme of vocal and instrumental music,

Fancy dresses, farces, parodies, classic dancing, scenes from provincial life, etc.

Doors open at 7-30 p.m. Programme commences at 8-30 p m.
Admission : Rupee One. Reserved seats : Rupees Two.

Seats may be booked at the Y.M.C.A., Lahore.

89. Write a letter to the Superintendent of Police, reporting the misconduct of a constable. (*P. U. 1930*)

30, Temple Road,
Ambala,
August 29, 1940.

To

The Superintendent of Police,
Ambala Division,
Ambala.

Sir,

I regret to inform you that one of your constables, No. 20 P., who is generally on point duty near the Post Office, behaved very rudely last evening.

He had stopped two villagers who were driving carts full of hay. He would not let them go unless they tipped him. But the poor fellows had nothing in their pockets to offer him, so they repeatedly entreated him "to excuse their fault" (I do not know what their fault was).

I approached him in order to inquire what the matter was, when instead of telling me that I had no concern with the affair, he began to abuse me in the presence of all standing there. I quietly pocketed the insult, and walked away without saying anything in return. His conduct was most discourteous and unbecoming in a public servant.

I hope you will take immediate action against him so that he might not be encouraged to behave in the same rude manner towards others in future.

I remain,
Yours faithfully,
K. M. Hussain,
Advocate.

90. A farewell address to a member of your college staff on his leaving to become Principal of another college.

To

M. J. Dave, Esq., M A., Ph.D., D.Litt.,
Government College,
Lucknow.

Sir,

We, the students of the Fourth Year class, beg leave to approach you on the eve of your departure from our midst with this humble token of the love and gratitude which we always felt for you.

During the time we have sat at your feet, you have treated us with the utmost kindness, and imparted instruction to us in the most beautiful way. It was a pleasure to attend your lectures which were full of sound knowledge, deep learning, and high scholarship. The apt flow of your words, your charming eloquence and your patient and perspicuous way of

explaining difficulties could not but charm even the most listless. Not only have you made us love and appreciate literature, especially drama and poetry, and opened before us ' realms of gold,' you have also instilled into our hearts great moral principles and moulded our character on right lines. Your life itself was a great moral lesson to us—it was a life of simplicity, hard work and strict adherence to duty. 'The path of duty is the way to glory ' ; ' hard work is a passport to success in life,' ' simple living and high thinking '—were the noble maxims you always preached by leading yourself a life in accordance with them Your influence was not confined to the class-room where you were ' a friend, philosopher, and guide ' to us, but was equally felt in the playground also, where your genial disposition and true sportsmanlike spirit made you conspicuous and taught us the need of being fair on the playing-fields too. We are sorry to part from a professor so good and kind, so noble and virtuous, and so able and learned, but as you are going to a place where you will have a wider scope for the exercise of your rich talents, we bid you farewell, though with sorrowful hearts. We assure you, Sir, that we shall never forget the kindness you showed to us, and the benefits, both literary and social, we have received by coming in contact with you, will ever keep you enshrined in our grateful hearts We wish you good luck in your new work, and pray to God that He may bless you with a glorious, successful and prosperous career.

We beg to remain,
Sir,
Your most obedient pupils,
Students of the Fourth Year,
Government College.

Lucknow,
25th July, 1940.

91. The Municipal Committee of your town have decided that they cannot subscribe to the Quetta Earthquake Relief Fund. Write a letter to the President of the Committee, asking him to move the Committee to reconsider their decision. Give your reasons, particularly meeting the point that they have no money.
(*P. U. Inter., 1936*)

6, Bhagwan Niwas,
Ferozepore City,
September 10, 1940.

To

The President,
The Municipal Committee,
Ferozepore City.

Sir,

I write, on behalf of the citizens of Ferozepore City, respectfully to request you to convene a meeting of your Committee to reconsider its decision about subscription to the Quetta Relief Fund.

It is very surprising to hear that our Municipal Committee have decided not to subscribe anything to the Quetta Relief Fund. It says it has no money to spare for this humanitarian task. It is strange that it does not seem to be sufficiently moved by the sufferings of our people in Quetta, many of whom once surpassingly rich, have been

reduced to unexpected and sudden poverty through no fault of theirs. Many have been rendered destitute and homeless and have been able to escape only with the ragged clothes on their person. Suffering makes the whole world kin. And if at this time when the whole world is expressing sympathy with the earthquake sufferers and all the nations of the world are coming forward with their help for the afflicted people our Municipality does not rise equal to the occasion it would be a great shock to the citizens of this place.

The Municipality says it has no money. True, but it is contemplating the electrification of the town. Though electricity has become a daily feature of modern life, its introduction can certainly be put off for a year or so, as our primary duty, in common with the rest of the country, is to help the survivors of this national calamity. Only a few rich men will enjoy the comforts of electricity while the poor shall never be able to afford such a luxury. It will mean flagrant disregard of the tax-payers' wishes to persist with the proposal, when we feel that electricity is not such an urgent necessity of life. The town can wait a year or two more for electrification, but for the Committee to fail to subscribe a handsome amount to the Relief Fund will be to invite odium upon itself and upon the whole town, and a public confession of narrow vision and disregard of larger national interests.

I hope the Municipality will be better advised and turn its thoughts to contributing a substantial amount to the Relief Fund and thus earn the gratitude of suffering humanity and of the country at large.

Hoping to be excused for this frank expression of view.

I remain,
Yours faithfully,
Manohar Lal,
General Secretary,
The Hindu Sabha.

92. Write a letter to a Maharaja, applying for the post of a tutor for his son. (*P. U. Inter., 1930*)

Beharipur,
Bareilly,
February 1, 1940.

To

His Highness the Maharaja of.........

May it please your Highness,

I have the honour to apply for the post of a tutor for Your Highness's son, advertised in 'The *Tribune*' dated the 25th January, 1940. True copies of testimonials as regards my character, ability and experience are enclosed herewith.

I took my M.A. (English and Politics) from the University of the Punjab, in 1930 and 1931, respectively securing a first in both the subjects. In the B.Sc Examination I stood first in the province and was awarded a University scholarship. My career as a student has been one of the brightest. From time to time, I have won medals, scholarships and prizes.

I have also been taking keen interest in games, playing Hockey, Football, and Tennis equally well. I have twice captained the Indian Hockey Team which played against England and won laurels abroad. I am very fond of riding and am trying to learn dancing.

I may further beg leave to state that for the last two years I have been working as a tutor to the sons of Sir Shadi Lall, Chief Justice of the Lahore High Court, and have given him entire satisfaction. I come of a respectable family whose services have always been appreciated by the Government. I am well acquainted with English etiquette, society manners, and speech, as I passed my childhood in England. I am also interested in painting and music. Recently, I won the first prize at the All India Arts Exhibition held at Calcutta for the painting '*Dawn on the Ganges*.'

I may assure Your Highness that in case I should be taken Your Highness will appreciate my usefulness.

I have the honour to be.

Your Highness's most obedient servant,

R. P. Dhawan.

93. The Old Boys of your College have taken no interest in the Old Boys' Association which has been dead for some years. The Principal has appointed you its Secretary and asked you to draw up a letter that may be sent to all the Old Boys with a view to reviving the Association and asking them to take interest in it.

(*P. U. Inter., 1936*)

St. Xavier's College,

Calcutta,

15th September, 1940.

Dear Brother,

You perhaps know that the Old Boys' Association of our College which was started in 1932, has been dead for all practical purposes for the last six or seven years. You can well realize what a loss it has been to the institution. The popularity and prestige of an institution depend greatly on its Old Boys' Association which serves as the connecting link between the College and its old students. The Old Boys' Association, again, serves to keep up the relations between the teachers and the old students. It will be a pleasant thing for all of us once or twice in a year to meet one another, and to revive the memories of the happy days passed together

The Principal proposes reviving the Old Boys' Association and meeting once a year. He has appointed me its Secretary and asked me to write to all the old boys to remind them of their duty to their *alma mater*. I need not tell you that the Principal, being himself an old student of the College, is very enthusiastic about it and proposes to fix the College Reunion Day—as he calls it—some time in the last week of March when it will be possible for many of us to meet. He has given me every assurance of help and encouragement and has contributed Rs. 100 from his own pocket to the Old Boys' Association Fund.

To meet the day-to-day expenses of the Association a nominal subscription of Re. 1 per annum is proposed.

I hope you will be kind enough to extend your full co-operation and support to the Association and send the subscription at your earliest convenience.

Thanking you,

I remain,
Yours truly,
Hira Lal.

94. Write a letter to your friend, describing a visit to a hill station.

6 Mall Road,
Naini Tal,
July 30, 1940.

My dear Rahim,

I have at last escaped from the heat of the plains. I am now enjoying a stay in the hills and breathing the fresh, invigorating mountain breezes. Our College broke up on July 15, and, as I had not been enjoying good health for some time, my father thought that a stay in the hills for two months will do me good. So you find me here with my father. Truly, I feel much better here than at Lahore.

The train journey was very crowded and uncomfortable, but when we reached Kathgodam we found the air much cooler. Kathgodam lies at the foot of the high hills which we have to climb to go to Naini Tal. The road there winds up the hillside for three miles. It is too steep for carts or carriages; and so one must either walk up or ride on horseback. We went upon ponies and enjoyed the ride through the woods and up the hill very much. It was altogether a new experience for me.

It was evening when we reached the top and had our first sight of Naini Tal. What a pleasing view met our eyes! Imagine a large lake of still, clear water, beautifully coloured by the last rays of the setting sun and surrounded by green hills. All the houses in Naini Tal are built arround the lake so that you can enjoy at all hours the beautiful sight of the lake. We rode along the level road that went round the lake and watched the little boats sailing majestically on its calm surface.

There are not many hotels here. We were lucky enough to get rooms at a grand hotel close to the beautiful lake. But soon we shifted to a house high up on the side of the hill. For in the day-time it is hot in Naini Tal itself: whereas up on the hill it is always cool and bracing.

I have already climbed to the top of Cheena Hill, and enjoyed a splendid view of the snow-clad peak of Badrinath which is only forty miles away from this place. I am fond of walking and riding. I have visited many places worth seeing and enjoyed climbs to various places. Then there is the lake where I enjoy boating morning and evening.

I am having a jolly good time. There are so many pretty sights to see, so many places to visit, so many things to enjoy that I feel time passing too swiftly.

More in my next letter.

With best regards,

I remain,
Your loving friend,
Ashraf.

95. Write a letter to your friend about a real or imaginary flight in an aeroplane.

6, Temple Road,
Delhi,
26th October, 1940.

My dear Ramana,

You have often asked me to give you an account of my flight in an aeroplane. Here it is at last.

My brother and I went to the aerodrome at about seven o'clock in the morning, and were told that we wou'd be able to fly in the plane that left for Karachi at eight o'clock. There was the huge Tiger Moth plane waiting, and two smaller machines to go with it as escort. There were about thirty people ready to go. We too took our seats.

I felt very nervous ; for I had never been in an aeroplane before. I was afraid that the aeroplane might strike against the trees or rocks and I might come to grief ; or that I might fall to the ground while flying in the plane and be dashed to pieces. But as soon as we started, all such fears left me. The signal was given, the propellers began to whir and the plane began to move in a circle slowly over the ground. It went faster and faster bumping along, till suddenly it was smoothly floating in the air. Looking down, I saw the ground dropping away beneath us. I felt as if we were rising and the ground was falling away from us.

We rose higher and higher, till we seemed to be in the clouds. The mountains and valleys below looked small and far away. What a difference between travelling by train and that by aeroplane ! We were now hundreds of feet above the clouds. We flew across one range of mountains after another. We saw the trees on the hillsides and they looked mere patches of green. Now and again I could make out clusters of tiny huts ; these indeed were villages. The rivers, as we flew over them, appeared like so many silver threads winding through the valleys and plains. It was a wonderful experience and I shall never forget it.

After six hours' flying we were in sight of Karachi, with its crowded streets and big buildings. We were now flying over the suburbs of the beautiful seaport. After hovering over the city for a few minutes we made an easy landing. O what a relief it was to be safe on land

again ! I wish you could have been with us and enjoyed an altogether new experience.

With best wishes,

I remain,
Yours sincerely,
Abdul Hamid.

96. Write a letter to your father about what might have been a serious accident, while rowing with some friends.

6, Park Circus,
Lahore,
December 6, 1940.

My dear Father,

I must write to you about what might have been a serious accident with which I was concerned a few days ago—last Sunday, in fact. Sunday, being a holiday, three of us, Afzal, Mohammad, and I made up our minds to spend the day on the river. We took the college boat, and started in high spirits down stream. Afzal and I who were good at rowing plied the oars, while Mohammad sat in the stern and steered the boat.

Mohammad was in jolly mood. He entertained us with songs and snatches from *Hir and Ranjha*. He played the fool by rocking the boat violently to and fro.

I don't know exactly how it happened—but Mohammad was suddenly thrown backwards. The boat was completely upset throwing Afzal and myself into the water. The next minute found us all in the river struggling against the current.

Mohammad and I could swim, and we soon came up and clung desperately to the overturned boat ; but Afzal was nowhere to be seen. A few minutes later we saw his head rise above the surface of the water, a little way down the stream. We swam to him, and were just in time to catch hold of him before he again went down.

After struggling hard against the current that had grown furious by now we were at last able to get to the boat and reach safely the bank of the river. So everything ended up all right. We thanked God a thousand times for His providential help, for had not God saved Afzal, he would have been drowned.

Dear father, I now realize what it means to play the fool in the water. My friends have taken a solemn oath that they will never behave in that foolish way in future.

Yours affectionate son,
Ahmad Din.

97. Write a letter to your sister at a boarding-school about a story-book you have just been reading. *(P. U. 1933)*

6, Rose Villa,

Delhi,

November 15, 1940.

Dear Sister,

How are you getting on ? It's a long time since I had a letter from you. I hope you still like your school as much as you did in the beginning, and are doing well in your class. I learn that your school has a nice library where you can get all sorts of good books to read. You are very fond of reading, and so you will derive a lot of amusement and instruction from books.

Here is a description of one very amusing book "Wisdom through Fables," I have just been reading. It was originally written in Sanskrit by a well-known Sanskrit scholar who was appointed tutor to the sons of an Indian Rajah. He taught them the wisdom of the ages through fables. Every fable has a moral to point in the end. It has now been translated into English by a Professor of the London University. The author makes birds and beasts talk just like men and women and puts in their mouths the wisdom that we need in our everyday life. The book consists of four parts—Part I, dealing with the blessings of Friendship ; Part II, dealing with the curses coming through broken friendship ; Part III, dealing with the strategy of War ; Part IV, dealing with the blessings of Peace. In these four parts, the writer has expressed in a nutshell all that a man is required to know to get on in the world. We are told how much care is needed in the choice of friends and that to have one true friend is a much better thing than to possess a thousand false ones. Friends sweeten our existence and fill our life with peace and joy. In the second part of the book we are told what loss we may suffer through friends with whom we have severed all connections. For we must remember that our friends being the most privy to our innermost secrets can do us greater harm than open enemies can whom we generally avoid, or against whom we guard ourselves. In the third part of the book all the devices which we generally employ in war are mentioned. We are told that 'united we stand, and divided we fall.' The policies of government are revealed—how every government in order to be successful follows the time-honoured maxim, 'Divide and rule.' Next we are told that 'every thing is fair in love and war,' that, 'robbery is permissible provided that it is done on a national scale,' and that 'the best security of peace is to prepare for war.' In the last book we are told of the blessings of Peace. 'Peace hath her victories no less renowned than war.' The victories of war are all blood-stained while those of peace are for the benefit of mankind. It is in times of peace that arts and industries flourish, but in the days of war the tide of progress is held back and a nation thrown into the throes of death. "War," says the author, "is a blot on the civilized race and to find one's good in others' pain is a savage instinct in man."

I hope you will read the book yourself and gather profitably the wisdom expressed in it. It is such an amusing book that you do not feel that you are being taught, but all the same you are taught the best wisdom in the world.

With affectionate regards,

I remain,
Your affectionate brother,
Krishna Rao.

98. Write a letter to your younger brother at college, advising him on the choice of friends.

6, Ayodhya Niwas,
Ferozepur City,
November 26, 1940.

Dear Guptara,

I was glad to learn from you that you are feeling less lonely at college now and that you are getting to like it better than before. When I first went to college, I felt lonely as you did, and as probably all boys do, but you will soon get used to it, and then you will like it. I am sure that before long you will have a jolly time; and I dare say, that when you will be required to leave it after you have finished your studies, you will be sorry to go.

You say that you are having a pleasant time in the company of friends you have made. That is good. But here is a word of warning from one more experienced and older than you. Don't be in a hurry to enter into friendship with any and every one you come in contact with, or you may choose the wrong ones. Study your tastes and temperament, and have only those friends who are after your taste. Be familiar with all, but don't be intimate with any unless you have studied their habits well. Watch them, and see how they talk and act before you admit them to your friendship; for friends once chosen cannot be shaken off easily. Just as good friends make your life, in the same way evil companions mar your career. Many a promising young boy has lost all chances of a bright career by getting into bad company. Many an intelligent young boy has failed in the examination by making friends with lazy boys who shirked work and wasted their time in idle gossip and foolish entertainments. Avoid therefore the company of lazy boys, or you will be led astray by them. And there are boys who sneak and lie and cheat, and who may tempt you to take to evil ways. Again, there are boys who are dirty-minded, and who will lead you to bad thoughts and bad habits if you move in their company.

You won't find these boys so bad at first. They will appear to you very nice and jolly. That's why I warn you against being in a hurry to choose your friends. Better it is for you to wait and watch, and find out what they really are like. Shakespeare has admirably summed up the matter thus:—

The friends thou hast, and their adoption tried;
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade.

So choose your friends from among the good boys who are straight in their dealings, clean-minded, generous and sympathetic, test them, and be free and easy with them if they are not found wanting in the hour of trial. Let me be frank with you and write that your success at

college will depend largely on the company you keep. Hence the necessity of finding the best company available.

With love,
Yours,
Dhruva.

99. Write a short letter to the Station Director, All India Radio, Lahore, giving your views on the programmes to which you have listened. (*P. U. Inter., 1939*)

16, Temple Road,
Peshawar,
October 16, 1940.

To

The Station Director,
All India Radio,
Lahore.

Sir,

At the very outset I must thank you for the interesting programmes that your station has been relaying during the past six months. I have been a regular listener, and so competent enough to express my views on the programmes broadcast by your station. Your 'talks' are very interesting and humorous. I especially enjoyed two of them—the one on 'Hobbies' given by Colonel Nelson and the other on 'Build up your beauty' by Muriel Hutchison. Talks on Rural Uplift, Modern fashions, the participation of India in war, Adult Education, Social Reforms, compulsory Military training, have also been very amusing. News broadcast both in English and Hindustani are very appealing and have been specially liked by all the college girls. Songs and *geets* are also very delightful.

But I feel that the problems that vitally concern the welfare of women in the Punjab find no place in your programmes. The college girls, so fashionable and ultra-modern is their style of living and so much westernized as they are, are a regular drain on the slender resources of their parents. They look down upon their humbler and less educated sisters. The present system of college education tends to make them gay and lovely butterflies rather than strong and stalwart women. In the words of Mahatma Gandhi: 'A modern girl plays Juliet to half a dozen Romeos.' How disgraceful! And yet how true! I wish, therefore, that such talks should be broadcast as might impress upon them the ideal of plain living and high thinking. Secondly, the dramatic scenes broadcast from your station do not reflect the social and political problems of the people in the twentieth century.

We do not want classical dramas; we want modern life to be dramatized and the defects of our modern civilization to be satirised. Thirdly, no talks applauding the eastern culture and civilization have ever been relayed from your station. No religious discourses have been arranged so far to enlighten people's minds. Scenes from the Gita,

the Ramayana, the Mahabharata, the Quran, and other holy books should be broadcast from time to time to instil into the people's hearts love for religious thing. Every now and then lives of great men can be reviewed to kindle into people's hearts love for national heroes and martyrs.

These are a few humble suggestions of mine which, if carried out, will surely make your programmes far more instructive and amusing.

Yours faithfully,
Rashida Begum.

100. Write a short letter to the District Magistrate of your town complaining about a picture-house or a theatre near your house. (*P. U. 1939*)

16, Garden Town,
Rawalpindi,
April 16, 1940.

To
The District Magistrate,
Rawalpindi.

Sir,

Yesterday I went to the Pearl Theatre to see the film known as "*Ishrat.*" When the show was over, there were feelings of stern anger boiling in my heart over what I consider to be the most depraving, immoral, and vulgar exhibition of Indian city-life. The Manager had purposely shown a film in which sex-appeal predominated. In the film were shown three young girls below twenty whom two swaggering young men paid court. After many happy scenes of illicit love, the two young men were shown to have eloped with the girls. There were many scenes in which kissing, embracing, honeymooning, and romancing were exhibited in their entire nakedness. Naturally, such a film attracted a large gathering of spectators, for it pandered to the lower taste of the masses.

It was all the more shocking when at the end of the film we were entertained with a dance conducted by half-naked chorus-girls, who indulged in all sorts,of enticing movements, gestures, and nods to bewitch the imagination of young boys. They smiled, kissed, and winked in a thousand different ways, and swang into prominence the most beautiful parts of their body.

You can imagine what a harmful and pernicious effect such a vulgar film is bound to have on the immature and impressionable minds of our young boys and girls who daily visit theatres in large numbers. It will engender in them a love for illicit romance and amorous adventure. It will tempt them to eulogise elopements and seductions and idolise the runaway couples who break away all the shackles of modern conventions. And this is not the first time that the Pearl Theatre is showing such a vulgar film. During the last six months, no less than ten such films have been shown, for the "sex-ridden" Manager can earn pots of money by catering for the lower taste of the "four anna" public.

I hope you will take immediate action against the Manager, so that such vulgar films may not be shown at the Pearl Theatre in future.

Yours faithfully,
K. L. Aggarwala,
Advocate.

LETTERS WITH HINTS ONLY

Study the following letters carefully:—

1. **Write a letter to your father, who does not wish that you should continue to study further after your Intermediate Examination. Tell him that you would like to study for your Degree Examination at least.** (*P. U., 1938*)

[**Hints.** You say that higher education is a waste of time, and advise me to give up the idea of joining a college for my B.A., and go into business at once. But I tell you, dear father, that even in business a graduate stands a greater chance of success than a boy who is only a Matriculate or an F.A. You say : "What is the good of getting a smattering of a few subjects like History, Geography, Economics, and Philosophy ? Of what *practical* use will such bits of knowledge be to anyone ? So long as a man can read, write, and add up accounts, he can be a successful business man." This may be true, but to receive education is not merely to know bits of these subjects. Education means mind-training, the development of one's mental faculties ; and the learning of subjects like History, Economics and Philosophy is simply a well-tried method of mind-training. Moreover, after passing my B.A. I would be able to carve out a bright career for myself, for it is just possible I may come out with flying colours in some competitive examination. So I intend to join a college, for I think the higher education will train my intellectual faculties and make me mentally alert.]

2. **Write a letter to a friend explaining as politely as possible why you are unable to accommodate him with a loan.**

[**Hints.** I must apologize for my delay in replying to your letter of the 21st instant, requesting me for a loan. I am really very sorry to inform you that, in spite of my best efforts to procure money from some where, I have not been able to get it. I am genuinely grieved to learn that you are in temporary difficulty, more especially so because I have not been able to help you in the time of need. To tell you the truth, I have had several financial losses lately. I lost a pretty large sum of money in the recent bank failure ; and then the prolonged illness of my wife proved to be a heavy drain on my small reserve, with the result that I have practically no money left with me. Knowing I could not help you myself, I have been sounding a few friends in the last few days, to see if I could get the money for you ; but unhappily I have failed. It is a real grief to me that I have not been able to do this little service to you at a time when you needed it most. I would have been only too glad to have helped you, had I been in a position to do so.]

3. **Write a letter to your father who is away on a journey, giving him all the news.** (*P. U. 1932*)

[**Hints.** We were glad to get your letter from Calcutta and to know that you were quite well. Mother is not very well to-day, and is lying

down with a bad headache and fever, Nothing very important has happened since you left. As was expected Sushila has been declared successful in B.A. She passes in the First Division. Let us wait if she gets a University scholarship. Partap and Lila are going to school regularly and Harnam is doing well in the cricket team.

Dear aunt came in yesterday, and spent the evening with us. Bimla also came with her. She wants to go in for medicine. She has met some women doctors and they have much encouraged her. Mother thinks it is a good idea, and Bimla is bent upon studying medicine. But, dear aunt, does not like the idea of her leaving home. So nothing can be settled till you come home.]

4. **Write a letter to a friend who recently left your college, telling him what has happened since his departure.** *(P. U. 1933)*

[**Hints**. I don't think any thing very important has taken place since your departure. Last month on the 20th we had our Annual Sports Competition, and you will be glad to know I won two prizes—the first prize for the hurdle races and the second prize for the long jump. Last weak was held the annual tennis tournament with the Mission College. It was quite a good match and was any one's game up to the end. But at last our champions, Roberts and Sinclair, pulled off the deciding set, and we won the cup.

Professor Goyle has left us—he has got a post in the Punjab Educational Service. We were all sorry to lose him. He was a very efficient teacher and was popular with every one. We gave him a hearty send off. A new man, Mr. Gupta, has came in his place. He is also a very learned man, but he is very strict and is not free with any one; so we don't like him much.

The University examinations are drawing uncomfortably near, and our IV Year and II Year boys are beginning to look serious. But we in the III Year are as care-free as ever. These are some of the changes that have taken place since your departure; otherwise things go on much as usual.]

5. **Write a letter to your uncle, telling him what business you propose to follow, and why, and asking for any assistance you need.**

[**Hints.** You ask me what I intend to do after I leave school. I don't like to go to college, for I have never been very fond of books. So I want to take up business at once. I feel that a B.A. has no market value these days. I have met college friends, and none of them seem to know what they will do after they have passed their B.A. Examination. Only a few of the best can get into Government service; and one can't get into one of the professions, like Law or Medicine, without spending at least seven years at college. One can become a teacher, but there are no good prospects in the Education Department. Moreover, I hate the idea of becoming a teacher. I have also no ambition to be a clerk in a Government office.

What I should like would be to start a little business of my own. I want to lead an independent and honourable life. I am sure I would make a success of business by hard work and perseverance. There is a general merchant in this town. He started only with Rs. 2000 a few years ago, and now he is believed to be very rich.]

6. You have received a letter from your father, saying that he has arranged your wedding and that the ceremony is to take place in a month's time. Write a reply, objecting or agreeing to the wedding, and giving reasons in either case.

[**Hints.** To one who is a student in a college, marriage is a great handicap. He cannot devote his attention to his studies ; he generally wastes his time. He neglects his studies, gets disheartened, fails in the examination, ruins his career and goes out into the world disspirited. He is too young to shoulder the responsibilities of the world. When the cares of parenthood and a family are thrust upon a boy-husband in early life, he has not the time, leisure, opportunity for mental development. Independence is a great blessing, but he is always dependent on his parents. Again, the ingorance and experience of child-parents is partly responsible for the terrible infant mortality prevailing in India. What can boys sixteen years old (who themselves require looking after) know of the nurture of their own children ? Therefore, early marriage will not only blast my happiness and freedom but will also wreck the happiness of the whole family.]

7. Suppose you have a friend who is a bookworm. Write a letter persuading him to take part in games or social service.

[**Hints.** I was exceedingly pleased to learn about your zeal and ardour for studies. But your daily programme indicates that you are solely occupied with your studies, sparing no time for exercise. This is not wise. All work and no play makes Jack a dull boy. The human body is a delicate mechanism, and you cannot expect proper work from it if you don't give it recreation. For students and people of sedentary occupations, a certain amount of physical exercise is essential. Premature old age, failure of working power when a man should be in the prime of life, impaired digestion, and a proneness to fall a victim to whatever epidemic may be raging, are often the results of carelessness in this respect. Health is after all better than everything else. Sunken cheeks, lustreless eyes, and a shattered constitution are the evils that follow from the neglect of physical exercise. Therefore, exercise in the form of athletic sports is necessary for the enjoyment of life.]

8. You have been delayed by a railway accident in a small country station overnight. Write a letter to your father relating your experience.

[**Hints.** Last Monday I took a journey from Ferozepore to Delhi. After the train had left Bhatinda, there was an accident. The engine collided with a buffallo and was derailed. We had to stay for about three hours in a dense jungle. The jungle was said to be infested with lions. I could hear their roaring clearly. I was afraid all the while that a lion might enter a railway carriage and carry off me or some other passenger. A gang of robbers also, it was said, haunted the locality. The old men and women were telling all sorts of superstitious tales. I felt extremly thirsty but no water could be had for love or for money. Everybody seemed impatient. After long delay the train started, and I reached Delhi in the morning.]

9. Write a letter of apology to a friend for not having kept an appointment which you had made with him, explaining fully what prevented you.

[**Hints.** I am really very sorry I was unable to keep my appointment with you last evening. I was just leaving my house to keep the appointment when I received an urgent telegram from my mother saying that my father had had a serious accident and that I must reach home at once. I was so much upset by the bad news that I could think of nothing but of catching the first available train and reaching my father's bed-side as quickly as possible. When I reached home, I found to my great relief, that though he had sustained injuries, he was expected soon to get well. I hope this explanation will satisfy you and you will not mind the inconvenience caused by my failure to keep the appointment.]

10. Write a letter to a friend who is at present travelling in Europe, asking for information about things and places he has lately seen.

[**Hints.** I am very glad to hear that you have finished your voyage and safely arrived in England. Pray let me have a brief account of things and places you have seen. I think you must have seen the Houses of Parliament, Westminster Abbey, Windsor Castle, Buckingham Palace, the Thames Bridge and its famous tunnel, and also the Universities of Cambridge and Oxford, if not Edinburgh and Dublin. As you are always fond of seeing the beauties of nature, I suppose you must have visited the famous Lake District, the Highlands and the beautiful *Isle of Man*, the Alps and the mountain lakes in Switzerland. Kindly give me an account of the French, the Germans, the Russians and the English, and their different manners and customs.]

11. Write a letter to a college friend, who has been ill inviting him to visit you during the ensuing summer vacation and describing the amusements you mean to have.

[**Hints.** I understand from your letter that you have been confined to bed for the last month because of a serious attack of typhoid. Your visit to our seaside home during the vacation will surely do you immense good. The invigorating sea-breeze will tone you up. The scenery of the seaside, the delightful walks in the garden and meadows laden with fragrant flowers, the regular strolls on the beach, the delightful view of sunrise or sunset by the sea, occasional sea-baths, boating picnics and joy-rides, visits to the Zoo, the botanical gardens, the musical concerts, holiday excursions, and pleasant games will undoubtedly make an improvement in your health.]

12. Your father thinks you are a precocious boy; so he writes "There have been many men whose early life was full of brilliant promise, but whose careers ended in failure owing to lack of industry." Write to assure him that you will not belie the promise of you boyhood.

[**Hints.** I assure you, my dear father, that I will never give you an occasion for complaint and cause you grief by neglecting my studies. I hope to fulfil the promise held out by my early career, and set up a good record at college also. I have not fallen into bad company. All my room-mates are students of excellent character—known throughout the college for their truthfulness, hard work, and nobility. Our Logic lecturer preaches a lesson of hard work every day to us. 'First work and then play'—this is my practice. I have not missed even a single lecture of any professor up to this time, and my success in the examination will

prove your fears groundless. I firmly believe that regular daily work, though at times irksome and tiring, brings success. I know idleness and vagabondage ruin a man's career. It has indeed been truly said that, " Those who are resolved to excel must go to their work, willing or unwilling, morning, noon and night : they will find it nc play, but hard labour." Believe me, I shall work according to your directions.]

13. "It is often the steady plodder who gets prizes." Write as from a father to his son.

[**Hints**. College life has many distractions. Every body is more or less attracted by them. Even the most brilliant students who work by fits and starts do not attain so much of success as those who go on working slowly and steadily without giving themselves up to the various distractions of college life. Many average men of very mediocre gifts have achieved solid success in life by sheer perseverance, steady application, and hard work. Compared with a brilliant genius they are like the tortoise to the hare ; and yet, as the tortoise won the race by plodding on bravely with unrelaxed perseverance, so many a steady worker wins through in the end. At college it is not always the clever boy that gets prizes, these are often won by a steady plodder of average intelligence.]

14. "It is often at college that life friendships are made." A father makes this observation when writing to his son at college. Imagine the letter and write it out.

[**Hints**. College will give you a wider scope for the display of your faculties than school life has done. Here you will learn good and useful virtues of punctuality, regular work, the best use of time, diligence, and prompt obedience. Here, by living in a community of boys, you will get your angularities rubbed off, and such faults as conceit, priggishness, cowardice, meanness, and unsportsmanlike behaviour, knocked out of you by the ridicule, criticism, and even rough treatment of your companions. An *esprit de corps* will be developed in you, and team spitit will become a characteristic of your play. It is often at College that life friendships are made. Boys soon get to know one another, and form lasting friendships that in after-life are a source of great joy and strength to them. But you must choose those boys only as your friends who are worthy of it. Unselfish love is the very essence of friendship. Your friend must be ever ready to sacrifice his interests for you and must give you love and service whenever required. A selfish person is incapable of true friendship Again, your friend must be constant and loyal to you. There must be implicit confidence between friends, so that each may share the intimate secrets of the other. Lastly, there must be perfect sympathy between friends—sympathy with each other's aims, likes, joys, sorrows, pursuits and pleasures. A true friend is a source of joy in life.]

15. A father writes to his son who, he thinks, always lives beyond his means, that he should economise and gives him certain directions about the matter. Imagine the letter and draft it out.

[**Hints**. My dear John, now that you are going a little farther into the world, I take this occasion to explain my intentions as to your future expenses, that you may know what you have to expect from me, and make your plans accordingly. I shall neither deny nor grudge you any money that may be necessary for either your improvement or pleasures : I mean the pleasures of a rational being. Under the head of improve-

ment I mean the best books and the best masters, cost what they might. I also mean by that all the expense of lodging, coach, dress, servants, etc., which according to the several places where you may be, shall be respectively necessary to enable you to keep the best company. Under the head of rational pleasures, I include, first, charities to real and compassionate objects of it. Secondly, proper presents to those to whom you are obliged, or whom you desire to oblige: thirdly, the expenses required to maintain your dignity amongst your fellows. The only two things which I can never provide are enjoyments of low type and the idle lavishness of negligence and laziness. A fool squanders away all he has got without credit or advantage to himself, but a man of sense employs his money usefully, and never spends a shilling on others unnecessarily. The former buys whatever he does not want and does not pay for what he does want. He cannot withstand the charms of a toy shop; snuff boxes, watches, heads of canes, etc., are his destruction. His servants and tradesmen conspire with his own indolence to cheat him. In the midst of all the ridiculous superfluities, he finds himself in want of all the real comforts and necessaries of life. Without care and method the largest fortune will not supply all necessary expenses. The smallest amount of money spent with care and prudence will help you more. Keep an account in a book of all that you receive, and of all that you pay: for no man who knows what he receives and what he pays, ever runs into debt.—*The Earl of Chesterfield to his Son.* (Adapted.)]

16. A father, finding that his son is of irresolute temperament and hesitating nature, writes to him, 'the man who hesitates is lost.' Imagine the letter and write it out.

[**Hints**. "The man who is perpetually hesitating which of the two things he will do first, will do neither. The man who resolves, but suffers his resolution to be changed by the first counter-suggestion of a friend,—who fluctuates from opinion to opinion, from plan to plan, and veers like a weather cock to every point of the compass, with every breath of caprice that blows—can never accomplish anything great or useful. Instead of being progressive in anything, he will be at best stationary and more probably retrograde in all. It is only the man who first consults wisely, then resolves firmly, and finally executes his purposes with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit,—that can advance to eminence in any line. Take your course wisely but firmly, and if after having taken it, you hold on to it with heroic resolution even the Alps and Pyrenees will shrink into insignificance before you."]

17. You have lost your brother who went to school but did not return. Make a report to the police, giving full particulars of the boy, his dress, his appearance, etc.

[**Hints**. My brother, Ram Lal, a lad eleven years old, is missing. He left home to attend school as usual at 10 A.M., but although it is now nearly 10 P.M he has not returned home. He generally came home at about 4-15 P.M. I have made inquiries at the school (the Government High School) but the Headmaster is unable to give me any clue. He says that my brother left school as usual at four o'clock. One of his school-friends, however, says that he saw him going towards the river at about 4-30 P.M. with a man who appeared to be about thirty years old and wore a brown coat.

Ram Lal is of fair complexion, with a scar on his left cheek and one of his front teeth broken. He is about four feet and six inches tall, and is lean and thin. He walks always with his head straight andh as his name tattooed on his left wrist. When seen last, he was wearing a brown cap and blue coat and trousers. Please do your best to trace him, and let me know as soon as you have anything to report.]

18. Write a letter to your friend, fully describing a day's excursion.

[**Hints.** I count last Sunday among the happiest days we have had for a very long time. Early in the morning we decided to go by train to Ajanta. O! how we enjoyed the journey by train! charming indeed was the rural scenery after we had passed by Shahdara! The sunrise was a glorious sight At nine o'clock we reached the place. We now found the guide who was to take us to the famous cave-temples. Though the way was long and tedious, Ali made us roar with laughter at his jovial remarks, and entertained us with his funny stories. Here and there we came upon a bit of woodland scenery. At last we reached the foot of the hill. The ascent was not a very difficult one. We had our breakfast, and then went to see the caves, which number about one hundred in all. The great temple rests on thirty-four octagonal pillars. It was most interesting in design and decoration. It stood as fresh and beautiful as on its first day. After a hearty meal, we climbed the top of the hill, feasted our eyes with the beautiful scenery, and then returned home.]

19. Write a letter to your brother, pointing out the evils of cramming.

[**Hints.** The object of learning is not simply to pass examinations; therefore, cramming should be discouraged. It gives us superficial knowledge which goes out of our minds as soon as we pass the examination. Deep knowledge and sound education cannot be acquired by cramming; these can only be obtained by intellectual *application*. The object of education is to train our faculties. And if a holder of academic distinctions possesses an uncultivated mind, he does not stand a good chance of success in life. Moreover, memory is a treacherous thing. It often fails us in the examination. Second-hand information is not so valuable as first-hand knowledge. Cramming kills one's power of original thinking. One learns to rely too much on the judgments of others and so cannot form his own judgment of a thing. The study of history is valuable only when it entails not only long and patient reading of historians, but the balancing of fact against fact, and the formation of judgment, after careful enquiry, on the ideas and actions of those who guide the destinies of a nation. The mere mugging up of various historical facts is no very useful study.]

20. Write a letter as from a father to his son, reproving him for his misbehaviour at college and his neglect of studies.

[**Hints.** You cannot imagine my pain and distress at receiving a letter from your tutor this morning saying that your conduct at college has been unsatisfactory. I had placed such implicit confidence in your promises to be good and persevering that this bad report of your conduct and your progress has come as an utterly unexpected eye-opener to me. Your tutor tells me that you have not only been idle in your work, but

that you have been also guilty of continual impertinence and disrespect in your behaviour towards your teachers and of open defiance of their authority ; so bad indeed has become the example you are setting to the other boys, that your tutor asks me in their interest to make arrangements for placing you in some other institution. Let me tell you that a good character is the one absolutely essential thing in this world, and I cannot conceive of a worse calamity that could befall you than that you should be expelled from college. And remember, if you waste this precious period of your life, you will bitterly regret it afterwards If you have got into an idle set, get out of it as quickly as possible ; and make up your mind, before it is too late, to work honestly and methodically at your studies. By all means take part in outdoor games and healthy amusements in your leisure hours, but do not forget that these are meant for your recreation after your work is done]

21. **Write a letter to the editor of a newspaper, advocating compulsory military training for students.**

[**Hints**. It is said that in these days of national crisis when we are engaged in a life and death struggle with Germany, our educationists should not sit dumb, without moving the Government to introduce compulsory military training in all schools and colleges in India. Military training will improve the discipline of schools and colleges and the physique of school and college boys. They will never behave rudely or disrespectfully ; they will become smart, self-reliant and at the same time respectful and polite to their teachers. They will take pride in dressing neatly and tidily and holding up their heads high and presenting a very smart appearance. Since it will make them physically fit they will continue their studies with greater zeal and vigour. Lastly, it will provide the country with a regular army of trained and disciplined soldiers who can, at a moment's notice, be sent to any place for India's defence. India will thus have a standing army which can be mobilized at a short notice.]

22. **Write a letter to the editor of a newspaper, advocating arbitration in international disputes.**

[**Hints**. I am glad to read that all your correspondents condemn war as a method of settling international disputes War can be abolished. It is a barbarous institution. It destroys both the victor and the vanquished. What does a military victory give to the victorious nation ? It gives it more men, guns and supplies, and some battered towns and fortifications. And to win these, what an enormous price a nation has to pay in the shape of wealth and human lives.

There is nothing in the world that cannot be settled by arbitration. Just as law courts and *panchayats* have taken the place of private wars and tribal feuds, so nations can substitute arbitration for war. War is not a necessity. We can do without it, if we will it. Another war, if it is allowed to come, will shatter our much-boasted modern civilization to bits. For modern scientific warfare is becoming so destructive that man will not find himself safe even on sea. What is wanted, therefore, is that such a machinery should be established by all the leading nations of the world that all national disputes can be referred to it. Permanent arbitration courts can be set up, but they can work sucessfully only when they have the power to enforce their decisions. In the meantime we should educate public opinion against war and mould it in favour of arbitration.]

23. Write a letter to the editor of a newspaper, suggesting to the public the desirability of a Social Service League in your town.

[**Hints.** It is a painful thing to any kindly man to walk the streets of our town and see the poor and the destitute, the afflicted and the maimed, the homeless and the wretched, uncared for, unfed, unclothed, and unprotected. There are blind and lame beggars starving and sorely suffering, and poor labourers groaning under the tyranny of their employers. Children run wild about the streets, neglected and uneducated ; the houses of the poor are miserable insanitary hovels ; and there are no adequate arrangements for the proper care of the sick among the poor. There are many kind-hearted and philanthropic workers who do what they can to feed the hungry, clothe the naked, and visit the sick and afflicted, but a Social Service League will be able to do more by the combined and organized efforts of volunteers, by starting night schools, by visiting the poor and sick, by removing abuses such as bad housing, ill-feeding and insufficient clothing.]

24. Write a letter to the editor of a newspaper, suggesting to the municipality that a particular piece of road is badly in need of repairs.

[**Hints.** Our municipality wants waking up ; and as private appeals to their office have had no effect, perhaps a little publicity will do something to arouse them to the bad condition of the roads in our town. For the last six months the main road that runs through the bazaar has been almost impassable. The surface is badly broken up by the heavy rains and on a dark night it is positively dangerous for motor cars and carriages to pass that way. The people, especially children, find themselves on rainy days falling into the pools and puddles on the road and their clothes get soiled. The shopkeepers also feel much inconvenience. The road is so full of pits and ruts that to walk over it at night is to run the risk of breaking one's shins. In writing to you I am voicing the feelings of the public. I hope the public will bring pressure to bear on those responsible, so that the road may be thoroughly repaired without any further delay.]

25. Send a short note to your cousin, furnishing him with some points on—" Who is more useful, a soldier or a teacher ?"

[**Hints.** A teacher is much more useful than a soldier. It is the teacher that moulds the destiny of a nation by moulding the character of its young men, for the young men of to-day will be the citizens of to-morrow. A soldier spreads destruction, bloodshed, and ruin everywhere. He believes in brute force and excites the animal passions in man, but a teacher spreads enlightenment, trains the mind, spreads culture and knowledge. His work is mental, moral and spiritual, and therefore, of a higher order than a soldier's. Germany, which believed in militarism, found in the Great War that militarism was not enough. Even fighting, if it is to be efficient, depends upon science and knowledge. Gases, aeroplanes, and torpedoes, are all the results of science. Scientific inventions and discoveries have rendered to the world a greater service than the greatest warriors who have achieved victories in the battlefield have done.]

Exercise 119. (*Miscellaneous*). *Write the following letters :—*

1. Write a letter to the editor of a newspaper about the various improvements you would like to have introduced in the villages you have visited.

2. Write a letter to the editor about the unemployment existing among the educated classes.

3. Write a letter to the editor of a newspaper, about the various improvements you would like to have introduced in the present system of University Education.

4. Write a letter applying for a post in the line in which you expect to qualify.

5. Write a letter to a friend, giving a short account of a (real or imaginary) railway accident, *or* shipwreck, *or* devastating flood.

6. Write a letter to a newspaper, on the evils of street-begging. (*P. U. Inter., 1933*)

7. Write a letter to your father, in reply to a letter from him asking what career you wish to follow when you leave college. (*P. U. Inter., 1933*)

8. Write a letter to a friend, who is discouraged by his failure in the examination. (*P. U. Inter., 1933*)

9. Write a letter to a friend, about some book you have been reading. (*P. U. Inter., 1933*)

10. Write a letter to an intimate friend, describing your examination. (*D. U. Inter., 1928*)

11. Wishing to sell your bicycle you inserted an advertisement in the paper and received a letter asking full particulars. Give your reply. (*D. U. Inter., 1928*)

12. Write a courteous letter to your neighbour asking him to keep his family quiet as one of the members of your family is seriously ill.

13. Write a letter to your friend, describing your favourite recreation or hobby.

14. Write a letter to your brother, giving him an account of a musical or a conjuring entertainment at which you were present.

15. Write a letter to your cousin, giving him a description of a dramatic performance you took part in.

16. Write a letter to a friend older than yourself, inviting him for a holiday tour to some of the places of historic interest.

17. Write an application to an official, asking for an appointment in his department, and giving your qualifications for the post.

18. Write a letter congratulating a friend on winning a prize in a Cross-Word Competition.

19. Write a letter, giving an account of some noted event about which you have read in a newspaper.

20. Write a letter to your friend, describing an amusing film you have seen.

Exercise 120. (*Miscellaneous*). *Write the following letters* :—

1. Write a letter to your friend, who has passed the Matriculation Examination, advising him whether he should or should not join the Arts College. (*P. U. Inter., 1937*)

2. In a letter to a cousin who is visiting your college for the first time, describe the approach to your college and the college building. (*P. U. Inter., 1934*)

3. In a letter to a friend describe the interior of the room in which you study, (or would like to study). (*P. U. Inter., 1934*)

4. Write a letter to a friend, describing your visit to a place of historical interest. (*P. U. Inter., 1932*)

5. Write a letter to your brother at school, suggesting to him that during the next vacation he should join your friends bent upon a treasure hunt in a lonely spot where a stolen treasure is buried under a tree planted over it, embracing the treasure with its roots. (*P. U. Inter., 1934*)

6. Write a letter to a Japanese Commercial House in Tokyo, explaining the present condition of the Indian market in general merchandise, and asking for their import agency. (*P. U. Inter., 1934*)

7. Write a letter to a friend whose name you have just seen in the list of successful candidates for the I. C. S. (*P. U. Inter., 1931*)

8. Write a short letter to your uncle, telling him that, after your examination is over, you will come and spend your holidays with him. (*P. U. Inter., 1930*)

9. Write an invitation to an 'At Home' and reply to the above accepting or declining the invitation. (*P. U. Inter., 1928*)

10. Write a letter of congratulations to a friend on his approaching marriage. (*D. U. Inter., 1925*)

11. Write a tactful letter to a friend who has obtained a third class in his M.A. when he was hoping to get a first class. (*D. U. Inter., 1926*)

12. Write a letter to a friend who suspects you of spreading false rumours about him, explaining and justifying yourself. (*D. U. Inter., 1925*)

13. Here is the body of a letter ; add to it (do not copy it out) the address of the writer, a suitable beginning and ending :—

"I have not had a letter from you for ages, and I have begun to wonder what could have happened to you. I shall not write more until I hear from you. Have you heard from any other of the old boys of our school ?" (*D. U. Inter., 1927*)

14. Write a letter to a business firm, in answer to their advertisement for a shorthand typist.

15. You have been fined for playing a gramophone in College Hostel contrary to rules. Write a letter to your sister, telling her about it and expressing your feelings on the subject.

16. Write a letter to the editor of a newspaper, suggesting to the public the desirability of having a Poor House or Rescue Home in your town.

17. Write a letter to the editor of a newspaper, suggesting to the public the necessity of having an Orphanage and a *Widows' Home* in your town.

18. Draft the following advertisements :—

(*i*) Seeking a cheap second-hand typewriter.

(*ii*) Offering for sale your motor car.

(*iii*) Announcing the loss of your bicycle and offering a substantial reward.

(*iv*) Announcing your College Concert.

(*v*) Announcing the lecture of an eminent politician to be held in your College Hall.

19. Write an application to the Principal of your College, asking for a concession in your College fees.

20. Write a letter to your friend, describing a picnic which you had with your friends.

Exercise 121. *(Miscellaneous). Write the following letters* :—

1. Write a letter to a friend older than yourself describing to him your first impressions on :

either

(*a*) going to a college other than your own ;

or,

(*b*) entering upon the study of a new subject ;

or,

(*c*) going to see a very dear relative after a long absence ;

or,

(*d*) visiting a city you have never seen before. (*P. U., Inter., 1935*)

2. Write a polite but firm refusal of an invitation to spend your holidays with friends in the country. They are aware that you have no previous engagements. (*P. U., Inter., 1935*)

3. Write a letter to your cousin of the circumstances under which you received the news of your partial failure in the last Intermediate examination, and what your feelings were on finding out that you could re-appear in English in September. (*P. U., Inter., Suppl. 1935*)

4. Write a letter to an intimate friend on *one* of the following subjects :

(*a*) "If not yourself, who would you be ?"

(*b*) "The Value of Tact." (*P. U., B. A. 1927*)

5. Write a letter to the editor of a newspaper complaining about the vulgarity of a film shown at a local cinema, pointing out the possible dangers of such films to immature minds, and suggesting what action is desirable. (*P. U., B. A. 1929*)

6. Imagine you have left home, for years perhaps. From the boat write a letter to your brother, speaking of the things you regret leaving. (*P. U., B. A. 1933*)

7. Write a letter to your tutor asking him for a testimonial, and describing the kind of post for which you are applying.

8. Write (*a*) an invitation, (*b*) an acceptance, and (*c*) a refusal of an invitation to an evening party.

9. Write in the third person (*a*) a formal invitation, (*b*) a formal acceptance to an *At Home* given by the Mayor.

10. Write a letter to a bookseller who has sent you by post a book other than that which you had ordered.

11. Write a letter to a friend inviting him to join you on a week's holiday. (State what you propose to do and how you will get to your destination.)

12. Write a letter to the Vice-Chancellor, inviting him to take part in an inter-collegiate debate. Also write the reply from the Vice-Chancellor, regretting his inability to do so, and giving a reason. (*P. U., B. A. 1935*)

13. Write a letter to the editor of a newspaper, calling attention to the insanitary state of the poorer quarters of the town.

14. Write a letter to the Deputy Commissioner of your town, asking for a passport to England.

15. Write a letter to your friend, suggesting him some books to read during the summer vacation.

16. Write to the Sub-Inspector of Police complaining against the misbehaviour of certain local *goondas* while you were out for a stroll on the Lower Mall last night.

17. Write a letter to a firm, saying that some article they have sent you has been damaged in transit. Write the firm's reply.

18. Write a letter to a friend describing some exciting incident you have seen.

19. Write a letter to your guardian, discussing with him the profession you wish to adopt in life.

20 Write a letter to your mother about your college theatrical performance in which you took part.

Exercise 122. (*Miscellaneous*). *Write the following letters* :—

1. Write an official letter to the Agent of the North Western Railway, claiming damages for a parcel lost in transit. (*P. U., B. A. Suppl., 1935*)

2. Write a letter to a friend who recently left your College, telling him what has happened since his departure. (*P. U. Inter, 1936*)

3. Write a letter to a friend, giving an account of your favourite story book or author.

4. Write a letter to a friend, describing your first flight in an aeroplane.

5. Write a letter to a friend, giving an account of a brave deed, real or imaginary, noticed by you in your street.

6. An uncle has sent you a present of a hundred-rupee note. Write a letter thanking him and telling him how you would like to spend the amount.

7. Write an application to the Hindu Relief Society, asking for a scholarship to enable you to prosecute your studies further.

8. Write a letter to your father or guardian (not more than one page in length), explaining what you wish to do ofter passing your degree examination. (*P. U., B. A. 1937*)

9. "Mr. and Mrs. Singh request the pleasure of Mr. and Mrs. Lall's Company at dinner on Saturday, the 16th of April, at 8 P. M."

Write a reply to the above invitation expressing your inability to accept it for some reason. (*P. U., B. A. 1936*)

10. Write a cheerful letter to a friend in hospital, telling him what interesting changes have taken place during his absence.

11. Write a letter to your elder brother giving him an account of an interesting debate that was recently held in your college.

12. Write a letter to the Traffic Superintendent, Commercial, N. W. Rly., Lahore, telling him that a parcel of mangoes that you sent was not dispatched in time through the negligence of the clerk in charge and that all the mangoes were spoilt. Lodge a claim, giving full particulars.

13. Write to the Traffic Superintendent, N. W. Rly., Lahore, for the concession you want to avail of for the college trip to Calcutta.

14. Write to the Postmaster about a money order which you have not received.

15. Write to the Postmaster advising him of a change of address during Christmas.

16. Write a letter to a friend on the horrors of modern scientific warfare.

17. Write a letter to the President of your Municipal Committee, drawing his attention to the necessity of a public park in your locality, and pointing out an available plot of land for the purpose.

18. Write a letter to the Station Master of a certain Railway Station, telling him you left your handbag in the train.

19. Write a letter to your friend, describing your interview with the Manager of a certain firm in connection with a vacancy for a Junior Clerk in his office.

20. Write a letter to a very intimate friend of yours, dwelling upon the weaknesses of his character. Write in such a way that the friend may not take offence.

CHAPTER XXV

NARRATIVE WRITING

444. What is a Narrative. A narrative is "an orderly, continuous account of the successive particulars of an event or transaction, or of a series of events." In simple language it may be defined as "an account of a sequence of events." In language simpler still, it is a "connected story." The art of narrative writing, therefore, is the art of telling a story.

Classification of Narratives.

445. A narrative may treat of any happening or a series of happenings, real or imaginary, and, therefore, narratives may be classified as—

(1) *Biography*, which narrates events as they actually happened in the life of a person.

(2) *History*, which narrates events as they actually happened in the life of a nation.

(3) *Realistic Fiction* (most Novels and Short Stories), narrating of events typical of life as it is.

(4) *Romantic Fiction* (Romances, fairly tales, fables, parables and allegories)—dealing with events which might be imagined to take place in a purely imaginary world.

Another way of Classification :—

(1) Narratives which give *information*: *e.g.*, autobiographies, biographies, histories, and books of travel and exploration.

(2) Narratives which give *amusement* and *entertainment*: *e.g.*, novels, short stories, romances, and fairy tales.

(3) Narratives which *teach a lesson* or *illustrate a point*: *e.g.*, "problem novels", allegories, fables, and parables.

Allegory. An allegory is a sustained metaphor in the form of a narrative, usually designed to illustrate some abstract or moral truth.

Examples: Bunyan's *Pilgrim's Progress*, Spenser's *Faerie Queene*, Swift's *Gulliver's Travels*.

Fable. A fable is a kind of parable—*a story in which birds and animals are made to act and talk as human beings* (as in Æsop's *Fables*, *Hitopdesha*), and which teaches some lesson of worldly wisdom.

Parable. A parable is "an earthly story with a heavenly meaning," *i.e.*, it is a tale told, not for its own sake, but for the sake of some lesson which is meant to teach a moral or spiritual truth.

Examples: The Jatakas (Buddhist scriptures); the Parable of the Foolish Virgins; the Parable of the Sower; the Parable of the Grain of Mustard Seed.

Narrative Writing an Art

446. Story-telling is an art. To tell even a simple story well requires some practice. An uneducated person generally tells a tale badly. He repeats himself too often, omits important items, which he drags in afterwards out of place, dwells too long on minor details, and fails to emphasize the leading points. To write a good story, you must first have the whole plot clear in your mind, and then you should try to arrange the main points in proper order. A writer has justly said, "Do not jump from point to point; let your narrative run smoothly on from incident to incident as each happened one after the other; describing things by the way, referring to this, and completely omitting that which is of no importance to the story. Do not describe anything, however pretty and attractive in itself, unless for its connection with your story."

Principles of Narrative Writing

447. The following general principles must be observed in narrative writing :—

(1) **Order.** In telling a story, the events should be related, as far as possible, in *the order of time in which they occurred*. In a biographical sketch, for example, first we should give an account of the person's birth and childhood; then dwell on his youth and education; then describe the chief events and achievements of his manhood; and lastly, write about his old age and death. In a story, the events should be described as they are supposed to have happened. This is called the principle of coherence; and if it is neglected, incoherence or confusion of thought will result.

(2) **Plot.** Life comes to an end without any definite conclusion, *i.e.*, a series of events in a person's life often lead to nothing. But such is not the case with a story. It must reach *a point, a conclusion, a definite and satisfying culmination* or *a climax*, *i.e.*, all the events of a story must lead up, logically and naturally, to a satisfactory conclusion. In other words, every story must have a *plot*—that is, a thought-out plan that will bring all the events to a *crisis* wherein will lie the whole *point* of telling the story.

So, before you begin to write your story, you must think out a proper conclusion, and plan out in your mind the chief events in such a way that they might lead up to the climax in a convincing manner.

(3) **Proportion.** In order that the story should be interesting, it is necessary that a proper proportion between the important and the less important points should be maintained. You must be careful to emphasize the important points, to pass over the minor points, to neglect all useless details. and to finish up in the most natural way. Do not hurry towards the end and abruptly finish your story because you have little time or space.

(4) **Personal Interest.** The actors or characters of the story must not be mere wooden figures. They must be made as distinct and alive as possible. Each character must have an individuality of his own, and behave as naturally as in real life. Great story writers create characters which 'live, breathe and move' like real human beings.

(5) **Environment or Setting.** In order to make the narrative clear and impressive, you have to introduce from time to time various descriptions—descriptions of the particular locality (town or country) where the events take place, the weather, the time of night or day, the personal appearance of the people in the tale, etc. Things which do not serve to develop the main plot but help to build up a suitable "atmosphere" are called the *setting* of a story.

Some Important Hints on Narrative Writing

448. Study catefully the following Hints :—

(1) Be sure that you have a clear idea of the plot of the story in your mind *before you begin to write.*

(2) Follow carefully the outline given, *i.e.*, do not omit any point, and keep to the order in which the points are given in the outline.

(3) Be careful to connect the points given in the outline as naturally as possible, so that the whole may read as a well-connected piece of good composition. Emphasize only the vital points and do not allow the minor ones to occupy an important place. Avoid exaggeration.

(4) See that the *beginning* and *end* of your story are natural. Do not start with a long introduction. You must plunge into the story straightway. Introduce your characters one by one and develop the story to its logical conclusion. Do not try to preach a sermon or draw a moral. In a well-constructed story everything will be obvious. There may be a little surprise at the end.

(5) When possible, introduce dialogue or conversation; but be careful to make it natural and interesting.

(6) If you are asked to supply a heading or title to the story, you may choose the main character, object or incident of the story, (*e.g.*, "Isabella," or "The Pot of Basil," or "An Event") or, a proverb or well-known quotation that suits the story (*e.g.*, "Love knows no Impediments").

(7) Lastly, your story should be brief, because the more you expand, the more will be the irrelevant details that you will have to introduce. Always write with a cool and steady mind and try to curb your imagination.

A Story Analysed

449. Study the following story and see how it has been constructed :—

THE CREDULOUS BRAHMIN

A pious Brahmin, it is written, made a vow that on a certain day he would sacrifice a sheep, and on the appointed morning he went forth to buy one. There lived in his neighbourhood three rogues who knew of his vow, and laid a scheme for profiting by it.

The first met him, and said, "O Brahmin, wilt thou buy a sheep? I have one fit for sacrifice." "It is for that very purpose," said the holy man, "that I came forth this day." Then the impostor opened a bag, and brought out of it an unclean beast, an ugly dog, lame and blind. Thereon the Brahmin cried out, "Wretch, who touchest things impure, and utterest things untrue, callest thou that cur a sheep?" "Truly", answered the other, "it is a sheep of the finest fleece and of the sweetest flesh. O Brahmin, it will be an offering most acceptable to the gods." "Friend," said the Brahmin, "either I or thou must be blind."

Just then one of the accomplices came up. "Praised be the gods," said the second rogue, " that I have been saved the trouble of going to

the market for a sheep ! I was on the look out for just such a sheep. For how much wilt thou sell it ?" When the Brahmin heard this, his mind wavered to and fro, like one swinging in the air at a holy festival. "Sir", said he to the new-comer ; "take heed what thou dost ; this is no sheep, but an unclean cur." "O Brahmin," said the new-comer, "thou art either drunk or mad !"

At this time the third confederate drew near. "Let us ask this man," said the Brahmin, "what the creature is, and I will stand by what he shall say." To this the others agreed ; and the Brahmin called out, "O stranger, what dost thou call this beast ?" "Surely, O Brahmin," said the knave, "it is a fine sheep." Then the Brahmin said, "Surely the gods have taken away my senses," and he asked pardon of him who carried the dog, and bought it for a measure of rice and a pot of ghee.

Taking it, he made offering to the gods, who, being wrath at this unclean sacrifice, smote him with a sore disease in all his joints.

—*Macaulay.*

Analysis of the Story. (1) The *Introduction* contains such particulars about the time, place, and actors, shortly and brightly expressed, as are necessary to place the subject clearly before the reader and to awaken his interest. We wonder, while reading the story, how the story will end. The author creates an element of suspense in the story ; the interest is maintained till the end.

(2) *Unity in the Story.* The paragraphs are linked naturally. We pass easily from one point to the other. Notice the use made of *The first*, *Just then*, *At this time*, *Taking it.*

(3) *Chioce of Words.* Impure, untrue, unclean—what is the force of the prefix ? *Finest* fleece, *sweetest* flesh, *most* acceptable—how is the comparison made ?

Rogue, impostor, knave ; accomplice, confederate ; certain day, appointed morning ; note variety of terms.

(4) *Suitable Construction.* Study the construction of sentences ; *e.g.*, "either I or them" ; " drunk or mad" ; " was on the look out for just such a sheep."

(5) *The Development.* The events are arranged as they occurred. Only those details have been described that are necessary to give life to the story. Every point helps the tale forward.

(6) *The Conclusion.* The conclusion is striking but natural. The events have been so described as to lead the story to a point of decided interest, and of surprise.

Specimens of Two Good Short Stories :—

450. Study the following two stories :—

1. The Tiger, the Brahman, and the Jackal

Once upon a time a tiger was caught in a trap. He tried in vain to get out through the bars, and roared and bit with rage and grief when he failed.

By chance a poor Brahmin came by. 'Let me out of this cage, O pious Brahmin !' cried the tiger.

'Nay, my friend,' replied the Brahmin mildly, 'you would probably eat me if I did.'

'Not at all,' swore the tiger with many oaths ; 'on the contrary, I should be for ever grateful, and serve you as a slave !'

Now when the tiger sobbed and sighed and wept and swore, the pious Brahmin's heart softened, and at last he consented to open the door of the cage. Out popped the tiger, and seizing the poor man, cried, 'What a fool you are ! What is to prevent my eating you now, for after being cooped up so long I feel terribly hungry !'

In vain the Brahmin pleaded for his life ; the most he could gain was a promise to abide by the decision of the first three things he chose to question as to the justice of the tiger's action.

So the Brahmin first asked a *pipal* tree what it thought of the matter, but the *pipal* tree replied coldly, 'What have you to complain about ? Don't I give shade and shelter to every one who passes by, and don't they in return tear down my branches to feed their cattle ? Don't whimper...be a man !'

Then the Brahmin, sad at heart, went farther afield till he saw a buffalo turning a well-wheel ; but he fared no better from it, for it answered, 'You are a fool to expect gratitude ! Look at me. While I gave milk they fed me on cotton-seed and oilcake, but now that I am dry they yoke me here, and give me refuse as fodder !'

The Brahmin, still more sad, asked the road to give him its opinion.

'My dear sir,' said the road, 'how foolish you are to expect anything else ! Here am I, useful to everybody, yet all, rich and poor, great and small trample on me as they go past, giving me nothing but the ashes of their pipes and the husks of their grain !'

On this the Brahmin turned back sorrowfully and on the way met a jackal, who called out, 'Why, what's the matter, Mr. Brahmin ? You look as miserable as a fish out of water !'

Then the Brahmin told him all that had occurred. 'How very confusing', said the jackal, when the recital was ended ; 'would you mind telling me over again ? for everything seems so mixed up !'

The Brahmin told it all over again, but the jackal shook his head in a distracted sort of way, and still could not understand.

'It's very odd', said he sadly, 'but it all seems to go in at one ear and out at the other ! I will go to the place where it all happened and then perhaps I shall be able to give a judgment.'

So they returned to the cage, by which the tiger was waiting for the Brahmin, and sharpening his teeth and claws.

'You've been away a long time!' growled the savage beast, 'but now let us begin our dinner.'

'*Our* dinner!' thought the wretched Brahmin, as his knees knocked together with fright; 'what a remarkably delicate way of putting it!'

'Give me five minutes, my lord!' he pleaded 'in order that I may explain matters to the jackal here, who is somewhat slow in his wits.'

The tiger consented, and the Brahmin began the whole story over again, not missing a single detail and spinning as long a yarn as possible.

'Oh, my poor brain! oh, my poor brain!' cried the jackal, wringing his paws. 'Let me see: how did it all begin? You were in the cage, and the tiger came walking by.........' 'Pooh!' interrupted the tiger, 'what a fool you are. I was in the cage.'

'Of course!' cried the jackal, pretending to tremble with fright; 'yes! I was in the cage...no, I wasn't...dear! dear! where are my wits? Let me see...the tiger was in the Brahmin, and the cage came walking by......no, that's not it either. Well, don't mind me, but begin your dinner, for I shall never understand!'

'Yes, you shall!' returned the tiger, in a rage at the jackal's stupidity; 'I'll *make* you understand! Look here......I am the tiger .....'

'Yes, my lord!'

'And that is the Brahmin......'

'Yes, my lord!'

'And that is the cage......'

'Yes, my lord!'

'And I was in the cage......do you understand?'

'Yes.. no...Please my lord......'

'Well?' cried the tiger, impatiently.

'Please, my lord!......how did you get in?'

'How, why, in the usual way, of course.'

'Oh dear me...my head is beginning to whirl again. Please don't be angry, my lord, but what is the usual way?'

At this the tiger lost patience, and, jumping into the cage, cried, 'This way! Now do you understand how it was?'

'Perfectly!' grinned the jackal, as he dexterously shut the door; 'and if you will permit me to say so, I think matters will remain as they were!' (*Adapted*).

2. The Barber and the Woodcutter

In the reign of the Caliph Haroun al-Raschid, of happy memory, there lived in the city of Baghdad, a celebrated barber of the name of Ali Sakal. He was famous for his steady hand and dexterity in his profession for he could shave a head and trim a beard and whiskers with his eyes blindfolded without once drawing blood. There was not a man of any fashion in Baghdad who did not employ him and such a run of business had he,

that at length he became proud and insolent and would scarcely touch a head whose master was not at least a *beg* or an *aga*.

Wood for fuel was always scarce in Baghdad and as his shop consumed a good deal the woodcutters brought their loads to him in preference to others, almost sure of meeting with a ready sale. It happened one day that a poor woodcutter, new to his profession and ignorant of the character of Ali Sakal, went to his shop and offered him for sale a load of wood which he had just brought on his ass from a considerable distance in the country. Ali immediately offered a price making use of these words, " For all the wood that is upon the ass." The woodcutter agreed, unloaded his beast, and asked for the money.

"You have not given me all the wood yet," said the barber ; "I must have the pack-saddle (which is chiefly made of wood) into the bargain ; that was our agreement."

" How " ! said the other in great amazement. " Who ever heard of such a bargain ? It is impossible. "

In the end, however, after many words and much altercation the overbearing barber, seized the packsaddle wood and all, and drove away the poor peasant in great distress. He immediately ran to the Cadi and stated his griefs. The Cadi was one of barber's customers and refused to hear the case. The woodcutter applied to a higher judge. He also patronized Ali Sakal and made light of the complaint. The poor man then appealed to the Mufti himself who having pondered over the question at length settled that it was too difficult a case for him to decide no provision being made for it in the Koran ; and therefore the man must put up with his loss.

The woodcutter was not disheartened, but forthwith got a scribe to write a petition to the Caliph himself which he duly presented on Friday, the day when he went in state to the mosque. The Caliph's punctuality in reading petitions was well known, and it was not long before the woodcutter was called to his presence. When he had approached the Caliph he knelt and kissed the ground and then placing his arms straight before him, his hands covered with the sleeves of his cloak, and his feet close together he awaited the decision of the case. "Friend," said the Caliph, "the barber has words on his side ; you have equity on yours. The law must be defined by words, and agreement must be made by words ; the law must have its course, or it is nothing; and agreements must be kept, or there would be no faith between man and man ; therefore the barber must keep all his wood ; but......" then calling the woodcutter close to him, the Caliph whispered something in his ear, which none but the woodcutter could hear, and then sent him away quite satisfied.

The woodcutter, having made his obeisance, returned to his ass, which was tied without, took it by the halter, and proceeded to his home. A few days later he applied to the barber as if nothing had happened between them requesting that he and a companion of his from the country might enjoy the dexterity of his hand ; and the price at which both operations were to be performed was settled. When the woodcutter's crown was properly shorn, Ali Sakal asked where his companion was. " He is standing without here," said the other, "and he shall come in presently." Accordingly he went out and returned, leading his ass

after him by the halter. "This is my companion," said he, "and you must shave him."

"Shave him!" exclaimed the barber in the greatest surprise; "it is enough that I have consented to demean myself by touching you, and do you insult me by asking me to do as much to your ass? Away with you!" and he forthwith drove them out of his shop.

The woodcutter immediately went to the Caliph, was admitted to his presence, and related his case. "'Tis well,' said the Commander of the Faithful. "Bring Ali Sakal and his razors to me this instant," he exclaimed to one of his officers: and in the course of ten minutes the barber stood before him.

"Why do you refuse to shave this man's companion?" said the Caliph to the barber. "Was not that your agreement?"

Ali, kissing the ground, answered. "'Tis true, O Caliph, that such was our agreement; but who ever made a companion of an ass before? or who ever thought of treating one like a true believer?"

"You may say right," said the Caliph; "but at the same time, who ever thought of insisting upon a pack-saddle being included in a load of wood? No, no, it is the woodcutter's turn now. To the ass immediately, or you know the consequences."

The barber was then obliged to prepare a great quantity of soap to lather the beast from head to foot, and to shave him in the presence of the Caliph and of the whole court, while he was jeered at and mocked by the taunts and laughter of all the by-standers. The poor woodcutter was then dismissed with an appropriate present of money, and Baghdad resounded with the story, and celebrated the justice of the Commander of the Faithful. (*From "Haji Baba."*)

I. COMPLETING A STORY FROM A BARE OUTLINE

451. Study the following specimens :—

1. The Old Woman and her Maids

Bare Outline

A good old woman—her habit to wake up her servants at the sound of the cock-crow—they kill the cock—she wakes them up at mid-night.

Complete Story

Once there lived a good old woman. It was her way to call up her servants every morning just at cock-crow. Now the old woman's servants were lazy and did not want to get up so soon. So they laid their heads together and killed the poor cock. "For," said they, "if it were not for the cock's noisy crowing, our mistress would not wake, and she could not wake us." But when the good woman's cock was gone, she would mistake the hour many a time, and call them up at mid-night. So the maids found to their bitter experience

that, instead of being better off through killing the cock, they were worse off than before.

2. "He is a Brick"

Bare Outline

An ambassador came to Sparta—was surprised to find no walls of defence—the king showed him ten thousand soldiers arranged in battle array—every man a brick.

Complete Story

Once upon a time an ambassador came to see the King of Sparta on some important state business. After the business was done, he was shown by the King over the capital. The ambassador knew that the King of Sparta was also really the ruler of the whole of Greece, and he looked to see massive walls rearing aloft their embattled towers for the defence of the capital ; but he found nothing of the kind. He marvelled much at this, and spoke of it to the King. "Sire", he said, "I have visited most of these principal towns, and this capital too, and I find no walls reared for defence. Why is this ?" "Indeed, Sir Ambassador," replied the King, "thou canst not have looked the walls of Sparta." On the following morning the King led his guest out upon the plains, where his army was drawn up in battle array. "Do you see the walls ?" said he to the Ambassador. "No sir," replied the Ambassador, "I see no walls except your army." Pointing proudly to the serried host, the King said : "These, sir, thou beholdest the walls of Sparta—ten thousand men, and *every man a brick*!"

[*Note.*—This is the origin of this classical slang. Many people use this phrase, but very few know its origin. It is a fine thing to say of a man that *he is a brick*. The word so used, if not twisted from its original meaning, implies all that is brave, patriotic and loyal.]

Exercise 123. *Develop the following stories from the bare outlines given below* :—

1. The moon asked her mother to prepare a cloak for her—the cloak far too small—made it again after a few days—the cloak far too large—the reason why. Moral.

2. A young man applies for a post—is told "no vacancy",—goes out disappointed—at the door notices a pin—picks it up—is engaged.

3. A clerk comes late to office—tells the Manager that his watch is slow—the Manager replies "Either you must get a new watch or I must have a new clerk."

4. Boys playing by the river side—a boy slips into the river—boys helpless—none of them knows how to swim—a villager rescues the boy.

5. A bell tied to a sunken rock to warn mariners—a sea rover cuts off the bell—some time after the pirate's ship strikes against the rock and is wrecked—the moral.

6. A little girl playing with matches—her dress catches fire—her brother sees the danger—he picks up a blanket—wraps it tightly round her—the flames are smothered—the life of the girl saved—presence of mind.

7. Two boys—rowing boat—strong wind blowing—out to sea—cannot row back—helpless—lose hope—a ship—wave coat—rescued—parent's joy.

8. Two friends in a ship-wreck—both cling to a spar—spar can support only one—one married—the other a bachelor—the bachelor lets go—drowned—the other saved—supports friend's mother.

9. A traveller in a desert—extreme thirst and hunger—finds a bag of pearls—disappointment.

10. A miser—cash-box full of gold coins—goes out—window open—monkey gets in—throws out the coins—crowd—miser's return—surprised—angry—"served right."

11. A lovely mango garden—naughty boy—temptation—feasts—owner—fright—flight—hot pursuit—a cottager on the way—request—hid in hut—owner on the scene—enquiry—cottager's "no" with finger towards hut—boy notices—owner does not and leaves—boy walks off without thanking—cottager's reproach—sharp reply.

12. Motor-car standing on the top of hill—small boy comes to it—climbs in—pulls handle—car starts down hill—boy cries—people shout.

13. Wolf drinking at stream—hungry—sees lamb drinking below—says to the lamb, "You are making the water muddy"—kills it.

14. English sailor—had been a prisoner of war—is released—goes to the bridge one day—sees a bird-seller—buys all the birds—sets them free—Why ?

15. Clear pool—stag drinking—admires his horns—despises his weak and ugly legs—hunter and hounds—stag flees—horns caught in tree—stag pulled out by the hounds—his dying thoughts.

II. COMPLETING A STORY FROM A FULL OUTLINE

3. Honesty is the Best Policy

Full Outline

A poor wood-cutter was crossing a bridge in the evening—his axe fell into water—began to weep—the god Mercury appeared—asked why he wept—came with a golden axe—the wood-cutter refused to take it—came again with a silver axe—again the wood-cutter did not accept it—once more came with an iron axe—now the wood-cutter gladly accepted it—another wood-cutter heard the story—threw his axe intentionally into the river—the river god came with a gold axe—this yours ?—Oh, yes Sir,—thank you—about to take it—river god disappeared.

Complete Story

A poor wood-cutter was returning after his hard day's work in the forest one evening, when, as he was crossing the bridge,

his iron axe fell into the water and sank to the bottom of the deep rapid stream. As he was extremely poor and used to earn his livelihood by felling trees with his axe, he stood wondering how he would be able to earn his living without his axe and in his helplessness began to weep. Moved by his tears, the god Mercury came to him, and asked him why he wept. Upon hearing his story, Mercury said that he would restore the axe to him. Mercury vanished, and, appearing the next moment with a fine golden axe, asked the wood-cutter, "Is this yours?" The honest wood-cutter said, "No. It's not mine. How can a poor wood-cutter like me possess a golden axe!" The god asked him to take it, but he would not. He again took a plunge into the water and this time appeared with a beautiful silver axe. But the honest wood-cutter did not take it even though the god asked him, again and again, to accept it. For the third time, he disappeared and returned with an iron axe—the very axe which the wood-cutter had dropped into the river. The wood-cutter now cried out with joy, "Yes, this is mine, this is mine." Mercury was so much impressed by the honesty of the wood-cutter that he gave him the golden and silver axes also besides his own iron one.

An idle neighbour, seeing the man return with a golden axe of such value as to make him rich for life, listened to his story, and then went to the same spot where Mercury had appeared, and flung his own axe into the water. He then sat down and began to weep. To him too Mercury appeared and said, "Why do you cry?" "Alas!" replied the liar, "as I was crossing this bridge, my golden axe slipped from my hand and fell into the water. I am too poor to buy another and shall starve to death." The river god disappeared and returned with a golden axe. "Is this yours?" said he to the liar. "Oh, yes sir. Thank you very much," said the greedy wood-cutter. But just as he was about to take it, the river-god disappeared leaving the man to weep over the loss of his axe. He now realized by his bitter experience that honesty is the best policy.

4. The Hare and the Tortoise

Outline

The hare laughed at the slow-moving tortoise—the tortoise not at all ashamed of his slow pace—retorted that he could beat the hare in a mile race—the hare accepted—the hare got away in lightning leaps—the tortoise went slowly after him—the hare went to sleep—the tortoise went on and

on—first reached the winning post—the hare was beaten in the race—Moral.

Complete Story

Once a hare, who was very proud of his speed as a runner, laughed at a tortoise who crept slowly on the ground. "You slow old snail," said the hare, "why don't you hurry up?" "I may be slow," said the tortoise, "but I can beat you in a race." "Ha! ha!" laughed the hare. "Old tortoise will beat me in a race, ha! ha!" "Yes," said the tortoise, "I shall beat you." "If it were not too silly for a hare to race with a tortoise I would soon show you," said the hare. "You are afraid," said the tortoise. "Very well," said the hare, "we will have a race."

They decided to run for a mile to a certain tree which served as the winning post. The crow started them. "One, two, three—Go!"

Off went the hare in quick, majestic leaps, while the tortoise plodded along, never stopping, never looking back. Soon the swift hare outran the tortoise to such a length that he made a jest of the matter. Sure of winning the race, the hare said to himself, "I have left the tortoise far behind me. Let me take a nap in the cool grass. Where is the hurry?" So the hare went to sleep. But the tortoise went on and on. He was very slow but he kept pushing on till he reached the sleeping hare. He did not wake his rival up but kept on plodding slowly and steadily. Just as he reached the winning post the hare woke up and continued the race. "I must run now," he said, "or the tortoise will win." He took a few grand leaps and was soon at the post. But he was ashamed to find the tortoise already there. Had he not been beaten by the tortoise at whose slow pace he had laughed?

Moral. Slow and steady wins the race.

Exercise 124. *Construct readable stories from the outlines given below:—*

1. Thieves stole a heap of cotton—no trace found—a man tells the merchant: "Give a feast; I will catch the thieves"—feast given—a large number of men invited—in the middle of the feast—the man shouts "see cotton sticking to the beards of thieves"—guilty men put their hands to their beards—were thus caught in a trap.

2. Frederick the Great very strict with the soldiers—was stopped one day by a soldier—presented a petition for reward, saying, "Sire! one word"— would be hanged if he spoke two—"Sign!" said the soldier—the King very favourably impressed—granted the boon he craved for.

3. A gentleman advertised for a boy—selected one who possessed no recommendation—his friend asked him why he had selected him—replied that the boy was careful, kind, thoughtful, polite, courteous, orderly, patient, neat and tidy—these were his letters of recommendation.

4. The manager of a firm advertised for a night watchman—found something wrong with each applicant—there was one Roberts patiently waiting for his turn—nothing wrong with his appearance—questioned about his health—said that he suffered from one disease—sleeplessness—the manager pleased—appointed him.

5. A prince defeated in battle—takes to flight—pursuers—out-distances them—night falls—hides in a cave—the spiders weave web over the opening of the cave—seeing the web, they pass on—escape of the prince.

6. Radha, a rich man's little daughter—Govind, a poor man's son—the children play together—the girl falls into a pond—saved by Govind at great risk—the girl's father very grateful—sends Govind to school and college—a graduate—made partner in father's business—marries Radha.

7. A young man—prisoner of war before the chief of a wild tribe—brave but very sad—his mother dying—allowed to go on a promise to return—returns—rises in the service of the chief—marries his only daughter—succeeds him.

8. A merchant riding home from a fair—a large sum of money with him—reaches a vast forest—sudden downpour of rain—his grumbling—blames God—goes a few furlongs—meets an armed highway-man—the robber tries to shoot—but fails—powder damp—the gun would not fire—the merchant escapes. [Title of the Story—" Good out of Evil."]

9. A traveller with two horses——one with a long tail and the other with a short one——stays at a dharamsala——is charged four annas more for the former horse than for the latter——asks why——reply : the long-tailed horse can use its tail to brush off the flies while eating, while the short-tailed horse its head only, hence the latter eats less.

10. A poor man attacked by five dacoits—the latter thought he had money——the former defended himself desperately——was at last over-powered——had only one rupee on his person——the leader of the dacoits surprised——his remark : " If he fought like this for one rupee, he would have killed the five of us for a five-rupee note."

11. A stormy night—a traveller reaches a *dharmsala*—finds the door locked—knocks at it—the keeper says he has no key—asks if the traveller has a silver one—admits him when he pushes a rupee under the door—is requested by the traveller to bring in his box—goes out for it—the door is shut upon him—knocks for admission—the traveller replies he has lost the key and asks if he has a silver one—the keeper not admitted until he pushed a rupee under the door.

12. A nobleman holding a feast—many guests present—a fisherman comes with a fine fish—the porter does not allow him to go inside—demands half the price as his *bakhshish*—the fisherman agrees—now presents himself before the nobleman—asks one hundred lashes as its price—the nobleman thinks it a merry jest—but agrees at last—the fisherman quietly receives fifty lashes—then stops—says, he has a partner

to whom he promised half the price—Who is he?—the nobleman's porter—"Why?"—the porter had refused to let him in if he did not agree to share the price—the porter brought in and given the other fifty lashes—the guests enjoy the fun—the fisherman at last rewarded.

13. An old lady becomes blind- -calls in a dotcor—he demands a large fee for the cure—agrees to pay if cured—doctor calls daily—bandages the lady's eyes for nearly a month—the dishonest doctor takes away some of her furniture and goods every day—at last cures her—demands his fee—lady refuses to pay—says that she is not perfectly cured—doctor files a suit against her—judge asks the lady why she will not pay—she says her sight is not restored—she says she cannot see all her furniture—either she is blind or her furniture has been removed—the judge dismisses the suit—*Moral.*

14. A certain king disappointed—failed in his object not only once but many times—lay in a mood of utter hopelessness and despondency—his eyes fell on a spider—it was attempting to reach the ceiling—failed again and again—could not reach the ceiling—failed nine times— it did not give up in despair—tried once more— the tenth attempt was crowned with success—the king took a lesson from the spider—determined to try once more—was sucessful in his mission—got back his lost territory—was an absolute monarch again.

15. A king distressed—his people lazy—wanted to teach them a lesson—had a big stone put in the middle of the road one night—the merchants passed that way without removing it—an officer driving in his carriage did the same—a police official went round it—a young commander-in-chief came riding on his horse and did the same—all cursed the government for not removing the stone—the stone lay there for a fortnight—none tried to remove it—then the king had the stone removed—under it was an iron box, marked "*For the man who removes the stone*—" the box contained a purse full of gold—the people were ashamed of their idle habits.

III. COMPLETING A STORY FROM AN INCOMPLETE OUTLINE

452. Study the following specimens :—

5. The King and the Jester

Incomplete Outline

A jester, a great favourite with a king, had great liberty. One day, however, he gave mortal offence to the king. Condemned to death, the jester pleaded for his life. The king allowed him to choose the kind of death he would prefer......

Complete Story

Once upon a time there lived a king who had a favourite jester in his court. The jester was an amusing fellow and the king allowed him a great deal of liberty taking all his pranks and impertinent sayings as prime jokes. The jester, finding himself such a royal favourite, became a general nuisance and

did not spare even the lords and nobles of the court. He played practical jokes on them and did not show any respect even to the greatest officials. But none of the courtiers dared complain against him, because the king was so fond of him. They pocketed in silence all sorts of insults at his hands. This encouraged the jester all the more and he now began to take greater and greater liberties with everybody. One day, however, the jester went too far, and in some way grossly offended the king himself, who was so furiously angry that he condemned him to death. The jester fell on his knees, and pleaded for his life. But the king refused to alter the sentence; at last he so far yielded as to grant the jester the privilege of choosing how he should prefer to die. "I leave to thee the mode of dying," said the king. The clever jester at once turned the occasion to his advantage, and saved his life by saying, "I choose, your Majesty, to die *of old age*."

6. A Donkey and his Master

Incomplete Outline

A donkey carrying a load of salt. Fell by chance into a stream. Salt dissolved in water. Donkey relieved of the burden. Next day the donkey crossed stream with another load of salt. Deliberately threw himself into the stream. The master wanted to cure the donkey of the trick......

Complete Story

Once upon a time there lived a merchant who owned a donkey. He was in the habit of cruelly overloading the poor beast. The only reward the faithful and useful animal received for its patient labour was overwork, starvation and blows. One day the man loaded the ass with heavy bags of salt so mercilessly that the poor creature's back and legs bent beneath the burden. Trying its best to carry the heavy load, the ass crawled along but its pace was not rapid enough to satisfy its cruel master. As it was crossing a narrow bridge, it fell into the water. The salt quickly melted away and left the donkey with a much lighter load. The poor merchant felt the loss very much. He took great care the next time, but now the donkey intentionally slipped over when crossing the bridge. The master was furiously angry at this trick of the donkey and resolved to teach him a lesson. The following day he loaded it with sponges. The load this time was very light but still the donkey managed to slip again while crossing the bridge. The load became heavier; and the master rained blows upon it with his stick.

Thus the donkey learnt by its sad experience the lesson that it should not try to cheat its master.

7. Three Friends. (*P. U. 1934*)

Incomplete Outline

Three young men, hearing that Death was the only foe of youth, set forth to seek him out and slay him. By the way they met an old man who was Death himself in disguise. He directed them to a forest where they might find their enemy. There they found a great treasure............ ....In the end they died by each other's hands. (*P. U. 1934*)

Complete Story

Once upon a time there lived three young men in a certain town of Hindustan. They believed themselves to be very good friends, staunch and loyal. They were so powerful that they could catch growling lions and wolves and tear them to pieces. All the people of the neighbouring villages were mortally afraid of them. The three young men were proud of their strength, and the fame of their exploits extended far and wide. Some one told them that they would live a thousand years and attain immortality if they killed Death, who was the only foe of youth. Upon learning this, armed with swords and daggers like the Knight in Poe, they went in search of their fatal El Dorado. They had hardly gone a few miles when on the roadside they met an old man with a long flowing beard and a necklace of short blades round his neck. He carried in his emaciated hands the pail of mortality. Who was this grey-haired man with the burden of years on his head ? He was no other than Death himself in disguise. The old man politely asked them whither they were going. When he learnt their object he directed these young men to a forest and told them that, under a big banyan tree whose boughs touched the very ground, they would find a marble fountain from which flowed the waters of mortality, and that, if they dug below the fountain, they would find a fair child, Death, hidden underneath. They went on their way in high spirits. An hour's journey brought them to their destination. They began to dig furiously. After six hours' hard digging, what did they discover ? They found a great treasure of precious jewels lying before them. Each of them wanted to possess the whole treasure himself.

By this time they were absolutely exhausted by hard digging and felt hungry. They sent one of their company to buy food. After buying the food, he put poison into it, so that his companions might die after eating the bread. In his

absence, the other two who were not fair-minded plotted to murder him on his return by cutting his head off. When he arrived with the food, they murdered him with swords. The other two now began to eat the bread and died of the poisoned stuff. Thus they met Death through their own evil devices to get rid of one another.

Moral.—Avarice is a great sin and brings death in its train.

Exercise. 125. *Expand the following into readable stories, adding suitable details where necessary :—*

1. (*a*) Three artists contest for a prize.

(*b*) One paints flowers, another fruit, and the third a curtain.

(*c*) A bee settles on the flowers, an ox tries to eat the fruit, and the judge tries to lift the curtain.

(*d*) The third wins the prize because while the first two had deceived only an animal and an insect respectively, he had deceived a human being.

2. A learned lawyer once made a very clever defence of a man who was accused of murder. The murderer was acquitted. The pleader said to him, " Were you really guilty or not ?" The man replied "Until I heard your defence I thought I was guilty but now I really do not see how I could have been."

3. A certain king announced a prize of a bag of gold for the man who could tell the biggest lie. Hundreds of people vied with one another in lying. Only the court fool remained. He began, " O king ! You are lazy, worthless, corrupt and a vicious wretch.........But before he could say more, the king shouted, "Give this marvel of lying the bag of gold."

4. A stag, drinking water at a pool, saw his reflection in it ; he much admired his fine horns, but expressed disappointment that he had such slender, weak-looking legs. Suddenly a lion appeared. The stag fled over the plain and his legs carried him far ahead of the lion. Then he entered a wood where his antlers caught in the branches and held him fast until the lion came up. (*P. U. Inter., 1934*)

5. There was once a boy who, when asked to name a present he would like to have on his birthday, said that he should be allowed to do exactly as he pleased on that one day, without any fear of reproach or punishment. The parents fondly agreed. He stayed away from school and lost his place in class ; ate so much sugar at breakfast that he was sick ; climbed a tree after a bird's nest and fell and hurt himself very severely......and finally ate so much of unripe fruit that he was taken ill. Next day he begged his parents never again to give him permission to do as he liked.

6. There is a story of a Greek sculptor who made a statue of a very beautiful woman. He had formed this statue of such beauty that he fell in love with it. But he could not marry a marble statue. So he remained sad and gloomy. The Goddess Aphrodite took pity upon him. She turned the statue into a living woman, and then the sculptor married her.

7. Punch was a great favourite with a certain powerful king. But he committed a serious offence against the state, and was cast into prison.

The king, very sorry for his friend, visited him in prison. "Punch," said he, "I am much concerned about you, and would gladly save your life. But that may not be. One favour, however, I can grant you. You may choose the kind of death by which you will die." "Most merciful prince," said Punch, "then I will choose to die of old age." Though this was not the king's intention, he kept his word; and Punch is living yet, as everyone knows.

8. A little boy was crying bitterly. I went up to him and asked what the matter was with him. He replied that he had lost two pence that his mother had given him to buy some milk and he was afraid to go home. I told him not to cry and gave him four halfpennies. He stopped crying and smiled, but all at once became sad again. When I asked him what had made him sad again, he said with a sigh: "Ah, sir, I was thinking that if I had not lost twopence, I should now have four pence."

9. Tom notices a bottle in his mother's bedroom. Thinks the bottle is full of sweet syrup. While his mother is out, he goes into the bed room, climbs on a chair, and takes down the bottle. He tastes the contents. The bottle has medicine in it.

10. A vain milkmaid going to market with a pot of milk on her head. Thinks of buying all sorts of luxuries. Dreams of becoming rich, and refusing offers of marriage. Tosses her head in pride. The pot of milk falls down. All her dreams fly away.

11. An old farmer lay dying. He was distressed to find his sons lazy. Wanted to leave behind useful sons. Told his sons that they would find all his wealth buried in the fields. When he was dead, the sons began to dig, but they found no treasure. Sowed the seed.

12. An astrologer told a certain king that he would die very soon. The king became very sad. His Prime Minister asked the astrologer when he would die? The astrologer, scenting danger to himself, replied, "I shall die exactly three days before the king."

13. A donkey carrying a load of salt. Fell by chance into a stream Salt dissolved in water. Left the donkey with a lighter load. Next day the donkey crossed the stream with another load of salt. Intentionally slipped into the stream. To cure the donkey of this trick, his master loaded it with sponges next time.

14. A poor but contented cobbler. Used to sing at his work. His rich neighbour took pity upon him. Gave him a thousand rupees to keep. The cobbler buried the silver under the ground; but alas! from that day his happiness was gone.

15. A king once besieged a city. Sent a message to the women that they were allowed to carry their most valuable property with them. The king was suprised when next morning they were seen carrying away their husbands on their backs.

IV. COMPLETING AN UNFINISHED STORY

453. Study the following stories :—

8. The Missing Nail.

Unfinished Story

A farmer rode to a fair to sell his sheep. He got good prices for them, and his money-bags were full of gold and silver. As he had a long ride

before him to get home, he went to the inn and called for his horse. The stable-man brought it out and said :

"There is a nail out of this shoe, you had better wait and have it put in."

"No, no," cried the farmer, "I can't wait a minute. One nail does not matter."

So he got on the horse, put the bags of gold upon it and galloped out of the town. After some hours' hard riding, he stooped at an inn, when—

To complete the Story :

—he found his horse had lost a shoe. The stable-boy said:

"Sir, you had better let me take your horse to the blacksmith to have a shoe put on."

"No" said the farmer, "It does not matter much, I am already late, and if I wait I will get still more late. I have only a few miles to go, and my horse can take me so far without a shoe."

He got on his horse again, and rode on. But after a few miles the horse began to limp, and soon it went quite lame. The farmer found that it was impossible for the horse to bear his heavy burden. So the farmer had to get down and lead it. He had to cover many a mile. He walked in haste, but this only increased the trouble of the horse. At last night came on, and he was still a good way from home.

He was obliged to take rest under a big banyan tree. Suddenly three robbers jumped out of the bushes and covered him with their pistols. He was quite helpless. They soon robbed him of his money-bags, and left him, bruised and weary and sad, lamenting over his foolish mistake.

"Alas!" he said, "for want of a horse-shoe nail I have lost all my money."

9. The Finest Dream

Unfinished Story

Three men set out on a pligrimage. At night they stopped at a lonely wayside inn and had a hearty meal. Before going to bed they called in the landlord, and said, "Please wake us up early in the morning ; we have a long way to go." "And please have breakfast ready," said one. To this the host replied, "Alas! you have eaten everything in the house with the exception of a single loaf. They said at first that they would divide the loaf, and make the best of it. But suddenly the youngest

said, "No! by this means none of us will get a decent meal. Let us decide that the loaf shall be given in the morning to the one who dreams the finest dream." He had little doubt that whatever the others might dream, he could easily invent something far more wonderful. His friends agreed, and they all went to bed.—

To complete the Story:

The youngest could not sleep at all and spent the whole night in spinning some very fine yarn, so that the next morning he might win the loaf. He kept on turning sides. At last he succeeded in inventing, as he believed, a very fine story. The other two slept soundly without wondering to whom the loaf was to go.

In the morning the youngest said to the next older than himself, "Relate your dream." Whereupon he described that he travelled into unknown regions and was crowned a king and came into possession of fabulous wealth. Upon hearing this the youngest one laughed, and told him that he saw in his dream a beautiful damsel playing upon a musical instrument, fell in love with her—'a fairy from a far-off countree,'—was shown wonderful palaces and gardens of supernatural beauty, and at last was given a rod that could by mere touch turn everything to gold.

Turning to the eldest he then said, "And pray what was *your* dream?" Said the eldest, "I didn't dream of any such strange things as you have dreamt. I dreamt that I rose and ate the loaf." "Yours is a *true* dream and quite the finest of the three. You take the loaf," burst out both the others.

10. The Clever Lawyer.

Unfinished Story

Paul was a very clever lawyer. But he was a little unscrupulous. Once there came to him a client, Nand Singh Zamindar. He had been sued for ten thousand rupees which he had taken on loan. After the lawyer had heard his story, he said to his client, "The case is clear. I see no way out of the difficulty except one." "What is that?" asked Nand Singh. "When you appear before the judge look stupid and pretend to be 'mad.' If you are asked a question you should not understand it, and in answer only say, 'Baa!' Can you do this? " Most successfully," said the Zamindar who was cleverer than the lawyer............

To complete the Story:

The next morning he appeared in the court before the judge. The judge asked him why he had not paid the money which he had taken on loan. He put him several other

questions. But Nand Singh put on a look of great stupidity, and when questioned only replied by bleating "Baa!" like a goat. "The man is mad," said the judge, "and the plaintiff was wrong to lend money to a mad man and must lose his case."

Shortly afterwards the clever lawyer came to the house of Nand Singh and said, "Please pay my bill. I saved you ten thousand rupees by my cleverness and you must pay me at least one thousand as my share." But the man again put on a look of great stupidity and only replied by bleating like a goat as he had done in the court room. As he was soon after put into a lunatic asylum neither of these clever men gained much.

Exercise 126. *Continue the following stories in the best way you can :—*

1. Once upon a time there was a boy who was ever getting into trouble. Every day some one said to him, "You are a naughty boy." At home, his father scolded him, his mother scolded him, and his sisters and brothers wondered what could be the matter with him............

2. King John was very angry with the Abbot of Canterbury whose style of living was like that of a king. One day he paid him a visit and said, "You must die unless you answer my three questions : *First*, how much the king is worth with the crown on his head ; *Second*, how long it will take a man to ride round the world ; *Third*, what I am thinking." The Abbot was allowed three weeks to find the answers............

3. Midas, King of Phrygia, was a great miser. He loved nothing above gold. The one passion of his life was to hoard as much gold as he could. But the more he got, the more he wanted. So he was always discontented and unhappy. The God Mercury pitying his miserable condition, appeared to him and asked him what he wanted. "Nothing", said Midas, "but that you should grant my one wish." "What is that ?" asked Mercury. "I wish you should bestow upon me the power of turning everything I touch into gold." Mercury laughed, and said, "Your wish is granted. When you get up to-morrow morning, you shall have the 'golden touch'."............

4. Once upon a time a rich man died, leaving his young daughter to the care of the king of the country. She grew up to be brave, beautiful and clever. On a suspicion of her having informed his enemies against him, the king sent her into exile. She put on male attire and......

5. Not far from my father's house lived a poor woman in a cottage by the side of the road ; she was a widow and had five children, two boys and three girls. One of the boys was old enough to work in the fields ; the other went daily to school. The girls were all quite small and one of them was not keeping good health. Thus the mother had great difficulty in supporting her family ; yet she always worked with patience and good humour............

6. A man may do very well with a very little knowledge, and scarce be found out. In mixed company, everybody is much more ready to

produce his own, than to call for a display of your acquisitions. But in a *tête-à-tête* there is no shuffling. The truth will out. There is nothing which I dread so much, as being left alone for a quarter of an hour with a sensible, well-informed man, who does not know me. I lately got into a dilemma of the sort......

7. Dionysius, King of Syracuse, in Sicily, mas a great tyrant. His enemies tried several times to assassinate him. Damocles was one of his courtiers. He always flattered the King, saying, "How grand it must be to be a great king like you ! " One day Dionysius said to him, "You shall be king for one day, as you so earnestly desire to be."........

8. One day, four boys agreed to spend the day on the river and enjoy rowing. So they went to the river, and got into a boat. Only one of them knew a little about rowing, but they all thought they could manage a boat very easily. For some time all went well with them. They were merry and began to lark in the boat. Suddenly.........

9. A poor Arab was travelling in a desert. He was hot and thirsty, but no water could be had in the desert. He wandered far in search of water. At last he came upon a spring of water near a grove of palm trees. "How sweet this water is !" said the Arab to himself, as he drank it to quench his thirst." "I will take some of it in a bottle and present it to the Caliph." So he filled his leather bottle and set off. It was a long journey, but at last he reached the town where the Caliph was. When he came before the Caliph, he presented his bottle. The Caliph opened the bottle.........

10. Once there lived a poor fisherman. He went every day before daybreak to fish, and each day he threw his net four times and no more. One morning it so happened that he was disappointed in his first three attempts. When he threw his net for the fourth time, he caught a copper vase sealed at the top. He took it home and thinking, that it contained something precious, removed its cap with great difficulty. He turned it upside down ; but nothing came out of it. He put it in front of him and gazed at it. Soon a thick smoke came out. It gathered together and became a thick mass out of which appeared a Jinn. The latter threatened to kill the fisherman. The fisherman asked the Jinn to tell his history. He said.........

11. Six blind men were sitting by the roadside, and hearing some one say : "An elephant is coming down the street," they said to the bystanders, "Please let us feel what it is like with our hands, for, of course, we can never see it." When the elephant stopped by them, the first blind man, catching hold of its trunk, exclaimed : "It is like a snake !" The next, catching it by the ear, said to the first : "Don't you think it is more like a fan ?" The third was only able to reach the animal's legs, and exclaimed angrily.........

12. When Columbus returned from America, he was much honoured by the king and queen of Spain. He was entertained at many banquets. Naturally, he excited the envy of many people who thought that the honour Columbus received was due to them. One day, when the great explorer was at a dinner in company with some nobles, the latter began to disparage his achievement. "What Columbus did everybody can do. We do not see why there should be so much fuss about it. Anybody can sail across the ocean. It is the simplest thing in the world," said

the conceited men. Columbus made no answer, but, taking an egg from a dish, said to the company, " Who among you, gentlemen, can make this egg stand on end ? One by one those at the table tried the experiment, but.........

13. Once a jackal, while prowling about a village, fell into a dyer's vat. When he came out of it he was distressed to find that his colour was changed. He was blue—blue as the sky above him. The beasts of the forest, seeing the blue jackal, turned and fled. Then the blue jackal lifted up his voice and called after them. He said that he had an important thing to impart to them. So when they assembled he said," Last evening, as I was wandering in this forest, I met the goddess of the place, who appointed me to be king of all the beasts in her dominions and gave me this sky-blue coat as a sign." The jackals believed his words and obeyed his commands. But after some time the king became proud and haughty. The jackals consulted together how they might overthrow their haughty king. Some proposed one plan, and others another. At last a certain wise old jackal who had, up to this time, kept quiet, stood up and spoke as follows.........

14. Once a cap merchant was travelling in a jungle. As it was noon, he placed his bundle of red caps on the ground and fell asleep under a shady banyan tree. The monkeys stole down the tree and carried away all his caps while the merchant was asleep. When he woke up from his sleep, he was greatly distressed to find that all his caps had been taken away by mischievous monkeys. The poor man sat there in a sad mood reflecting upon the loss he had suffered. At last in despair he threw away his own cap to the monkeys, "Take this also...

15. A beautiful prince wandered far from home in search of the deer. Dusk fell all round him. He was extremely hungry. He reached a cottage where he found a beautiful maiden. She gave him food and water. The prince's hunger and fatigue were removed. He fell in love with her.........

16. Once there lived two poor ragged and hungry boys. They met a gentleman who engaged them to carry his two trunks home. When they arrived at his house he gave them each what he thought to be an anna piece. But in the darkness he had given them each a rupee, and did not discover his mistake that night. The boys too did not discover the mistake till they went to the shop nearby to buy food for the night. The first one said, " Look ! the silly old man has given me a rupee instead of an anna. I will have a good time of it till it is spent." But the other said.........

17. Several elephants used to pass every day through the main street of an Indian city on their way to drink at the river. One of them made friends with a tailor, who used to sit at the open window of his shop stitching away. When the elephant passed, the tailor would give his favourite a cake, a sweetmeat, or some fruit. But one day a customer had made the tailor very angry by finding fault with his work. As the tailor sat in a bad temper, the elephant passed that way. When he put his trunk in at the window, expecting some dainty as usual, he received a painful prick from the tailor's sharp needle. The elephant, crying with pain, ran down the street.........

18. One day when John and I had been out on some business of our master's and were returning gently on a long, straight road, at some

distance we saw a boy trying to make a pony leap over a gate. The pony would not take the leap, and the boy cut him with the whip, but he only turned off on one side ; he whipped him again, but the pony turned off on the other side. Then the boy got off and gave him a hard thrashing, and knocked him about the head ; then he got up again and tried to make him leap the gate, kicking him all the time but still the pony refused.........

V. STORIES ILLUSTRATING PROVERBS & MAXIMS

454. Study carefully the following stories illustrating Proverbs and Maxims :—

11. " You cannot touch pitch without soiling your hands.'

Or

" Bad companions have evil influence on character."

A father was very much pained to learn that his only son spent most of his time in the company of boys of bad repute and evil ways. He was much grieved to think that his son, who deliberately chose to be friends with those who were evil, must succumb to evil influences, and however good he might be, was sure soon to go wrong. He, therefore, tried the following plan to impress upon him the fact that " Evil associations corrupt good manners, " and " You cannot touch pitch and not be defiled."

He purchased one morning a dozen very fine large ripe mangoes of the most tempting appearance, and showing them to his son, said, " These shall be yours to-morrow." Then he put them in a cupboard with a rotten mango in their midst. When his son asked for the mangoes next day, his father directed him to the cupboard and said, " Take them and enjoy as many of them as you like." But the boy could enjoy none of them, as all had become as rotten as the bad one which had touched and spoiled them. The boy came running to his father and said that all the mangoes had been spoilt by being placed near a rotten one. " In the same way, my son," said the father, "you will soon be spoiled and ruined by bad companions with whom you associate." The boy was so much impressed by the quick rotting of the good fruit that touched the bad, that he ceased to mix with low and evil companions.

12. Sweet are the Uses of Adversity.

Near Ufa in Eastern Russia there lived a Bashkir called Ilyas. From a very humble condition Ilyas began to improve his position. He and his wife worked hard from morning to night, rising earlier than their neighbours and going to bed later. His possessions soon increased, he lacked nothing, and every one of his neighbours envied him. He had many friends and was reputed to be very lavish in his hospitality. He had two sons and one daughter ; they used to work hard when their father was poor, but now the eldest son had grown idle and had taken to drink. He was at last killed in an affray. The younger had a proud wife who instigated him to disobey his father and demand his inheritance. Ilyas gave him a house and a portion of his flocks and herds.

But as ill luck would have it, the condition of Ilyas was like that of Job in the Bible. In the first year there was plague, in the next

there was a bad crop, and at last the nomad robbers came and robbed him and thus filled the cup of his misery to the brim. He became poorer and poorer, and his bodily strength began to fail.

Gradually he was brought to such a pass that he was compelled to sell off everything except his own personal garments, and everybody now left him except his wife. The son had gone to a distant country and his only daughter was dead. There was no one to whom he could look for help.

But their good neighbour Mohammad Shah was very kindly disposed towards them, and was ready to help them with food and clothing if they would conveniently work in his garden in summer. They went to him as hired servants. It was a grievous sight.

One day several distinguished guests came to Mohammad Shah with a Mulla on a visit. Ilyas was asked to kill a sheep and skin it. Mohammed Shah saw Ilyas walk past the door after having finished his task and asked one of his guests if he could recognise Ilyas. "I have never known him personally," answered the guest, "but his name is known far and wide." The guest was amazed to hear of the vicissitudes of his fortune. Shah praised Ilyas as a quiet and peace-loving man and a hard worker. The guest wanted to question Ilyas. Ilyas respectfully came up to them. He was asked whether he felt unhappy when he had fallen on evil days. But Ilyas smiled and said, "If I were to tell you what I think now about happiness and unhappiness, you would hardly believe me. You may ask my wife,—she will tell you the whole truth." The guest asked her from behind the curtain about their present and past condition. The wife said, "We sought happiness for fifty years, and throughout the days of our prosperity we did not find it. Now that we have nothing and are the servants of another we have found such happiness that we wish no more."

"What is the secret of this happiness of yours ?"

"It is this. When we were rich, my husband and I had no rest, no, not for an hour. Our cares were so many that we had no time to talk together, to think of our souls, or to pray. We used to be constantly preoccupied with our friends, guests and possessions. We had to keep watch over our property, and worse than all these cares, my husband and I used to have sharp differences and disagreements. Thus life was full of cares and anxieties, and happiness was far from us."

"Well, and now ?"

"Now my husband and I get up, talk together in peace and harmony, for we have nothing to worry or quarrel about. Our only care is how best to serve our master. We work with a will, as much as our strength allows. After work there is dinner ready for us. If it is cold there is dung for a fire and fur coats to wrap round us. For fifty years we sought happiness and only now have we found it."

"Don't laugh, brother ? This is not a joke, but God's own truth. When we lost our fortune, my wife and I foolishly wept for it ; but God revealed the truth to us, and now we make it known to you, not as a joke, but for your good."

The guest now realized the sweetness of the uses of adversity.

Exercise 127. *Write stories to illustrate the following sayings* :—

1. Look before you leap.
2. A man who digs a pit for others will fall into it himself.
3. Prosperity gains friends while adversity tries them.
4. Once a liar always a liar.
5. They never fail who die in a great cause.
6. Those who live in a glass house must not cast stones at others. (*P. U. Inter.*, *1935*)
7. It takes two to make a row. (*P. U. Inter.*, *1935*)
8. It is hard for an empty bag to stand upright.
9. A bird in hand is worth two in the bush.
10. To a jaundiced eye everything looks yellow.
11. All that glitters is not gold.
12. Never count your chickens before they are hatched.
13. Where there is a will there is a way.
14. The child is father of the man.
15. Time and tide wait for no man.

MISCELLANEOUS EXERCISES ON CHAPTER XXV

Exercise 128. Invent a story suggested by the following :—

1. "A disposition heretofore indolent and selfish roused by an emergency to a deed of self-sacrifice."

2. A boy climbs over the wall of an orchard and gets up on a large mango tree. The owner sees him and unobserved by the boy places a large natural-looking stuffed dog at the foot of the tree. The owner then goes back and watches.........

Continue the story. (*P. U. 1927*)

3. In a village there occurred a theft. The headman did not like to report the matter to the police. "I know how to catch the thief," he said; "let every one take a cotton stick from my house and bring it to me to-morrow morning. You will find to-morrow that the thief's stick will be an inch longer than those of the others."......

[Show how the thief was caught. Study its heading carefully—"An inch too short."]

Exercise 129. Finish the following in any way you please, and supply a suitable title. Write about a page.—

It sometimes happens that the wording of a telegram gives rise to misunderstanding on the part of the recipient. The following story is a good illustration of this :

Exercise 130. Expand the following into a vivid and picturesque narrative, such as a traveller might tell :—

In that lake grew very long reeds—the inhabitants make houses of them—at the roots of some grow precious stones—neither iron nor steel can harm any one wearing these stones ! So their enemies shoot arrows without iron or steel at them ! I have seen the reeds myself—some of them were so heavy that twenty men could not lift them !

Exercise 131. Expand the following summary into a narrative, giving such details as you think suitable and adding a suitable conclusion :—

A piano is being played outside a house in which a baby is lying ill. The man who is playing it is requested to stop playing. He says he will do so if he is given money. A policeman is sent for.

Exercise 132. Write a story illustrating the truth of the saying that in trying to please everyone, one pleases nobody.

Exercise 133. You are out on a walk with a friend in the country, and on a lonely stretch of the road, your friend falls in trying to jump over a ditch and sprains his ankle. He is unable to walk even with your help, and you can find no other help of any kind near. After some hours' waiting, you get a lift home in a passing motor car, and your friend's ankle is attended to.

Turn the above summary into a story making it as interesting as you can.

Exercise 134. On 31st March, 1939, the London *Evening Star* announced that a magnificent exhibition of donkeys would be held on the following day in a hall in Islington. A large crowd of people interested in donkeys attended to see the exhibition. After spending some time in a hall which contained nothing but spectators, they began to realize that the date was the 1st of April, and that they themselves were the exhibits.

Imagine what happened, and write a full account of this humorous incident.

Exercise 135. 'A cinema is crowded with people who are enjoying a humorous picture. All are laughing heartily when there goes round a cry of "Fire." There is excitement. The people rush to get out, so that some are hurt. It is discovered that there is no fire and that the cry was raised by a young man for a joke. The crowd waiting outside learns this and finds the young man.'

Turn the above summary into as interesting a story as you can, giving suitable details, and adding a fitting conclusion.

Exercise 136. Expand the following summary into an interesting story :—

It is recorded that two princes were once about to engage in a terrible fight as a sequel to a quarrel that took place about a dam constructed to hold water. Between these kings and their assembled armies Buddha suddenly appeared and asked the cause of the strife. When he was completely informed upon the subject, he put the following questions—

"Tell me, O kings ! is earth in itself of any value ?"

"Of no value whatever !" was the reply.

"Is water in itself of any value ?"

"Of no value whatever"

"And the blood of kings, is that of any value ?"

"Its value is priceless !"

"Is it reasonable" asked the peacemaker, "that what is priceless should be hazarded against what has no value at all ?" The incensed monarchs saw the wisdom of this reasoning and abandoned their dispute.

Exercise 137. Continue the narrative beginning with the sentence, "Starting and looking half round, I saw a lion in the act of springing on me."

Exercise 138. Write a short story to fit the title, "All's well that ends well."

Exercise 139. Write a short story ending with the words, "And how thankful I was that I had missed the night train !"

Exercise 140. Tell a story of adventure in modern times you have heard, or read, or imagined.

Exercise 141. "To him who is destined to arrive, the fates never fail to afford on the way their small encouragements." Make a story to illustrate this dictum.

Exercise 142. Write a short story with a definite plot, ending with the words "And this incident proved to be a turning-point in my career!"

Exercise 143. Write a short story ending with the words, "Things are not what they were when I was young."

CHAPTER XXVI

REPRODUCTION OF A STORY POEM

455. Sometimes you are required to tell in your own words the story told in a poem. The first thing, then, is to read the poem as a story, so that you may follow its trend, and the next is to tell the story over again in your own words.

SOME IMPORTANT HINTS

456. Study the following hints :—

(1) Read the whole poem through, slowly and carefully. If, after the first reading, the story is not quite clear, read the poem again, and yet again, and so on until you feel you understand it thoroughly.

(2) Write down briefly all the points that you notice in the poem, and do not leave out any important point.

(3) Now try to write out the story in simple, straightforward English, telling the incidents of the story in their natural order.

(4) As far as possible, do not borrow the language of the poem. Try to express your ideas in simple and plain words, and avoid the use of fine language.

(5) When you have finished writing the story, read it through to see that your story exactly coincides with that depicted in the poem, and that you have not left out any important fact, or stated any fact wrongly. If you have put in anything wrong, do not hesitate to write the story out afresh.

(6) Last but not the least important is the fact that your composition should be free from mistakes in spelling, grammar, and punctuation. See that your sentences are properly constructed and that the whole composition is coherent and reads well.

457. Study the following examples carefully :—

Example 1.

Tell concisely, in the form and style appropriate to a prose narrative, the story of the following poem :—

KING BRUCE AND THE SPIDER

King Bruce of Scotland flung himself down
In a lonely mood to think ;
'Tis true he was a monarch and wore a crown,
But his heart was beginning to sink.
For he had been trying to do a great deed,
To make his people glad ;
He had tried and tried, but could not succeed ;
And so he became quite sad.
He flung himself down in low despair,
As grieved as man could be ;
And after a while he pondered there,—
"I'll give it all up," said he.
Now just at the moment a spider dropped,
With its silken filmy clew ;
And the king in the midst of his thinking stopped.
To see what the spider would do.
'T was a long way up to the ceiling dome,
And it hung by a rope so fine,
That how it would get to its cobweb home
King Bruce could not divine.
It soon began to cling and crawl
Straight up with long endeavour ;
But down it came with a slipping sprawl,
As near to the ground as ever.
Up, up it ran, not a second did stay,
To utter the least complaint,
Till it fell still lower ; and there it lay
A little dizzy and faint.
Its head grew steady—again it went,
And travelled a half yard higher ;
'T was a delicate thread it had to tread,
And a road where its feet would tire.
Again it fell, and swung below ;
But up it quickly mounted,
Till up and down, and now fast, now slow,
Nine brave attempts were counted.
" Sure," said the King, " that foolish thing
Will strive no more to climb,
When it toils so hard to reach and cling,
And tumbles every time."
But up the insect went once more ;
Ah me ! 'tis an anxious minute ;
He's only a foot from his cobweb door ;
Oh, say, will he lose or win it ?
Steadily, steadily inch by inch,
Higher and higher he got,

And a bold little run at the very last pinch
Put him into his native cot.
"Bravo ! bravo !" the King cried out ;
"All honour to those who try ;
The spider up there defied despair ;
He conquered, and why should not I ?"
And Bruce of Scotland braced his mind,
And gossips tell the tale
That he tried once more as he tried before,
And that time he did not fail.
Pay goodly heed, all ye who read,
And beware of saying, "I can't" ;
'Tis a cowardly word, and apt to lead
To idleness, folly and want.
Whenever you find your heart despair
Of doing some goodly thing,
Con over this strain, try bravely again,
And remember the Spider and the King.

Reproduction

Robert Bruce, King of Scotland, was once in a very dejected mood. He had many times tried to achieve the object on which he had set his heart, but without success. Just as he was thinking of giving up his attempt, his eyes fell on a spider which tried to reach the ceiling by going up the thread of cobweb that was hanging from it. The King anxiously waited to see what the spider would do. The ceiling was a long way up and he wondered how it could ever manage to get there. The spider tried to reach the ceiling by going up the thread, but it failed and fell down. Another attempt was made, and again it failed to reach it. Nine times the spider tried, and each time it failed. The King now thought that the foolish spider would never make any further trial, when, to his great surprise, it once more summoned up courage, climbed up inch by inch, and at last succeeded in reaching the ceiling. Bruce was now full of admiration for the perseverance shown by the little insect. He himself was now inspired by unknown strength, and imitating its example, he too tried once more, and was successful.

Take lesson from this story of the King and the Spider, and never be discouraged by failures but try again and again, until success comes to you. 'Patience and perseverance can overcome mountains.'

Example 2.

Tell concisely, in the form and style appropriate to a prose narrative, the story of the following poem :—

LA BELLE DAME SANS MERCI

'O what can ail thee, knight-at-arms,
    Alone and palely loitering ?
The sedge is wither'd from the Lake,
    And no birds sing.

'O what can ail thee, knight-at-arms,
    So haggard and so woe-begone ?

The squirrel's granary is full,
And the harvest's done.

'I see a lily on thy brow
With anguish moist and fever dew;
And on thy cheeks a fading rose
Fast withereth too.'

'I met a Lady in the Meads,
Full beautiful—a fairy's child;
Her hair was long, her foot was light,
And her eyes were wild.

'I made a garland for her head,
And bracelets too, and fragrant zone;
She looked at me as she did love,
And made sweet moan.

'I set her on my pacing steed
And nothing else saw all day long,
For sidelong would she lean, and sing
A fairy's song.

'She found me roots of relish sweet,
And honey wild and manna dew,
And sure in language strange she said,
"I love thee true."

'She took me to her elfin grot,
And there she wept, and sigh'd full sore;
And there I shut her wild eyes
With kisses four.

'And there she lulled me asleep,
And there I dreamed—Ah! woe betide
The latest dream I ever dreamt
On the cold hill-side.

'I saw pale Kings and Princes too,
Pale warriors, death-pale were they all;
They cried—"La Belle Dame Sans Merci
Hath thee in thrall!"

'I saw their starved lips in the gloom
With horrid warning gaped wide,
And I awoke and found me here
On the cold hill side.

'And this is why I sojourn here
Alone and palely loitering,
Though the sedge is wither'd from the lake
And no birds sing.'

—*John Keats.*

Reproduction

The poem consists of a question (the first three verses), and an answer (the remaining nine):

The Question: Oh, sir Knight, what is that which afflicts you so that your face is so pale and haggard, and full of wild sorrow, and why do you wander so lonely and pale about the cold hill-side?

The Answer: I met a beautiful lady in the meadows—a fairy woman, I loved her at first sight, and made garlands of flowers for her; and she also looked on me with looks of love. I put her on my horse, and all day long rode with her and saw nothing but her. Every now and then she leant sideways and sang a faery song that enchanted my heart and soul. She gave me sweet roots and wild honey to eat, and in her strange language she seemed to assure me of her love. She took me to her fairy cavern, and there she wept and sighed while I kissed her. Then she lulled me to sleep and in my sleep I dreamed a dream. In the dream I saw kings and princes and warriors, all pale as death, and one and all they cried out: "*The Beautiful Lady Without Mercy* has enslaved you." When I awoke from my horrible dream I found myself alone on the cold hill-side. The heartless fairy had gone, and I never saw her again. But I am still under her spell, and pining away with helpless love, and that is why I wander here alone and unhappy.

Example 3.

Give in your own words the main thought of the poem:—

If I had but two little wings
And were a little feathery bird,
To you I'd fly, my dear!
But thoughts like these are idle things
And I stay here.

But in my sleep to you I fly:
I'm always with you in my sleep!
The world is all one's own.
But then one wakes, and where am I?
All, all alone.

Sleep stays not, though a monarch bids:
So I love to wake ere break of day:
For though my sleep be gone,
Yet while 'tis dark, one shuts one's lids,
And still dreams on. (*P. U. Inter., 1938*)

Main Thought. The poem expresses a lover's longing to fly to his beloved. But feeling that he cannot do so, he dreams about her. Although he cannot bid his sleep to stay, yet he can shut his eyes and then dream about his beloved.

Example 4.

Express in four or five lines the central idea of the poem:—

Within the garden's peaceful scene
Appeared two lovely foes,
Aspiring to the rank of Queen,
The Lily and the Rose.

The Rose soon reddened into rage,
And swelling with disdain,
Appealed to many a poet's page
To prove her right to reign.

The Lily's height bespoke command,
A fair imperial flower;
She seemed designed for Flora's hand,
The sceptre of her power.

This civil bickering and debate
The goddess chanced to hear,
And flew to save, ere 'twas too late,
The pride of the parterre.

Yours is, she said, the noblest hue,
And yours the statelier mien ;
And, till a third surpasses you
Let each be deemed a queen.

(*P. U. Inter*., *1939*)

Central Idea. In a dispute between the Lily and the Rose for precedence, the goddess of flowers decided that the one was remakable for her colour and the other for her stately form and that each was worthy to be the Queen of the Garden, till a third surpassed them in beauty and colour.

EXERCISES ON CHAPTER XXVI

Exercise 144. *Give in simple language the story of the following poem* :—

ARNOLD WINKELREID

In arms the Austrian phalanx stood,
A living wall, a human wood
Impregnable their front appears,
All horrent with projecting spears
—Opposed to these, a scanty band
Contended for their Fatherland ;
Peasants, whose new-found strength had broke
From manly necks the ignoble yoke ;
Marshalled once more at Freedom's call,
They came to conquer or to fall.
And now the work of life and death
Hung on the passing of the breath :
The fire of conflict burned within ;
The battle trembled to begin ;
Yet while the Austrians held their ground,
Point for assault was nowhere found ;
Where'er the impatient Switzers gazed,
The unbroken line of lances blazed.
That line 'twere suicide to meet,
And perish at their tyrant's feet.
Few were the numbers they could boast ;
But every free man was a host
And felt as 'twere a secret known,
That one should turn the scale alone.
It did depend on one indeed :
Behold him—Arnold Winkelreid !
There stands not on the roll of Fame
A hero of a nobler name.
Unmasked he stood along the throng,
In rumination deep and long,
Till you might see, with sudden grace,
The very thought come o'er his face ;
And, by the uplifting of his brow
Tell where the bolt could strike and how.

But 'twas no sooner thought than done—.
The field was in moment won!
"Make way for Liberty!" he cried;
Then ran with arms extended wide,
As if his dearest friend to clasp;
Ten spears he swept within his grasp.
"Make way for Liberty!" they cry,
Their keen points crossed from side to side;
Then with them falling down did he
Bravely make way for Liberty.
On to the breach his comrades fly—
"Make way for Liberty!" they cry,
And through the Austrian phalanx dart
As rushed the spears through Arnold's heart;
While instantaneous as his fall
Before the foe fear seized them all;
An earthquake could not overthrow
A city with a surer blow,
—Thus Switzerland again was free:
Thus Death made way for Liberty.—*James Montgomery.*

[*Threads of the Story*:—Two armies standing face to face—on one side the Austrians armed with spears, on the other the Swiss—the Austrian phalanx impregnable—the Swiss completely baffled at this sure death—Arnold Winkelreid, the great Swiss patriot, takes a bold and decisive step—he rushes forth and clasps ten spears to his body crying out, "Make way for Liberty!"—a breach is made—all attack with the fury of a storm—Winkelried falls pierced with the spears he grasped—but Switzerland again is free.—]

Exercise 145. *Give in simple language as a short story the substance of the following poem*:—

ELEGY ON THE DEATH OF A MAD DOG

Good people all, of every sort.
  Give ear unto my song;
And if you find it wond'rous short,
  It cannot hold you long,

In Islington there was a man,
  Of whom the world might say,
That still a goodly race he ran,
  When'ver he went to pray.

A kind and gentle heart he had,
  To comfort friends and foes,
The naked every day he clad
  When he put on his clothes.

And in that town a dog was found,
  As many dogs there be,
Both mongrel, puppy, whelp, and hound,
  And curs of low degree.

This dog and man at first were friends;
  But when a pique began,
The dog to gain some private ends,
  Went mad and bit the man.

Around from all the neighbouring streets
The wond'ring neighbours ran,
And swore the dog had lost his wits,
To bite so good a man.

The wound it seem'd both sore and sad
To every Christian eye ;
And while they swore the dog was mad,
They swore the man would die.

But soon a wonder came to light,
That show'd the rogues they lied ;
The man recovered of the bite,
The dog it was that died.—*Oliver Goldsmith.*

[*Threads of the Story* :—A man lived in Islington—he led a holy life whenever he went to pray—had a kind and gentle heart—he clothed naked persons when every day he put clothes on his naked body—a dog bit him—the wound was painful—all said that the dog was mad and that the man would die—but the man recovered, and the dog died instead.]

Exercise 146. *Give in your own words the picture of the battle painted in the poem :—*

HOHENLINDEN

On Linden, when the sun was low,
All bloodless lay the untrodden snow ;
And dark as winter was the flow
Of Iser, rolling rapidly.

But Linden saw another sight
When the drum beat at dead of night,
Commanding fires of death to light
The darkness of her scenery.

By torch and trumpet fast array'd
Each horseman drew his battle blades
And furious every charger neigh'd
To join the dreadful revelry.

Then shook the hills with thunder riven,
Then rush'd the steed to battle driven,
And louder than the bolts of heaven
For flash'd the red artillery.

But redder yet that light shall glow
On Linden's hills of stained snow ;
And bloodier yet the torrent flow
Of Iser, rolling rapidly.

'Tis morn ; but scarce yon level sun
Can pierce the war clouds' rolling dun
Where furious Frank and fiery Hun
Shout in their sulphurous canopy.

The combat deepens. On, ye brave
Who rush to glory, or the grave !
Wave, Munich, all thy banners wave,
And charge with all thy chivalry !

Few, few shall part where many meet !
The snow shall be their winding sheet,
And every turf beneath their feet
Shall be a soldier's sepulchre.—*T. Campbell.*

Exercise 147. *What is the advice the poet gives in this poem to a young man?*

ADVICE TO A YOUNG MAN

Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried
Grapple them to thy soul with hoops of steel,
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledged comrade. Beware
Of entrance to a quarrel: but, being in,
Bear it that the opposer may beware of thee.
Give every man thy ear but few thy voice:
Take each man's censure, but reserve thy judgment,
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich not gaudy:
For the apparel oft proclaims the man;
And they in France, of the best rank and station,
Are most select and generous, chief in that.
Neither a borrower, nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This above all,—To thine ownself be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.—*Shakespeare.*
(Hamlet.)

Exercise 148. *Give in your own words the central idea of the following poem:—*

THE INQUIRY

Amongst the myrtles as I walk'd,
Love and my sighs, thus intertalk'd:
"Tell me," said I, in deep distress,
"Where may I find my shepherdess?"
"Thou fool," said Love "know'st thou not this,
In everything that's good, she is?
In yonder tulip go and seek,
There thou may'st find her lip, her cheek;
In yon enamell'd pansy by,
There thou shalt have her curious eye;
In bloom of peach, in rosy bud,
There wave the streamers of her blood;
In brightest lilies that there stand,
The emblems of her whiter hand;
In yonder rising hill there smell
Such sweets as in her bosom dwell:"
"'Tis true," said I. And thereupon
I went to pluck them one by one,
To make of parts an union:
But on a sudden all was gone.
With that I stopt. Said Love, "these be,
Fond man, resemblances of thee;
And as these flowers, thy joy shall die,
E'en in the twinkling of an eye;

And all thy hopes of her shall wither,
Like these short sweets thus knit together."

Exercise 149. *Give in five or six lines the main thought of the poem* :—

THE LISTENERS

"Is there anybody there?" said the Traveller,
  Knocking on the moonlit door;
And his horse in the silence champed the grasses
  Of the forest's ferny floor:
And a bird flew up out of the turret,
  Above the Traveller's head:
And he smote upon the door again a second-time;
  "Is there anybody there?" he said,
But no one descended to the traveller;
  No head from the leaf-fringed sill
Leaned over and looked in his grey eyes,
  Where he stood perplexed and still.
But only a host of phantom listeners
  That dwelt in the lone house then
Stood listening in the quiet of the moonlight
  To that voice from the world of men:
Stood thronging the faint moonbeams on the dark Stair,
  That goes down to the empty hall,
Harkening in an air stirred and shaken
  By the lonely Traveller's call
And he felt in his heart their strangeness,
  Their stillness answering his cry,
While his horse moved, cropping the dark turf,
  'Neath the starred and leafy sky;
For he suddenly smote on the door, even
  Louder, and lifted his head:—
"Tell them I came, and no one aswered,
  That I kept my word," he said.
Never the least stir made the listeners,
  Though every word he spake
Fell echoing through the shadowiness of the still house
  From the one man left awake;
Ay, they heard his foot upon the stirrup,
  And the sound of iron on stone,
And how the silence surged softly backward,
  When the plunging hoofs were gone.—*De La Mare.*

Exercise 150. *Give in your own words the central idea of the poem* :—

THE GREY MONK

"I see, I see," the Mother said,
"My children shall die for lack of bread!
What more has the merciless tyrant said?"
The Monk sat down on her stony bed.

His eye was dry, no tears could flow,
A hollow groan bespoke his woe;
At length a feeble cry he said:
He trembled and shuddered upon the bed—

" When God commanded this hand to write
In the shadowy hours of deep midnight,
He told me that all I wrote should prove
The bane of all that on earth I love.

" My brother starved between two walls ;
Thy children's cry my soul appals.
I mock at the rack and grinding chain ;
My bent body mocks at their torturing pain.

" Thy father drew his sword in the North,
With his thousands strong he is marched forth.
Thy brother has armed himself in steel,
To avenge the wrongs thy children feel.

" But vain the sword and vain the bow,
They never can work war's overthrow.
The Hermit's prayer and the widow's tear
Alone can free the world from fear."

The hand of vengeance sought the bed
To which the purple tyrant fled ;
The iron hand crushed the tyrant's head,
And became a tyrant in his stead.

Until the tyrant himself relent,
The tyrant who the first black bow bent,
Slaughter shall heap the bloodly plain ;
Resistance and war is the tyrant's gain.

But the tear of love and forgiveness sweet,
And submission to death beneath his feet ;
The tear shall melt the sword of steel,
And every wound it has made shall heal.

For the tear is an intellectual thing,
And a sigh is the word of an Angel King ;
And the bitter groan of a martyr's woe
Is an arrow from the Almighty's bow.—*Blake*.

CHAPTER XXVII

AUTOBIOGRAPHIES

458. **Biography and Autobiography.** A Biography is the history of the life of a person written by some one else, *e.g.*, Southey's "Life of Nelson," Boswell's "Life of Johnson," etc. An Autobiography is the history of the life of a person written by himself, *e.g.*, Benjamin Franklin's "Autobiography," Mahatma Gandhi's "My Experiments with Truth."

Some Important Hints

459. Bear in mind the following important hints when writing an Autobiography :—

(1) In writing the autobiography of an animal or an inanimate object, you must imagine yourself to be that animal or object and write *as that animal or object might be supposed to tell its story.*

(2) You must write in the First Person.

(3) You must be careful not to fall into such errors as the following :—

"The Autobiography of a Horse"—*concluding lines* :—

(*a*) "I was very useful to my master till I died."
(*b*) "I died in harness."
(*c*) "Till at last one day I died."
(*d*) "My master wrote a fine epitaph on my tomb."

How can any one write *after* his death ?

(4) Do not write anything that is affected or unnatural. Try to describe only those things that are natural and possible. Beware of writing such absurdities as the following in, The Autobiography of a Horse:

(*a*) "After six years I got married."
(*b*) "Every night I retire to my bed of soft cotton."

Can you imagine a horse getting married or sleeping on a bed of soft cotton ?

(5) Lastly, you must make the story as interesting as possible, and tell it in simple language, such as is used in ordinary, everyday talk.

Specimens of Autobiographies

460. Study carefully the following specimens :—

1. The Autobiography of a Horse

Now that I am getting old and stiff in the joints, I like to meditate, while grazing in the pasture, on my foal days. I think that was the happiest part of my life. I was not required to do any work. I could run about after my mother, who was a fine mare, without any restraint. I spent most of my time in pastures and meadows where I loved basking in the sun, rolling on the grass, frisking about, and nibbling the tender green grass, while my mother went on steadily grazing.

But that could not last for ever. When I was old enough, the trainer came and, to my great indignation, fastened a long rope round my neck, and then began driving me round and round in circles with his long whip. What a hard time it was for me ! I felt great pain and anger. But I was helpless before the whip of the cruel trainer. He believed only in whipping, and beat me constantly and left me only when I was so tired that I could hardly stand. I felt most miserable at this, but my mother caressed me and told me that it was no use my resisting and that I should go through the training bravely. To make a long story short, I was at last thoroughly trained as a riding-horse.

I was bought by a rich zamindar. He was a kind master. Everyday he washed my sides, allowed me to graze the green grass in the fields and gave me plenty of fodder. I carried my master, the farmer, to cities situated at a distance. Sometimes I brought my master's hay home. Sometimes I gave the children joy-rides. This last, let me tell you, was what I liked doing best. I loved to hear the children laugh, to feel them on my back, and to hear their merry voices thanking me and saying, "Run up, Pegasus !" Very often the dear children used to come to see me in the evening when I remained in the stable. They would pat my back and sides, and feed me with delicious hay or handfuls of juicy green grass. Sometimes, as a treat, they would thrust a loaf of bread into my mouth, or a lump of sugar, or a couple of biscuits, or even an apple. All this was a happy time for me. But a time came when the zamindar got into debt, and had to sell me to a rich merchant who kept a *buggy*, and I was trained to run in shafts. I hated this work ; and I am afraid I gave him a lot of trouble by going as slowly as I could. The driver often gave me a sound whipping but this would not make me go any faster ; I would stand still for some minutes ; then I would start shying at every object on the road. Whenever I was harnessed in the *buggy* and was whipped strongly I simply reared or backed. My owner got disgusted at last, and sold me to an official, who used to visit villages on horseback.

I was delighted to get back to saddle-work, and thoroughly enjoyed my daily gallop over the plains. I was proud of my new master who

was respected by all the neighbouring villages. The syce looked after me carefully, and I was always kept neat and tidy. My glossy skin and mane soon began to shine again. But an accident put an end to this jolly life ; for one day my master pressed me to take a big jump over a tunnel which I knew I could not take. I did my best but fell short. My master was thrown off and broke his arm, and I badly sprained one of my legs.

I was in hospital for some weeks, and then was sold to a gentleman who wanted a quiet mount. He was a kind master and fed and used me well. I was in his service for a number of years. His son, who was a fashionable collegian, regularly rode me along the Mall every evening. Now that I am quite old, I am given very little work, and I spend most of my time grazing in the pastures, and leading a quiet contented life.

2. The Autobiography of a Dog

I am called Toby : I am a greyhound. I was born in a forest in 1935. After one year my mother left me alone and I lived upon the flesh of the small birds for some time. I remained in a sheltered place, and liked running after hares. Sometimes I paid a visit to the neighbouring pond, washed myself clean, basked in the sun, and jumped about the fields and bushes. I grew to be a swift dog, both strong and fine-looking. I think that was the happiest period of my life. I had no work to do, and could run about anywhere I liked. But it could not last for ever.

After a few months, a gentleman came to the forest, saw me running after a hare, recognised me as a greyhound, at once sent his men after me, and took me home. A leathern collar was put round my neck. I was frightened and angry at first, but after a few days I got used to it. My master was very kind to me, and I accompanied him wherever he went. He gave me flesh, bread, and other nice things to eat. I was very faithful to my master and many a time saved him from his enemies. At night I watched his house and property. In course of time my master grew so fond of me that he did not like to part from me. I have been with him for a pretty long time now and have grown to like him very much. I myself do not want to leave him either.

As my master was very fond of hunting, he trained me for hunting. I grew up to be a natural, fierce-looking greyhound. My sense of smell was very strong, so I was used in hunting and tracing animals. I thoroughly enjoyed running after stags and deer in open country. Once my master was able to kill a wild boar with my help, and, much pleased, he offered me a gold medal. See how the medal shines round my neck! Once I saved my master's house from being burgled by robbers and was given a delicious feast which I enjoyed very much. When he fondled and patted me, I wagged my tail as a sign of gratitude. I never bit any innocent man to be sent to the Pasteur Institute, nor did I ever trouble other dogs less strong than myself.

But an accident put a stop to that happy life ; for, one day my master sent me after a deer. As I was chasing it, a lion sprang out of a thick grove, and my master at once took aim at him with his gun. As I was crossing the field, the bullet sprained my leg and lodged in the breast of the lion who took a somersault as it struck him, and rocked, reeled and staggered furiously. Another shot struck him in the head and he stopped biting the earth furiously with his teeth. He was dead and my master was glad, but he felt sorry at my having been wounded.

I was in hospital for some weeks and got my leg cured but now I could not run as fast as I did in the past. My master treats me with the same kind care and attention as before, although I am not so useful to him in chasing deer, hares, etc. I am now old and do not possess the strength of youth. I have lost almost all my teeth and cannot easily catch prey as before. My master gives me very little work. The childran play with me. One of them hides a coin in his pocket, and I jump up and try to get it out. One of them commands me to beg, and I imitate a beggar ; one of them says " Up !" and I stand on my hind legs. I also play at " Hide and Seek " with them. In this way, I am leading a quiet, happy and contented life.

3. The Autobiography of a Butterfly

" Gay as a butterfly "—I have often heard that said of a cheerful person. Yes, I *am* gay. I *do* lead a very jolly life. Life to me is all pleasure, a continual feast and a sunny holiday ; my life is all play and merry-making. I am sure you would envy my life—so happy, so glorious and so shining. Just have a look at my wings ! How glorious they are to behold ! Azure and jet, yellow and red, in fact, all the rainbow colours are present therein. What need have I to adorn myself with gold, or silver ornaments, and to put on gorgeous garments ? My wings are already fringed with silver and spangled with gold. I am decked all over with the flimsiest and most sparkling silken garments that glisten in the rays of the sun. I proudly perch on a rose, or idly flutter on some fragrant flower. Off I fly to hill or dale, wood or bower, meadow or grove or stream, as I please. I fly from bed to bed, and bower to bower, intoxicated with the joy of life and take pleasure in visiting the golden daffodils growing by the margin of a lake, the herbs growing in the vale, the tall and majestic trees spreading their budding twigs in the breezy air. I love to hear the larks and nightingales and other singing birds pouring forth a flood of rapturous music. I cannot but be gay in such jolly surroundings. Sometimes I bask in the sun and ruminate over my joyful existence. Sometimes I flit from flower to flower, tasting and sipping honey, and little caring to settle upon any one. In this way I pass from one beautiful object to another ; for to me 'a thing of beauty is a joy for ever.' My silken wings and delicate feet never do any damage. On the other hand, my presence beautifies a garden and makes it a lovely and charming spot. Does it not give you much pleasure to see a delightful little creature with gauzy wings dancing merrily amidst beautiful flowers ?

But I have bad times also. Many a time have I been chased by wicked boys with caps in their hands. Everything beautiful attracts them, and they are charmed by my gorgeous wings. I have heard with horror that some of them delight in making collections of butterflies of every kind. But I am too quick for them ; I manage to dodge them, hovering about the meadow and fluttering playfulty over their heads. Thus they chase and chase and every time find themselves outwitted.

4. The Autobiography of an Ant

We, ants are tiny little creatures. How little must we seem in your eyes ! You often trample us to death without any regard or concern for us. Many persons despise us because we are found everywhere. Place sweetmeats safely locked in a tin cupboard and you will find

swarms of us there ; place sugar in a vessel and we are sure to reach there as if by magic. We go after sweet, fragrant, savoury, and tasteful things —we like their taste, we love their smell. Our sense of smell is so strong that we can at once detect a thing even though at a distance. People dislike us because they think that we poison their foodstuffs, liquids, drinks, syrups, beverages, and eatables.

Our dominion extends not only to private houses, public buildings, courts and places, but also to fields of corn and vast jungles. You must have often seen during your walk through the fields big holes in the ground where our kind live, and build mounds and " hills."

We are not only not harmful to mankind, but are their great friends. We remove dead and poisonous insects which would be harmful to men, do scavenger work by removing matter which would otherwise decay and be gravely injurious to their health.

Rest assured we are as wise as men. Many a sluggard and many a fool might learn lessons of wisdom from us. We never waste our time in sleeping or playing. All day long we gather up corn and lay up our store for winter and rainy days when we cannot work. Don't you appreciate our intelligence, strength, and skill ? Are there any other insects with such powers of organization as we ? We build nests and store them with food, and divide ourselves up into classes such as workers, soldiers, carriers, and so on. It may be news to you that some of us even keep slaves and get work from them and others keep insects from which they get a sort of milk, just as you keep cows.

Again, foreseeing frosts and storms, we bring food within doors. Do you provide against dangers in advance ? If you do not, you have less sense than we poor creeping ants. Do not despise us, O mortal man ! Imitate our example, and take due care of the things you are sure to need.

Our industry is proverbial—nobody doubts it, I am sure. There is a saying, "Go to the ant, thou sluggard, consider her ways and be wise,', which tells the lazy person to take a lesson in industry and thrift from our kind. We are ever toiling and moiling, and we preach you a sermon daily, nay hourly, " If you live without work, you will go without food."

5. The Autobiography of a Rose

" Sweet and lovely is the rose "—I have often heard people saying so. Yes, I am both sweet and lovely. I am the Queen of Flowers. The world's literature is full of praises for me. The poets, the bards, the philosophers, and the botanists—all have sung the praises of my beauty in different strains. The old Persians constantly speak of me in connection with the nightingale. They call me the nightingale's bride. English poets have always associated me with the nightingale.

> "From the thicket of thorns whence the nightingale calls not,
> Could she call, there were never a rose to reply."—*Swinburne.*

The nightingale sings because she is inspired by my beauty to sing.

I live and thrive in any climate. I am to be found even in the sandy tracts of Egypt and the snowy regions of Icelands. In some places you find me decked in plain white or yellow attire, while in others I wear a crimson or pink garment. Perhaps you think I am admired only

for my colour or beauty. But you are mistaken. What makes people really adore me is my sweet scent, that rivals all the perfumes of Arabia. The fashionable collegian struts with an air of dignity putting me in the button-hole, the beautiful damsel trips with a modest and angelic grace constantly applying me to her nose and praising my beauty and delicacy every now and then, and the youthful lover makes a gift of me to his beloved as a token of love. I adorn every garden, beautify every bouquet, and grace every festive occasion. I was the badge of the House of Tudor, and the wars between the rival houses of York and Lancaster were named after me.

I reign supreme, but I am always afraid of my rival, the lily. She has got her own admirers and I have often heard people saying. "Divinely tall and divinely fair like a lily." But discerning people know my worth well and bestow upon me all the regard and favour they can. When I am rare, they do not grudge paying an exorbitant price to secure my presence in the banquet-hall. The luxury-loving Greeks and Romans crowned their heads at banquets with garlands of my blossoms.

I enjoy glorious sunshine, delicate dew and vernal showers. I live embowered in my own green leaves. But I am afraid of warm winds, butterflies, bees, and naughty boys and girls. Warm winds came to me and rob me of my sweet scent. But they are too strong for me. The boys and girls try to pluck me. I resent their roughness and sometimes I punish them by pricking their fingers with my sharp weapons—the thorns. But the worst offenders are the bees and butterflies. They perch on my bosom and suck honey from my breast and leave me poor indeed. My protector, the gardener, who nourishes me with water every morning and evening, is also helpless against the ravages of these predators. But I make everybody happy with my happiness and beauty, and am content with my brief day.

6. The Autobiography of a Pice

Twelve years ago, I came out of the mint, with an effigy of King George V embossed on one side, and the year 1918 inscribed on the other. I was then as bright as gold. I was proud of my bright appearance. First of all, I went to a fair little girl who kept me in a new purse which she had. In the course of time many other pice like me came to her purse and lived with me. Every morning and evening, she counted all of us and was ever pleased at our sight. She always touched me softly with her delicate fingers, played with me now and then, and playfully told other girls that she had got a new bright guinea with her. Then I along with many of my friends was changed for a rupee and lived in the drawer of a merchant with rupees, annas and pice. Each night I went to the iron safe but one day I was given away in change for a rupee. I came later into the possession of a dirty tonga driver. I felt an indescribable repulsion when the man touched me with his rough, thick and dirty fingers. I felt a strange recoil of horror at that time, but was unable to express my feelings. I lay for some time in the tattered pockets of the tonga driver till at last in the evening he gave me away to his wife.

It was a sad change for me. She put me in her greasy purse and locked it safely in her dirty trunk. Months and months passed and I remained confined in it without sunlight or fresh air. There I

lost my original brightness and acquired a blackish appearence. I was released, however, after three years when her husband asked her for money. Then I got lost one day, and lay on the road in the cold night. A beggar passed that way, happened to see me, though I was ugly enough to have passed the notice of thousands before him, and bought a loaf in exchange for me. I remained for some time in the baker's box when his son took me to a pedlar as he wanted to buy a small toy. The pedlar played a trick on him. He dropped me into his bag and gave a counterfeit pice to the child saying that his pice was bad and could not purchase the toy. The child wept at this, but in vain.

Thus I passed into many hands and lost my original golden colour which gradually turned into black. I was quite worn out and became a thin piece of metal with no figure and no words visible on my sides. I was deemed useless for the world, and every one turned his nose at me. At last I was sent back to the mint for being melted and recast. I dread the torture but can only hope that God will at last gather me and many like me into his fold in heaven, where along with many others of my brethren I shall rest for ever.

7. The Autobiography of a Rupee *(P. U. Inter , 1915)*

I am now an old coin, and have been in circulation many, many years. I have become dulled and worn, and the head of Queen Victoria on my face is now very faint, and the lettering on my back almost rubbed out with the years of hard work I have done But I can still remember my early youth. If you had seen me when I was in the Government Treasury in the company of my bright companions, soon after we issued fresh from the Mint, you would hardly have recognized me now. I was then shining like silver, and the Queen's head and all the lettering were very beautiful and distinct. I was justifiably proud then of my bright appearance.

My active life began when I was paid over the counter of a bank, along with other new rupees, to a bright-eyed college student who cashed a cheque. We went off merrily jingling in his pocket ; but I was not there long, as he soon passed me on to a shopkeeper. The shopkeeper looked pleased with my smart appearance, but thinking that 'all that glitters is not gold,' banged me on his counter to see if I was genuine. I gave out such a clear, ringing sound that he picked me up and threw me into a drawer where there were many other coins already.

I soon found we were a mixed company. I took no notice of the greasy copper coins, as I knew they were of very base extraction. I knew that I was twice as valuable as the best of the eight-anna pieces, four times better than the saucy four-anna bits and sixteen times better than the cheeky little annas. I also realized that I was much more liked than the old rupees, dull and worn. Some of them were jealous of my smart appearance and made nasty remarks, but an old rupee advised me not to despise the company of old rupees—an advice which he summed up with the remark, "A rupee is always a rupee, however, old and worn."

Then I passed into the hands of a pretty girl who put me in her purse. But the purse had a hole, and as she walked along the street, I fell out and rolled into a gutter, where I was lost for a long time.

Eventually a very dirty and ragged miser picked me up, took me home and clapped me into an iron chest, where I found five hundred of my own quality lying under the same confinement. The only relief we had was to be taken out and counted over in the fresh air every morning and evening. After a year of imprisonment we heard somebody knocking at our chest and breaking it open with a hammer. This we found was the old man's heir. We thanked him for our release. He separated me from my fellow prisoners that very day. What was the fate of my companions I know not; as for myself I was paid to a merchant in return for a piece of cloth. The merchant handed me over to a herb-woman, the herb-woman to a butcher, the butcher to a brewer, the brewer to his wife, who made a present of me to a priest. In this way I made my way merrily through the world and rambled from pocket to pocket.

I have no time to tell you even the hundredth part of my adventures. I have lived an active life, and never rested long anywhere, and I am glad of this.

8. An Autobiography (*T. H. Huxley*)

I was born about eight o'clock in the morning on the 4th of May, 1825, at Ealing. My father was one of the masters in a large semi-public school which at one time had a high reputation. I am not aware that any portents preceded my arrival in the world, but, in my childhood, I lost the chance of an endowment of great practical value. The windows of my mother's room were open, as the weather was unusually bright. A neighbouring beehive which had swarmed on the window-sill, was making its way into the room when the horrified nurse shut down the window. If that well-meaning woman had not interfered, the swarm might have settled on my lips and I should have been endowed with that mellifluous eloquence which is far more necessary than worth, capacity, or honest work for great positions in the world.

My mother was a slender brunette, of an emotional and energetic temperament. She had an excellent mental capacity. Her most distinguishing characteristic, however, was rapidity of thought. If one ventured to suggest that she had not taken much time to arrive at a conclusion, she would say, "I cannot help it, things flash across me." That peculiarity has passed on to me in full strength; and it has often stood me in good stead.

My regular school training was of the briefest. Bullying was the least of the ill-practices current among us. Almost the only cheerful reminiscence in connection with the place which arises in my mind is that of a battle I had with one of my classmates, who had bullied me until I could stand it no longer. I was a very slight lad, but there was a wild-cat element in me which, when roused, made up for lack of weight, and I licked my adversary effectually. One of the greatest shocks I ever received in my life was to be told a dozen years afterwards by the groom who brought me my horse in a stableyard in Sydney that he was my antagonist in schooldays.

As I grew older, my great desire was to be a mechanical engineer, but the fates were against this, and, while very young, I commenced the study of medicine under a medical brother-in-law. I never cared about medicine as the art of healing. The only part of my professional

course which really and deeply interested me was physiology, which is the mechanical engineering of living machines. I was once present at a *post mortem* examination. I did not cut myself, and none of the ordinary symptoms of dissection poison supervened, but poisoned I was somehow, and I was sent to a farmhouse to recover my drooping spirits. Life seemed to come back on the wings of the breeze. I recovered but dyspepsia became my constant companion.

Looking back on my college days, I am sorry to say that I do not think that any account of my doings as a student would tend to my edification. In fact, I should distinctly warn ingenuous youth to avoid imitating my example. I worked extremely hard when it pleased me, and when it did not—which was a very frequent case—I was extremely idle. I read everything I could lay my hands upon, including novels, and took up all sorts of pursuits, to drop them again quite as speedily. I was greatly influenced by Mr. Wharton Jones, who was the lecturer on physiology. The extent and precision of his knowledge impressed me greatly, and the severe exactness of his method of lecturing was quite to my taste. I do not know that I have ever felt so much respect for any body as a teacher before or since. It was he who suggested the publication of my first scientific paper—a very little one—in the *Medical Gazette* of 1845, and most kindly corrected the literary faults which abounded in it.

It was in the early spring of 1846, that having finished my obligatory medical studies and passed the first M.B. examination at the London University I was talking to a fellow-student, and was wondering what I should do to meet the imperative necessity for earning my own bread, when my friend suggested that I should write to Sir William Burnett, at that time Director-General of the Medical Service of the Navy, for an appointment. I was appointed on *Victory* and was then transferred to the *Rattlesnake*, and at last in 1854, was appointed a Lecturer on Natural History in the University of Edinburgh and held the post for thirty-one years.

The last thing that it would be proper for me to do would be to speak of the work of my life : To promote the increase of natural knowledge and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the conviction that there is no alleviation for the sufferings of mankind except veracity of thought and action and the resolute facing of the world as it is.

In striving for the attainment of these objects I have been but one among many, and I shall be well content to be remembered as such. Circumstances have led to my occupation of various prominent positions, among which the Presidency of the Royal Society is the highest. It would be mock modesty on my part, with these and other scientific honours which have been bestowed upon me, to pretend that I have not succeeded in the career which I have followed. (*Adapted*)

EXERCISES ON CHAPTER XXVII

Exercise 151. *Write the autobiography of a Watch.*

[**Hints.** Describe,—a silver watch, in jeweller's shop, other watches, its companions : *e.g.*, proud gold watch, humble, gun-metal watch, repeating watches, wrist watches, etc. Bought as a present for a young man : stolen out of his pocket : sold by the thief ; put in pawn shop ; falls sick and goes to hospital, *i.e.*, repairer's—new mainspring.]

Exercise 152. *Narrate the Adventures of a Pearl Necklace.*

[**Hints.** In jeweller's shop: other necklaces its companions, *e.g.*, proud diamond necklace, humble quartz necklace, etc. Bought by a young man to be presented to his sweetheart: her joy at wearing the necklace; was lent to her friend who, though a poor woman, wanted to go to the ball wearing a pearl necklace: she put it on a chair: another woman "lifted" it, wore it for several years: got into debt, sold it for a large sum: again with a jeweller.]

Exercise 153. *Write out the autobiography of an Owl, using the following outlines:—*

[**Hints.** Two kinds, white and brown—have my nest in a barn of old tree or church tower for years if let alone—sleep during the day, and with swift and silent flight go out to get food—kill mice, rats and birds—claws very sharp—do not let my prey escape when once caught—a very bold bird—even fly at men and women—my hooting regarded as ominous.]

Exercise 154. *Write the autobiography of a Rupee in a miser's chest.* (*P. U. Inter., 1918*)

[**Hints.** A rupee in a miser's chest; other rupees its companions; proud of its smart appearance; all feeling most miserable; falls into the hands of the miser just when it had come out of the mint; the miser takes a great fancy to it. Its clear metallic ring pleases him; he feels an inexpressible joy on touching it every morning; thus it languishes away in captivity; feels the same as a flower would feel if its bloom and fragrance were wasted on the desert air or a gem would feel if its worth and glory were to lie hidden from mankind on account of its being buried in the depths of the sea. Longs to be free and to pass from pocket to pocket.]

Exercise 155. *Write the adventures of an Umbrella.* (*D. U. Inter., 1935*)

[**Hints.** Was made in one of the great cities in Germany. Steel wire, bamboo, cloth, and several other things, were used for my construction; was packed along with several other umbrellas of similar size and pattern, in a large wooden box, closed and sealed; reached the shop of a big merchant in Bombay; my companions; proud silk umbrella. A man came and bought me; man never too kind to me, and mercilessly exposed me to the sun and the rain; he was once caught in a storm and, to avoid its fury, shielded himself behind me; got badly damaged. Taken to a repairer, received strokes here and there to my great resentment; was set right to some extent; never regained my original strength and beauty. The owner after a month left me in the train; a drunkard took me home. His wife sold me to a *baniya*; I am now with him, old and worn.]

Exercise 156. *Write the adventures of a Robber.*

[**Hints.** My father a well-known robber who raided rich men's houses far and near; I once accompanied him and his friends, broke into the house of a wealthy merchant; got jewellery and other precious ornaments; divided the money amongst ourselves. Accompanied my father on other excursions, was equally successful. Once I ventured to take the risk myself, sat beside a lady travelling with her trunk of ornaments;

as the train was in motion, jumped out of it with the box in my hand. The train stopped but I escaped among the bushes, was never caught ; parents immensely pleased. Grew bolder ; took part in dacoities ; once killed householders and returned with a rich booty. Once was on the verge of being caught but escaped by pretending that I was a homeless *sadhu* as I always put on red garments ; amassed great wealth but spent all ; helped the poor widows of the village. Now grown old ; lament the loss of my strength and vigour.]

Exercise 157. *Write the autobiography of a Book by enlarging upon the following passage :—*

"I'm a strange contradiction, I'm new and I'm old.
I am often in tatters, and oft deck'd with gold.
Though I never could read, yet letter'd I'm found :
Though blind, I enlighten ; though loose, I am bound.
I am always in black, and I'm always in white ;
I am grave and I'm gay ; I'm heavy and light.
In form too I differ,—I'm thick and I'm thin ;
I've no flesh and no bone, and yet I'm covered with skin ;
I've more points than the compass, more stops than the flute;
I sing without voice, without speaking confute ;
I'm English, I'm German, I'm French, I'm Dutch ;
Some love me too fondly, some slight me too much ;
I often die soon, though I sometimes live ages,
And no monarch alive has so many pages."

Exercise 158. *With the help of the following poem, write the autobiography of a Brook :—*

"I come from haunts of coot and hern,
I make a sudden sally
And sparkle out among the fern,
To bicker down a valley.

By thirty hills I hurry down,
Or slip between the ridges.
By twenty thorps, a little town
And half a hundred bridges.

Till last by Philip's farm I flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.

I chatter over stony ways,
In little sharps and trebles,
I bubble into eddying bays,
I babble on the pebbles.

With many a curve my banks I fret
By many a field and fallow,
And many a fairy foreland set
With willow-weed and mallow.

I chatter, chatter, as I flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.

I wind about, and in and out,
With here a blossom sailing,
And here and there a lusty trout,
And here and there a grayling.

And here and there a foamy flake
Upon me, as I travel
With many a silvery waterbreak
Above the golden gravel,

And draw them all along, and flow
To join the brimming river,
For men may come and men may go,
But I go on for ever.

I steal by lawns and grassy plots,
I slide by hazel covers ;
I move the sweet forget-me-nots,
That grow for happy lovers,

I slip, I slide, I gloom, I glance,
Among my skimming swallows ;
I make the netted sunbeam dance
Against my sandy shallows.

I murmur under moon and stars
In brambly wildernesses ;
I linger by my shingly bars ;
I loiter round my cresses ;

And out again I curve and flow
To join the brimming river,
For men may come and men may go,
But I go on for ever."

Exercise 159. *Write the autobiography of a Bird, enlarging upon the thought contained in the following poem :—*

I lived first in a little house,
And lived there very well—
I thought the world was small and round,
And made of pale blue shell.

I lived next in a little nest,
Nor needed any other,
I thought the world was made of straw,
And nestled by my mother.

One day I fluttered from my nest
To see what I could find ;
I said, 'The world is made of leaves ;
I have been very blind.'

At length I flew beyond the tree,
Quite fit for grown-up labours ;
I don't know how the world is made,
And neither do my neighbours.

Exercise 160. *Write the adventures of :—*

(*a*) A Walking Stick.

(*b*) A Book Which You Like Very Much.

(c) A Sword.
(d) A Gold Ring.
(e) A Vagabond or a '*Gunda.*'

Exercise 161. *Write the remarkable adventures of :—*

(a) An Overcoat.
(b) A Rubbed Eight-anna Piece.
(c) A Tree.
(d) An Aeroplane.
(e) A Donkey.
(f) A Fountain Pen.
(g) A Rain Drop.
(h) A Child's Toy.

Exercise 162. *Attempt the following :—*

(a) Write the Autobiography of a Tin of Jam.
(b) Write the imaginary adventures of a Hundred-rupee Note.
(c) Give an account of the adventures of a Stray Dog.
(d) Write a story told by the School Clock about its own life.
(e) Write a story told by a Tonga Pony.

CHAPTER XXVIII

DESCRIPTIVE WRITING

461. Aim of Descriptive Writing. The aim of descriptive writing is to produce mental images in the mind of the reader. A mental picture is something he sees, not with his physical eyes, but with his mind's eye. He thinks of his college days, and pictures of college life pass before his mind's eye. The more active our imagination, the greater the power that we possess to "visualise" a particular thing.

462. The only way in which a writer or speaker can make us visualise something, is by means of words; that is, by *describing* it. Whether the picture is clear or vague will depend entirely on his power of description, or the choice and arrangement of words employed by him.

463. Observation. A valuable direction for descriptive writing is this: when you are describing something, imagine the object or the whole scene before you and write as if you were gazing at it. In order to do this well, it is important to cultivate the power of observation. Accurate observation will be the best preparation for correct description. Some students seem to think that they should confine themselves to their books and walk through the world with eyes shut. Rather they should carefully observe men and things around them; then if asked to describe anything they have seen they will not be at a loss. Important and striking features of any subject should naturally have greater prominence in a description.

The following is a vivid description of an Indian Fakir and is marked by close and accurate observation :—

"In the full glare of the sun, a Faqir was squatting cross-legged by the roadside. Except for a loin-cloth, he was naked; but his brown skin was daubed all over with grey ashes. His long matted black hair hung

down over his bare shoulders ; and a rosary of greasy black beads was slung round his neck. His head was bowed and his eyes closed as though he were asleep ; but he held out his black begging bowl to every passer-by."

464. Selection. After observation comes *selection.* When you have carefuly looked at the object you want to describe—say, a bit of scenery—you will find that it is impossible to mention in your description *all* that you see. Even if it were possible, it will not be desirable to do so, as it will make your description long, wearisome and confusing. You will, therefore, have to make *a selection from the details* you have noticed. And in doing so, select only those things that are characteristic, peculiar, significant and important, because then and then only will you be able to produce an exact impression of it on the reader's mind.

Herein description differs from photography. "Description is like painting; for it chooses to reject irrelevant or unimportant points and to intensify and brighten others. Photography takes all big and little alike, without always making the chief details significant."

Suppose, for example, you want to describe an Indian Bazaar. It is not possible to attempt a vivid description of everything in it—buildings, men, animals, etc. You must choose the most characteristic and interesting features, and leave the rest alone. You might pick out such details as these :—

The narrow bazaar—the heat and the glare of the sun, the dust, the smells—the people, clad in dresses of many colours, loitering about—the traders sitting cross-legged amid their spice and grain—the buyers with money in their purses—the tinkling of bells round the neck of a horse—a creaking cart—the broad-backed coolies sweating in the sun—the housewives bearing water from the well—the black-eyed babies—the fly-swarms on sweetmeat shops—the worker at his loom—dogs, monkeys, noisy crows—the blacksmith with a mattock and a spear reddening together in his coals—the dyers stretching dyed clothes in the sun wet from the vats—orange, and rose and green—the camel-drivers rocking on the humps—the proud Brahman, the martial Kshatriya, the humble toiling Sudra—the jugglers with their tricks—the wedding-party bringing the young bride home—noise of loud voices and temple bells.

Such details, each expressed tersely in telling words, will be more than enough to produce in the reader's mind a clear picture of an Indian Bazaar.

465. Arrangement. When you have chosen the details which you mean to include in your description, you will have to decide how to *arrange* them so as to produce the

best effect. Things which are important should be emphasized while the things which are of minor importance should not be described minutely ; therefore, bring important details in the foreground and keep minor ones in the background.

Study the following description of a landscape, noting how the details are arranged as seen by the spectator :—

"All about him the country was flat. In all directions he could see for miles. The harvest was just over. Nothing but stubble remained on the ground. With the one exception of the live oak at Hoover's place there was nothing green in sight. The wheat stubble was of a dirty yellow ; the ground parched, cracked and dry, of a cheerless brown. By the roadside the dust lay thick and grey, and on either hand, stretching on towards the horizon, losing itself as a mere smudge in the distance, ran the illimitable parallels of the wire fence. And that was all ; that and the burnt-out blue of the sky and the shimmer of the heat."

Or look at the finished picture describing the hills :—

"All beyond and about is the great field of the hills ; the plover, the curlew and the lark cry there ; the wind blows as it blows in a ship's rigging, hard and cold and pure ; and the hill-tops huddle one behind another like a herd of cattle in the sunset."

The descriptions stand out sharp, clear-cut, pregnant, as any landscape on a painter's canvas. Also look at the following description of an Eastern Desert :—

"There was no fly that hummed in the forbidden air, but instead, a stillness ; no grass grew from the earth, no weed peered through the void sand, but trees borne down by Jordan in some ancient flood spread out their grim skeleton arms all scorched, and charred to blackness by the heats of the long silent years."

and this description of the Shabby Room in the Barber's Shop :

"The shabby room, though small, was very cold. A tiny fire burned in the grate. Clean white curtains partially screened a chilly French window that gave on to a backyard. The whiteness of these curtains and of three marble wash-basins might deceive everybody into thinking of the cleanliness of the room. The room was not clean. Thick dust lay on the opaline gas-shades, and the corners were full of cobwebs. A dirty apron and a cap hung on a nail in one corner. In another was a fitment containing about fifteen heavy mugs and shaving-brushes, numbered. The hair brushes were poor. The floor was of unpolished dirty planks, perhaps deal. There was no sign of any antiseptic apparatus......... Everything was slatternly, dirty, and inadequate."

466. The Choice of Words. Descriptions are nothing but "word-pictures." Just as a painter makes his pictures with line and colour, so a writer makes *his* pictures with words. Thus skilful handling of words goes a long way in making a description vivid and impressive. After you have observed accurately, selected the details wisely, arranged them

artistically you must describe vividly and accurately by choosing appropriate and precise words.

Read these verses from Byron's poem, *The Destruction of Sennacherib*, and see what a vivid picture of an army with their gleaming armour before war, and their destruction after battle is over, is presented before us.

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold :
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen :
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strewn."

467. Comparison. In these verses, you should notice what graphic effects are obtained by apt comparisons. The army with the banners before the war is compared to the green leaves of the trees in summer. The same host after the war is compared to the withered leaves after the autumn wind has blown them away. So in descriptive writing graphic effects can often be got by striking similes and metaphors.

468. To sum up. To describe anything so as to produce a clear mental picture in the mind of the reader :—

(1) *Firstly*, observe it closely and accurately. There should be no attempt at exaggeration.

(2) *Secondly*, select only significant details.

(3) *Thirdly*, arrange these details in such a way as to produce a clear picture in the reader's mind.

(4) *Fourthly*, choose precise and apt words to make your picture vivid and impressive.

(5) *Lastly*, make use of illuminating comparisons to produce graphic effects.

Specimens of Descriptions

469. Study carefully the following descriptions :—

1. An Indian Fair (*P. U. 1919, 1929*)

In India fairs are so general that it is impossible to retain distinct impressions of any. They come to break the monotony of the humdrum life of the people. Many of them are religious in their character, and are held in honour of some gods or goddesses ; others, which are political in nature, commemorate national heroes. So varied is the character of Indian fairs, so charming is their spirit, that one cannot resist the temptation of visiting them.

Fairs in India excite our utmost enthusiasm, and all—men and women, young and old, rich and poor—dress themselves in gala clothes and visit fairs to enjoy themselves to their heart's content To children and boys, specially, they are a great attraction. So happy and full of spirits do children become, that it is indeed a splendid sight to see them walking merrily down the bazaar. The girls too share the common joy. The villagers show themselves off in their best clothes. This medley crowd is an interesting study The dress representing all the colours of the rainbow, and endless variety of cut and fashion, the dancing and singing, the throwing up of sticks, wild gesticulations, loud and weird shouts, are the peculiar features of an Indian fair.

There are temporary bazaars also where you can buy all sorts of things to eat. Most prominent are the shops which sell toys and fancy articles Here you find water for the thirsty, there you find the gambling booths where money is lost and won. Here you see the merry-go-rounds whirling and twirling in the air with their creaking sounds, there you have rope-dancers and acrobats performing wonderful feats to the accompaniment of drums. Here is a magician showing his tricks to the villagers who are dumb with amazement, there is a minstrel reciting in a drawling sing-song fashion the romantic story of Hir and Ranjha and filling the hearts of the people with the ecstasy of love. Here stands a learned priest preaching to the women, there one finds a religious mendicant exacting reverence from the devout and money from the credulous. Occasionally one finds boy scouts doing yeoman's service by controlling the traffic, giving water to the thirsty, picking up stray children and restoring them to their parents and guardians.

There is a whirl of gaiety and pleasure, great noise, and an air of devil-may-care on everybody's face. People's motto during fairs seems to be—eat, drink and make merry as much as you can.

2. An Indian Village Market

On the borders of a little village of mud houses in the heart of the forest, the market was held. The site for it was an open space backed by jungle in which wandered bear, in front the ground sloped away to more jungle, river and hill, a peaceful and beautiful place. The merchants arrived along the forest paths, their wares strapped to the backs of ponies, or carried from poles laid across men's shoulders, or in a cloth poised on the head. Some men made a trade by going from market to market ; these were mostly the cloth merchants with their saris, dhotis and little coats. or the sellers of bangles or little china gods made in Japan. Others came from the villages and spread their tiny heaps of produce on leaves arrayed in front of them. The houses were tethered and the open space soon thronged.

The half-naked Baiga came and humbly sat in a line on the outskirts of the crowd. They had brought sweet potatoes and wooden spoons chipped out of jungle wood, which they hoped to barter for a little grain and tobacco. They would take little leaf pipes that they had stuck in the cloth wound round their heads, stuff them with tobacco and sit placidly smoking.

The sellers of sweetmeats and parched gram were haunted by the children with bright longing eyes. Those who sold bangles had the women round, squeezing their small hands to pull on a bright glass bangle

or fitting a gay-coloured peg into the hole in the lobe of their ears. One of the sellers had his sick family with him and his little daughter lay feverish under an umbrella at the back of the stall. Friends were greeting one another with loud kisses, and those bereaved since the last meeting were weeping in doleful cadence in each other's arms.

There was a stir in the Market as the "Medhai" procession arrived to the beating of drums and flutes. Villagers came carrying poles topped with peacock's feathers from which flowed streamers threaded with small pieces of white root. Dancers and drums came with each pole, preceded by a man whose chest and back were covered with chains of cowrie shells, who danced wildly about and urged on the drummers. Another man leapt about with a large wooden mask, brightly painted, over his face. They were followed by a long line of people with bells on their ankles and before the day was done some of them would dance themselves into a state of trance. A "Medhai" Bazaar was a very special occasion and its arrival was the signal that the Bazaar was really open and festivities began.

An old, old man stood up in the crowd and started with great skill to imitate all the creatures of the jungle ; it seemed that the leopard, the jackal and the little barking deer were all about you. He was very popular and in great demand.

A woman came with a sheaf of tiny purses of hand-woven cloth in her hand. At the cloth merchant's a handsome young Gond laid his axe on the ground while he measured out a sari, no doubt a gift for a new young wife at home ; while an elderly couple had a violent tiff on the man's failure to purchase a coveted sari. Tobacco was being sold for its weight in pice. A leper wandered in and out on his distorted feet.

The women looked old before their time ; toil worn, the struggle of their lives against immeasurable poverty was written hard in their faces. They grouped themselves for gossip, to discuss marriages, elopements and the like. The men also sat and liquor passed to and fro in little leaf cups.

Evening fell and the jungle glowed golden green and the hills grew dark. The vendors started packing what was left of their wares ; the villagers departed home to cook their evening food. Soon it was dark, and all over the slope tiny fires were lit that glowed on those merchants who would sleep that night out under the stars, and on their tethered horses. (*Adapted*)

3. My Village

The village stands far inland ; and the streams that trot through the soft green valleys all about have as little knowledge of the sea, as the three-years' child of the storms and passions of manhood. The surrounding country is smooth and green, full of undulations ; and pleasant country roads strike through it in every direction, bound for distant towns and villages. On these roads the lark in summer is continually heard, nests are plentiful in the hedges and dry ditches, and on the grassy banks smile the blue herebells. On these roads you may walk for a year and encounter nothing more remarkable than the country cart, troops of tawny children from the woods, laden with primroses, and at long intervals a black funeral creeping in from some remote hamlet, and to this last the people reverently doff off their hats and stand aside.

Everything round one is calm, quiet, moss-grown, and orderly. Season follows in the track of season, and one year can hardly be distinguished from another. There is an old house here, inhabited now by pigeons and parrots, and said to be haunted by ghosts. It has a tradition connected with it. A great noble riding by the house one day, several hundred years ago, was shot from a window by a man whom he had injured.

The houses are old, and remote dates may yet be deciphered on the stones above the doors ; the apple-trees are mossed and ancient ; countless generations of sparrows have bred in the thatched roofs, and thereon have chirped out their lives. In every room of the place men have been born, men have died. On the village centuries have fallen, and have left no more trace than have last winter's snow flakes.

My village is, I think, a special favourite of summer's. Every window sill in it she touches with colour and fragrance ; everywhere she wakens the drowsy murmurs of the hives ; every place she scents with apple-blossom. Never was velvet on a monarch's robe so gorgeous as the green mosses that cover the roofs of farm and cottage, when the sun-beam slants on them and goes. (*Adapted*)

4. An Indian Bazaar (*P. U., B. A., 1925*)

An Indian bazaar is a most attractive sight. Here we find young and old, rich and poor, children and grown-ups, students and teachers, officials and clerks, all shopping. It is here that we meet idle persons whiling away their time, but it is also here that we find labourers earning their livelihood by the sweat of their brow. Here is the shop of a stationer selling paper and pencils to little schoolboys ; there is seen a large shop where provisions of all kinds, jam and ham, castor oil, and sweets and biscuits of various descriptions, are arranged in tins and bottles in a way that challenges the attention. Next come the shops of a butcher, a *halwai*, and a cloth-merchant, following one after the other. Such irregularity of arrangement prevails in an Indian bazaar ! This is unhealthy from the point of view of sanitation. There are also shops where articles of different varieties and values are sold cheap, and where men, women and children make their purchases. Then there are shops occupied by general merchants who deal, not with any one particular commodity, but with a medley of articles useful to men, such as cups and saucers, lamps, toys, caps, and many other things too numerous to mention. The shouts of the shopkeepers bargaining with their customers are sometimes deafening. The sight of the crowds of people in their flowing garments and rainbow-coloured turbans is wonderfully picturesque, It is also very interesting to see villagers walking throngh the bazaars gaping with wonder at what they see. They halt at each shop and look with wistful eyes at the curiosities ahd delicacies so temptingly displayed before them.

But if there are shopkeepers who dispose of their goods to unwary customers after much bargaining and higgling, there are also shops where smart, bespectacled and clean-shaven young men do business behind their counters and display in the interior of their shops " Fixed Prices " in flaming letters. There are seen pleaders with their files lying before them on the tables discussing points of law with their clients. There are also private medical practitioners who display in their shops bottles of medicine. Besides these, an Indian bazaar has many other

attractions. Occasionally you see a juggler performing his feats there. Sometimes you see a quack vending his medicines. Many times you meet a lay preacher preaching a sermon to a knot of people. Now a marriage procession attended with beautiful flags and bright lights passes through the bazaar ; now comes the dead body of a man being carried to the cremation grounds attended by mourners.

Thus an Indian bazaar is an interesing sight. The noises that one hears add to its picturesqueness. Here is a man crying his wares at the top of his voice : there is a newspaper boy hawking his sheets of news. Now a motor whizzes past ; now we hear the tinkling of bells round the neck of a horse. Now a cart rattles along, and now a bicycle glides past us. Now is heard the hooting of horns ; then follows the harsh barking of dogs.

5. An Early Morning in an Indian Village (*P. U. 1921*)

Earth has not anything to show more fair than an Indian village wearing, like a garment, the beauty of the morning. Dull would he be of soul who could pass by a sight so touching in its sublimity and grandeur. Mosques, temples and houses all lie " bright and glittering in the smokeless air." Everything is bathed in a flood of golden light, and the village rouses itself for the labours of a new day. The rising sun is the grandest of spectacles and fills the sky with a hundred different colours. The dew-drops glisten on the grass, the trees and flowers appear brighter, greener and fresher than ever. " The breezy call of incense-breathing morn, the swallow twittering from the straw built shed, the cock's shrill clarion or the echoing horn," send a thrill of pleasure through our hearts. Birds greet us from every bough and sing songs in the praise of the Creator. The lark soars high in the sky and doves coo from the trees. Crows flit before us and disturb the peace of the scene by their harsh notes.

The calm silence of the morning has a tranquillizing effect on our minds. We are filled with inward happiness and contentment. The ineffable grace of God touches us. It is the ' hour of glory in the grass, of splendour in the flower.' All our passions and jealousies seem to be asleep and our evil propensities dormant.

Whom do we greet early in the morning ? We find the farmer driving his team of oxen to the field and singing on the way. We find the early pedestrians and invalids sauntering languidly to refresh themselves with the pleasant morning breeze. We see charitable persons throwing crumbs of bread to the dogs and flour and rice over the ant-hills. The conch is blown in the temples, the bells are rung in the churches, and the muezzin stands on the minaret of the mosque and cries the *Azan*, calling the faithful to prayer. The village boys dress themselves, wash their mouths and hands, have their breakfast and go to school. Smoke rises from the houses and the house-wives churn the milk and prepare whey for the family. This is the morning, cool, beautiful, fresh and delightful ; full of peace and calmness, majesty and splendour, health and joy.

6. A Visit to a Museum

Saturday was cloudy and a breeze was blowing. The college was closed for the day. Four of us met together and thought of paying a visit to the local museum. We spent about an hour there, and saw many wonderful things. There were works of art,—paintings, sculpture, pottery, embroidery. Clay models of various scenes from the Punjab village life,

of social and religious ceremonies, were very interesting. Among the most interesting articles to be found were the antiquities of the stone and bronze periods, consisting of daggers, swords, shields and early pottery and sepulchral urns, and weapons and personal ornaments of that period. In one room we noticed several old coins of India and fine brass articles made in Benares and Jaipur.

The clothes worn by the people of our time and the dresses of the ancient Rajput and Sikh warriors of this country were to be seen. Old swords, shields, and armour of the old inhabitants of this country were nicely arranged and attracted the attention of the visitors. The models of the *Kohinoor* and the *Golden Temple* pleased us greatly.

Passing into another room, we saw big statues of Gautam Buddha and Buddhist saints thousands of years old. We saw the history of India written in stone. We also saw the pillars on which were recorded the edicts of Asoka. All this carried us into the past.

There was also a Zoological section, comprising a collection of stuffed mammals, birds, reptiles and fishes ; a botanical section which contained a series of specimens illustrating the characteristics of the great divisions of the vegetable kingdom, arranged in order, and a series of fossils. There were also geological and mineralogical sections containing valuable collections.

The most interesting thing that caught our eyes, was an Egyptian mummy—a man in a glass case wrapped in a hundred yards of cloth. The Egyptians did not bury their dead, but preserved them from decay with salts and spices.

The Museum contained many things of interest and instruction. One could learn much from an inspection of its treasures and also derive amusement from the various curiosities stored therein.

7. A Dramatic Performance You Witnessed

A writer has said, " There are, I believe, four new experiences for which no description ever adequately prepares us. They are the first sight of the sun, the first journey in the desert, the sight of flowing molten lava, and a walk on a great glacier." To this list, however, I shall add the first dramatic performance one sees. What a different world one finds himself in ! We are switched away for the time being from this world of ours into the dreamland where we behold enchanted shapes floating before our eyes.

The Tragedy of Prince Hamlet which I witnessed the other day exercised such a fascination and awe on my mind that I can never efface the impression from my memory. The appearance of the ghost of Hamlet's father revealing to his son the mystery of his death, that he was poisoned by his uncle while sleeping on a bed of flowers, exercised such an awful and mysterious influence on my mind that even in my dreams I see the same figure describing in a pitiful tone the horrors of purgatory. The sight of Hamlet, recoiling from the duty of revenge with a moody face and grown listless by too much thinking, ever haunts me. His nature totters under the heavy load of hypocrisy, treachery and deceitfulness prevailing in the state of Denmark where everything is rotten to the core.

The cry of Hamlet coming from his heart—

> "The time is out of joint. O cursed spite,
> That ever I was born to set it right."

or,

> "O God! O God!
> "How weary, stale, flat and unprofitable.
> Seem to me all the uses of the world."

indicates what a noble nature is poisoned, what a heroic soul is tormented and tortured. He suffers patiently 'the slings and arrows of outrageous forune;' his beloved Ophelia proves false to him. Rosencrantz and Guildenstern come to him to worm his secret out of him, Claudius with his villainy and his mother with her unfaithfulness, shake his belief in humanity. Only Horatio remains constant to him and is like a solid anchor to him after the tossings and tumults of his own heart. But Hamlet rushing in a fury on the stage with a sword in his hand and, piercing it into the bosom of Claudius, excited my utmost admiration, though he himself died of the grievous wounds inflicted by Laertes.

> "Now cracks a noble heart; good night, sweet prince;
> And flights of angels sing thee to thy rest,"

The death of Claudius—"a crafty double-minded schemer, a villain and a cut-purse who stole the diadem from the shelf and put it on his head," the madness of Ophelia singing her last song on St. Valentine's day, the murder of Polonius, 'an old wise fool'—these are some of the scenes which interested me very much. It is quite natural for us to feel delighted when we see a wicked man meeting his deserts on the stage. It fills us with a sense of satisfaction that virtue triumphs over vice, that evil characters, though they flourish for a time, must in the long run be punished properly.

8. A Walk by the River-Side

It was a little before sunset on a May evening that I, with one of my friends, went out for a walk by the riverside. The sight was charming. The broad red disc of the setting sun was dancing with the ripples and imparting to the waters a vermilion hue. Such a grand sight impressed us deeply. The trees spreading out their branches to catch the breezy air, the flowers 'tossing their heads in sprightly dance' in the mild breeze, the birds with their variegated plumes singing on the trees; the butterflies flitting from flower to flower, the children plucking flowers, the acquatic birds swimming and diving, the boys rowing and larking, and the fishes coming up here and there—all presented a fascinating sight. The blue vault of the sky reflected in the transparent water, was beautiful to behold. The whole landscape was captivating; the scenery all round was charming. Wonderful was the face of Nature. It filled our hearts with peace and exhilarated our minds.

Now dusk fell, the stars rushed out and the smiling moon rose in the sky. The twinkling stars were reflected in the waters of the river, the moon sailing through the clouds in the sky, now smiling upon us, now blushing, and bathing trees, flowers, buildings, and gardens, in her pale silvery beams, presented a beautiful scene. Everything seemed asleep in the soothing beams of the moon.

9. A Journey by Train (*P. U. 1922*)

The extreme heat on the plains made me think that a short stay of two months on the hills could not but do me good. The monotony of college life had been a burden so far and I wanted to make the best of the vacation, by improving my health and mind by exercise, walking, reading, and contemplation of the beauties of Nature. All these things conspired to make me take a journey to Simla. I packed my baggage and drove towards the Railway Station. Fifteen minutes' drive brought me to the station, where I caught the train which was to take me to Simla. I got into a compartment. The first bell rang and at once there was a great bustle among the passengers. There was another ringing of the bell. The doors banged, the guard blew his whistle and waved the green flag, and the train steamed off.

The third class compartment was crowded to suffocation. People of all types were huddled together. Some of the travellers were rude, others were polite. Some were so reserved that they would hardly speak when spoken to, while others forced their talk upon reluctant listeners. There were so many kinds of people, such a variety of dress and occupation, so much noise and such random talk covering a multiplicity of subjects, that I did not feel dull even for a single minute. Some people were smoking cigarettes, and bursting now and then into uproarious laughter.

Even more interesting than the study of the different characters of my fellow-passengers was the variety of the scenery through which the train passed. As the train hurried on at the speed of thirty miles an hour, a panorama of the scenery passed before my eyes. At one time the train passed through a dense forest. Then the scene changed and the train plunged into a deep valley and wakened the echoes of a rocky and barren mountain district. Then we crossed a mighty river which was in rapid motion. The leaping of waters on the banks could be heard from a distance. Nature was most gorgeous here; and it was green and green all round. Here and there were fields covered with golden corn and gardens full of fruit trees. Hares were frisking in the fields, deer bounding over the plains. All sorts of beautiful birds with variegated plumes flitted across the landscape. The cattle wallowing in muddy tanks, the farmers ploughing the fields, idle people sitting and smoking under the village tree, the thatched huts, the spires and minarets of temples and churches, were very interesting and picturesque sights. The train pulled up at Ambala Junction. There was a great rush of passengers on the platform. All seemed to be hurrying to and fro. The hawkers were hawking tea and foodstuffs. The constant whistling of a shunting locomotive also attracted my attention. The shouts of the coolies, and the rush of the passengers, were very interesting. Soon the guard blew his whistle and the train glided out of the station.

I changed my clothes and also the train at Kalka. The train passed through the tunnels in the hills which were the triumph of engineering. The train was now going up-hill. It rollicked on the rails on the very edge of steep gorges. My heart was in my mouth lest one inch this side or that might hurl me down into eternity. But the train moved on heedless of any danger, till at last it reached Simla—my destination.

10. A Ramble through the Country in Spring (*P. U. 1926*)

Spring is the sweetest and most pleasant season of the year. It is a season full of freshness and gaiety, charm and beauty, delight and fruit-

fulness. A ramble through the country in spring brings before our eyes glories undreamt of, beauties of heaven and earth hitherto unfelt. The glories of the rising and the setting sun, the trees moved by the wind or alive with the songs of birds, the air full of scent, the murmur of insects, butterflies with their painted wings flitting from flower to flower, all these things fill us with exquisite delight and peace. The sights and sounds of nature, the stream that tumbles down the mountains, the solitary hills, the sounding cataracts, the tall and majestic cliffs, the grandeur of the sky, the bleating of the mountain sheep, the shrill cry of the eagle, the whistling of the wind, the valleys, decked with daffodils and roses, and the cattle grazing—all these things have a subtle and deep influence on us. Nature is bathed in radiant light. The cuckoo, 'the messenger of spring,' delights the hearts of the people with its melodious notes.

One 'cannot but be gay in such jocund company.' The birds singing a joyous song, the young lambs bounding in the fields, the fragrance of roses and jessamines wafted by the gentle breeze, the fluttering of the gauzy wings of butterflies, the variegated colours of the rainbow, the infant blossoms on the boughs of fruit trees, all seem to transport us into a different world altogether.

With the newly-born World, we feel a throbbing of the heart attuned to the trembling leaves. We feel that we are face to face with the Divine power, as we behold the 'annual miracle of the blossoming,' and realize the Holy Spirit pervading the whole atmosphere. As Thoreau puts it, "It is a natural resurrection, an experience of immortality."

11. Caught in a Shower of Rain

The clouds which have been gathering on the horizon for a long time have become darker ; the thunder rolls, and the rain pours down. Those who are caught in it fly in all directions, some laughing and some crying.

I always find particular amusement in these helter-skelters caused by a sudden storm. It seems as if each person, when thus taken by surprise, loses the character which the world or habit has given him, and appears in his true colours.

See, for example, that big man with deliberate step, who suddenly forgets his indifference made to order, and runs like a schoolboy. He is a thrifty city gentleman, who, with all his fashionable airs, is afraid of spoiling his hat.

That pretty lady, on the contrary, whose looks are so modest, and whose dress is so elaborate, slackens her pace with the increasing storm. She seems to find pleasure in braving it, and does not think of her velvet cloak spotted by the hail. She is evidently a lioness in sheep's clothing.

Here a young man, who was passing, stops to catch some of the hail stones in his hand, and examines them. By his quick and businesslike walk, just now, you would have taken him for a commercial traveller on his rounds, when he is a young philosopher, studying the effects of electricity. And those schoolboys who leave their ranks to run after the sudden gusts of a March whirlwind ; those girls, just now so demure, who now fly with bursts of laughter ; those guardsmen, who quit the

martial attitude of their days of duty, to take refuge under a porch ! The storm has caused all these transformations.—*Emile Souvestre.*

12. Some boys are playing by a river. An accident and a rescue. *(P. U. 1925)*

The college was closed on Saturday last on account of ' fine day.' The sky was overcast with clouds. A pleasant breeze was blowing. The birds were chirping on the branches of the trees. It was indeed a very pleasant morning. Three friends, Rama, Ganga and Mohan, thought of spending the day out on the banks of the river. They spent it in playing games, eating fruit and sweets, and singing songs.

They could not resist the temptation of taking a plunge into the river. Rama and Mohan were expert swimmers. They were soon ahead of Ganga with their quick and vigorous strokes. The latter was yet a novice, but, fired by a spirit of emulation, he tried to overtake them. He had hardly fought with the current for five minutes, when he found that it was too strong for him, that his whole strength was ebbing fast and that he was on the point of being engulfed. He cried for help, but his companions were too far ahead to hear his cry He became hoarse after repeated cries, but there was no response. The poor miserable boy was being tossed up and down by the whirling waves ; his whole strength exhausted, and his condition most critical. A minute or two more, and he would have gone to his watery grave. Suddenly his companions looked back to see how far their friend Ganga was left behind. They saw him exhausted and struggling hard against the strong and swift current. Both of them, lusty swimmers as they were, rushed to his rescue ; caught hold of him firmly by his arms, and brought him safe to the bank. They thus saved the boy from the very jaws of death. They thanked God, whose divine mercy had saved the boy and were happy that their trip had not ended in tragedy.

13. An Adventure on a Journey *(P. U. 1919)*

It was a cloudy day and a pleasant breeze was blowing. Our party consisting of a few friends, accompanied by a servant, set out in the direction of the Qutab Minar. When we left our place, we hardly thought that the journey would be so advanturous. We took no umbrellas with us, as we could hardly imagine that rain would come down in torrents We were talking, jesting, gesticulating, larking and making merry. We were relating charming stories of adventures Suddenly the breeze stopped. It was the lull before the storm. Heavy rain threatened us. The storm rose to its height. From the terrific downpour of rain, the crash of thunder, and the repeated flashes of lightning, it apeared as if a battle of demons and gods was raging in the sky. The trees were sighing and moaning in the gale The sharp drops of rain beat against our cheeks. We were drenched all through. It was impossible to continue the journey. At some distance we saw a ruined building and made our way to it. We took shelter in the varandah. One of us, who was more curious than the rest, left the verandah and entered the crumbled room. To his amazement he found a pair of golden bangles covered with a heap of bones, lying in a corner of the room. He shouted to us. We made a thorough search of the room and found torn silken garments also. The spot was covered with dried blood. We could

gather no other material from the room. It surprised us all and we wondered how the golden bangles, the spot covered with blood, and the torn silken garments, came to be there. The only conclusion we could arrive at was that some lady, out on a walk like us, had stumbled into this ruined building, and prompted by curiosity entered the room and was there devoured by some wild beast. The idea frightened us. It was surely the lair of some lion who was now gone out in search of prey. We were afraid lests he might return and make us a victim of his ferocious appetite. We left the place in a panic, and hurried through the thick clusters of trees, till we came upon the open road All of us felt sad at the fate of the poor lady. The joy of the trip was gone; we became sad and sorrowful. We tried our best to revive our mirth, but we found it impossible to be gay again with that unforgettable scene still fresh in our minds. We reached the Qutab Minar, saw everything there, and returned to our homes in the evening greatly depressed.

14. An Incident which annoyed or vexed you and why it did so. *(P. U. 1931)*

It was on the first of April, that I received an invitation to tea from two of my friends who were to enjoy themselves for the evening at the local restaurant. Exactly at the appointed time I reached there. I was cordially received by them. We sat round a marble table. One of my friends ordered tea and the other cakes and pastries. We drank cups of tea, ate cakes and pastries, and amused ourselves with all sorts of discussions and amusing anecdotes. Every now and then we would burst into uproarious laughter.

After an hour one of my friends left us telling us that he would soon return. We waited for him for about ten minutes, but he did not come back. He had quietly gone home. He had had his fill : why should he return to the restaurant and incur the payment of the bill ? Then a servant came and informed my friend that he was wanted outside by a gentleman. He left at once to see this visitor. I was now left alone. I waited anxiously for my friend's return. Some minutes passed, but none of them returned. Just imagine the awkward situation I was placed in. My friends had duped me. The bill was still unpaid. It was waiting in the silver tray lying on the table. The bearer was gazing vacantly at me. I fumbled in my pockets. Only a rupee! How to pay the bill ? My vexation and amazement knew no bounds. The manager was eyeing me with suspicion. I was put to great shame and began to think of the way in which to settle the bill. I was greatly perplexed.—What was I to do ? At this juncture a class-fellow of mine entered and took his seat by me. He asked me why I was looking so worried. I related to him the whole story. He was kind enough to lend me five rupees. In this way, I got out of the awkward situation I was placed in.

15. A Description of an Accident You Have Seen *(P.U. 1932)*

In big cities accidents are of almost daily occurrence. It is impossible to avoid such accidents altogether, especially on large thoroughfares, where men and vehicles are constantly on the move in large numbers.

I was once standing in a street in Lahore making some purchases. My face was turned towards the shop. I heard a loud noise, and turned suddenly round just in time to see the wheel of a tonga passing over a young girl about twelve years old. A thrill of pity and horror ran

through my nerves. A deep breath went right into my lungs through my clenched teeth. I saw her falling on the ground, the horse treading on her body and ultimately the tonga passing over her. But fortunately both for her and the *tonga-walla*, she fell between the wheels and did not receive any serious injuries. She got a few scratches. There was a cut on her cheek from which the blood was pouring. The fingers of one hand were badly trampled. All her dress was torn and hair dishevelled. The next moment a crowd gathered round the place. The unfortunate girl was removed to the hospital. The police constable on duty appeared on the spot, and arrested the tonga-driver. He was taken to the magistrate's court where he was convicted of rash driving. I left the place with a sad heart contemplating the misery of the poor girl who was so badly injured.

Accidents may not altogether be prevented in the crowded streets of big cities ; but their number can certainly be reduced if greater vigilance is observed by the policemen on point duty whose business it is to control traffic.

16. A Railway Accident

The day was calm and bright, and for some hours the train had run smoothly along with its human freight, till the passengers, roused by the thought that they were nearing their destination, began to pack their articles and luggage.

Suddenly there was an ominous jolting of the carriages, jerking the passengers from their seats and hurling them in confused heaps to the opposite side of the compartment. Then came a desperate leap forward, and finally, a terrible shock. Those who were in the front carriages felt the shock more than the others : soon it was made known that the passenger train had turned into a siding and had come into violent collision with a goods train some hundred yards off the nearest railway station. The signaller had blundered in showing the same line to both the trains. The drivers of the trains, though they discovered the mistake of the signaller, were helpless.

The smash was terrible. The big engine lay panting on its side. The first four or five carriages were wrecked completely and shattered to pieces Other carriages were overturned. Those who were occupying the front carriages sustained serious injuries to which many of them succumbed The leg of one was broken, the arm of another was gone. One man's head was crushed. Another's face was wholly disfigured and the blood was coming in a torrent out of his mouth. It was a ghastly sight to see the corpses lying on the ground, while men half-dead, and groaning with intense misery, were lying all about.

And then a "fire" broke out. The hot cinders from the fallen locomotive had set fire to a van, and heart-rending shrieks arose from the imprisoned occupants as the flames attacked carriage after carriage with merciless rapidity. Before it could be extinguished by the efforts of the passengers two carriages had been reduced to ashes. The sudden outbreak of fire not only put an end to the sufferings of many occupants but also included in its ravages those who had hitherto escaped unharmed.

Then began the work of extricating the unfortunate passengers from the *debris*. Some were jammed between the seats of the carriages ; some were crushed beneath fallen roofs. Most miserable was the con-

dition of a man who had been rescued from the burning flames, and was groaning bitterly. One large family, on their way to Simla, perished in the flames; only one little child five years old escaped. A newly married couple was in the train. The husband was killed; the young wife rescued. A widow lost her only son. She was weeping loudly. Such were some of the heart-rending sights of that scene of suffering and lamentation and death.

17. A Fire.

Some years ago I happened to visit Calcutta where I stayed with a friend of mine. One night I was roused from my sleep by shouts of "Fire! Fire!" At once I got out of bed and hastened to the place towards which people were frantically running.

On reaching the spot, I found that the house of a millionaire was on fire. A vast crowd had collected, and there was intense excitement. Several fire-engines dashed to the scene of action. Boy-scouts were running with pails of water and people were throwing sand on the flames. Firemen devoted their energy to extinguishing the flames, and, mounting on ladders, worked their hose with the greatest vigour. Flames leapt over the whole building. About half of the building was now ablaze.

The conflagration was a terrible sight. Flames shot out of the highest gallery windows and the whole house presented the appearance of being brightly illuminated. Great columns of smoke arose, but these were rapidly blown away by the strong wind. At last the fire reached the roof; there was a sudden blaze; and far up into the sky leapt a great flame which illumined the faces of the watching crowd.

By this time the heat had become so intense that no one could stand near by. The firemen were trying their best to bring the fire under control. After a tough fight for about five hours the fury of the fire showed signs of abating. The flames began to die down. And the firemen busied themselves with renewed energy to master the smouldering embers.

Thus the great fire ended with less damage than might have been expected. For though the monetary loss was considerable and though several people were injured while putting down the fire, not a single life was lost. Fifteen rooms were totally burnt.

The cause of the fire was very simple. Before going to bed the owner smoked his *hookah*. A burning piece of charcoal flew into the room where some bales of cotton were stored and was the cause of the great misfortune.

18. A Municipal Election.

A municipal election is an event of great importance in the life of a town. There is great stir and excitement. Big posters are displayed on the walls, eulogizing one candidate and criticizing the others. Processions parade the streets proclaiming the virtues of particular candidates. Meetings are held in various centres where they discuss the services rendered by a particular candidate in the past to the cause of the poor and the sanitation of the city. Brisk canvassing goes on. In these days, even the poorest voter begins to feel his importance. He is approached by all candidates standing for election. Corruption is

common. Votes are bought and sold. Citizens do not seem to realize that it is their duty to vote for the best man. For the sake of money they sell their sacred trust.

On the day of the election, excitement is at the highest pitch. The polling booths, where votes are recorded, present an animated scene. There is a regular tussle between the voters and the agents of the various candidates. Party spirit runs very high, so much so that even open fights take place. Motor cars, tongas, and other carriages are seen flying to and fro, carrying voters to the public hall, where the election is held. Every convenience is provided for the voters, they are served with fruits, iced drinks, and sweets.

Coercion, intimidation, forcible seizure of the voting paper are very common. Impersonation is punishable under the law, yet there are daring spirits who are ready for a small consideration to undertake this and run the risk of detection. Honest voters are very few, and therefore it can hardly be said that the right and deserving candidate gets elected.

Crowds gather outside the voting place, and wait, sometimes for hours togethe., to know the result. At last the result is announced and the news is carried round the town in a very short time.

19. A Funeral Procession

The whole country has been plunged into deep mourning at the untimely death of Mr.—. He was a zealous worker of the Congress and a prominent leader who took a leading part in all movements, political, religious, and social ; whose only aim in life was to ameliorate the condition of the poor. He had been ailing for some time, but no one had thought the end was so near. He passed away quietly on the night of the 9th leaving behind him a widow, one son, a daughter, and a large number of friends and relatives to mourn his loss.

He enjoyed widespread popularity with the people. As a mark of respect to his memory, all shops, public offices, colleges, banks, and even the High Court, were closed. His bier was attended by *lacs* of people of all castes and creeds. The funeral procession marched through the main bazaars of the city ; 'a sea of heads' was visible all round.

The *cortege* started at 10 A.M. from the house of the deceased, and slowly made its way through the streets A band played the funeral march, and flowers were thrown in great profusion on the bier. The face of the deceased was left uncovered so that the people might have a look at it and realize the greatness and nobility of the departed leader. The procession stopped at various places. Scented water was sprinkled over the bier, and flowers were thrown upon it, from many shops.

The funeral procession reached the burning ghat at about 5 P.M. All eyes were wet. At last the body was laid on the pyre ; the last sad ceremonies were performed : the priest recited the *mantras* and then fire was applied to the pyre. The flame soon consumed the dead body. Every one present was filled with deep sorrow, and all prayed to God that He may grant eternal peace to the departed soul.

20. A Public Function

(An Unveiling Ceremony)

To unveil the portrait and tablet of the late—, a public meeting was organized by the Municipal Committee in the Town Hall. The famous

politician and prominent Congress leader——was invited to perform the function and to take the chair on the occasion.

The meeting was a crowded one and was attended by people of all castes and creeds. Elaborate arrangements were made for the people. Punctually at the time notified, a formal resolution proposing——to the chair was moved and duly seconded. The meeting began with songs sung by a college student, and by a gentleman from among the invited guests. The songs were specially composed for the occasion and were full of deep pathos. After the songs were over, the president called upon the gentlemen mentioned in the agenda, one by one, to speak on the occasion. Several speakers came upon the stage and made moving speeches in which they dwelt upon the dead man's noble qualities of head and heart, his public-spiritedness and self-sacrifice, his work for the poor, the services he had rendered to the country, and his part in all movements, political, social and religious.

A full-length oil painting of the leader was hung up in front of the dais. The marble tablet, which was also to be unveiled, was fixed to the wall some distance away from the place of meeting. Both the portrait and the tablet were covered with pieces of blue cloth. These covers were connected with electric wires, which led to the president's table, on which there was an electric switch worked by a button. When the speakers had finished their speeches, the president performed the function of unveiling the portrait by pushing the button of the switch, which immediately cut off the cords and the covers fell down. This done, he delivered a neat little speech in which he pointed out the noble virtues that animated the breast of the leader, the spirit of social service and self-sacrifice and patriotism that burnt in him, and emphasized that his life's passion was to ameliorate the condition of the poor untouchables and to make them 'better, wiser and happier.' In the end, he urged all, particularly his young listeners, to follow in the footsteps of the illustrious dead, and to make their lives pure and holy by following the noble example of the great leader.

After the president's speech, songs were sung and with a vote of thanks to the chair the meeting dispersed.

21. A Reception

Recently His Excellency the Governor of the Punjab paid his first official visit to this place and grand preparations were made to accord him a fitting reception. The principal streets were decorated with buntings, flags and flowers. The main bazaar wore a look of great bustle and activity. The shops looked clean and beautiful. Everything presented a gala appearance. All the roads were swept and watered and laid with gravel. Triumphal arches were erected at different places; gates with flowers and mottos of welcome were set up all along the route. The Government School building was all whitewashed; the students were asked to come in their scout uniforms; a band was hired. All public buildings, like the Town Hall, the courts, rest houses, and hospitals, were nicely decorated. The Union Jack was hoisted on all Government buildings.

The Railway station presented a gay appearance. Palms and flower-pots were placed on the steps. The platforms and the gates were covered with red cloth, and a stately canopy supported on a silver pillar added to the dignity of the scene. All the officials headed by the Commissioner, the local *raises* and *Kursi-nashins*, *Subedars* and

Zaildars, dressed in their best, were present at the railway station to receive His Excellency the Governor. The boys of all the local schools dressed in neat clothes and with yellow turbans on their heads, lined the route on both sides from the station to—. Elaborate police arrangements were made. Police Inspectors were patrolling to see that the arrangements were complete and that the policemen were at their posts.

The train arrived at the railway station exactly at 11 A.M. and a salute was fired. His Excellency alighted from the train, and the band struck up the National Anthem. His Excellency shook hands with the Commissioner who introduced the *raises* and the members of the Municipal Committee. He also inspected the Guard of Honour.

He got into the car that waited for him at the gate, and the Commissioner sat opposite to him. Then came other cars in which the Chief Secrectary, the personal staff, and the local officials were seated. The escort was formed by the local police. There were also Boy Scouts, who presented staves. The procession passed through the main street crowded with people who lustily cheered the Governor. The boys shouted hurrahs and this pleased the Governor very much

The procession terminated at the Town Hall where under a big and stately *Shamiana* an address was presented to the Governor by the Local Association To this the Governor replied in suitable terms. His Excellency then visited the Government School, the Industrial School, and the Civil Hospital where he was accorded a hearty welcome. In the evening there was an impressive display of fire-works The function went off successfully and the Governor left for Lahore the next day.

22. A Tea Party (*P.U., B.A. 1931*)

It was the Annual Farewell Tea Party in our college, given to the students of the Second and Fourth year classes who were to leave just before their examination.

Members of the Staff and students of the First and Third Year classes were the hosts. The nice and trim tennis lawn tastefully decorated with flower-pots was chosen for the tea party. Long tables, covered with white cloth were set up, and were groaning beneath their load of choice dishes. The students were seated at the tables on which were put tea-pots, sugar pots, cakes, plates of fruit, sweets and assortments of nuts and gram and raisins. The tea-pots were of variegated colour-patterns ; some were blue, some white, some were clay pots and some enamelled.

All the tea pots were steaming and fragrant. Now the boys began their tea. There was the usual clashing of the spoons, pouring of hot tea, laughing, joking, feasting and merry-making. All were feeling jolly, all were in a holiday mood. They freely cut jokes with one another. Cups after cups were drunk. The waiters ran to and fro carrying plates in their hands.

Now for the speeches. First the Principal stood up to make his speech. O what a clever fellow ! He made the same speech as he delivered last year but beautifully clothed in different words. He had simply put old wine into new bottles. Then came the reading of the farewell address. Saying good-bye was rather sad. It was a

parting of friends, who had read, lived and moved together. After expressing thanks to the Principal and the First and Third Year students, the examinees parted with a sad heart.

23. The Postman (*P.U., B.A., 1931*)

The Postman is a very humble member of society. His work is simple and monotonous. He draws only a few rupees a month as his pay ; and he is as a rule a half-educated man. But think what he stands for ! Just as a common soldier represents the British army, just as the humble policeman represents the might of the British Government so the simple postman is the visible sign of the world's great postal system.

He symbolises what duty is. It may be raining in torrents, thunder and lightning may do their worst, the day may be blazing hot or stormy, he is ever punctual in delivering letters. He is a most conscientious worker and is strictly devoted to his duties. He is a fountain head of good humour, contentment and happiness, and ever comes with a smiling face. He is the embodiment of the virtues of obedience, courtesy and civility.

And when we think of what he carries in his bag from door to door along the streets of the city, or through jungles and along mountain paths to distant villages, he seems to be the messenger of fate. People wait for him with mingled feelings, some in hope, some in dread, for he carries messages which will break some hearts and fill others with mirth and joy. In his bag may be the long-expected letter from a lover in a far-off country to his anxious beloved ; the letter that will tell a newly married girl of the death of her husband ; the letter that will tell a poor widow of the death of her only son ; the letter that will inform a businessman of the loss of a fortune, or of the success of a great venture : the letter bringing a prize of a lac of rupees to a poor sweeper ; the letter demanding the payment of an old debt ; the letter informing an anxious candidate of his success or failure in an examination ; letters of joy and sorrow, complaint and request, success and failure, upbraiding and praise, death and life, fortune and ruin. And the humble postman, all unknowing, passes indifferently on scattering all sorts of news.

24. Mountain Scenery

To an Indian, a visit to the mountains is most refreshing after the oppressive heat of the plains in summer. What strikes the beholder with wonder is the charming scenery. The spirit of the mountains seems to enter the soul of the beholder, and, awed and entranced, he realizes the wondrous majesty of the "everlasting hills."

It is difficult to analyse the subtle appeal of mountain scenery. First there is the grandeur of the mountains themselves, with their rugged crests and lofty cliffs, beautiful at all times with an ever-charming fascination. Now they are reflecting the shadow of every passing cloud, another time they are bathed in sunshine. Now they are ruddy with the light of sunset, another time they are calm and cold when darkness envelops them. At one time, beautiful showers fall ; at another thunder and lightning visit them. Now they are smiling in sunshine, when the faint blue mist lends a softness and fairy beauty to their rugged outlines ; now they are

beautiful under the magic spell of moonlight which enhances their loveliness and charm. The storm-clouds rolling up the glens; grey mists hiding the summits of the mountains; brown peat coloured water-falls with their masses of white foam; the lakes now lying dark and black under the cloudy sky, now smiling in the sunshine, the mountain glens with their scarred rocky sides and their delicious greenery—these add endlessly to the beauty of the scene.

But the scenery at the top of the hill is most enchanting. The gigantic trees covered with thick foliage, with the white snow covering them in winter, and the swift grey clouds passing immediately above them, and sometimes below their summits too, where the hills are high enough, is a sight worth seeing.

To watch the little stream of crystal water dripping from cliff to cliff and then passing over low beds of rock is charming indeed. The little birds with feathers of exquisitely charming colours and entrancing notes, and the butterflies with wings of most beautiful hues and patterns flitting from flower to flower, keep the mind absorbed in the beauties of God's wonderful world. Varieties of lovely flowers and beautiful ferns provide another source of delight to the eye; and to watch the sun rising behind the distant hills of blue, sending its radiant beams through the misty atmosphere around, will make even the gloomiest of hearts happy.

God's creations are wonderful and the scenery of the mountains speaks of His greatness. It impresses the traveller with a sense of the grandeur and majesty of nature and of nature's God.

"Then stirs the feeling infinite so felt
In solitude when we are least alone."—*Byron.*

"Oh dread and silent Mount! I gazed upon thee
Till thou, still present to my bodily sense,
Did'st vanish from my thoughts; entranced in prayer,
I worshipped the invisible alone."—*Coleridge.*

25. An Indian Thunderstorm

(*Description of an Experience*)

It had been a delightful day, warm, sunny and bright, with such a blue sky overhead, and such burning sunshine in the early afternoon, that we decided to defer our walk to the woods till the shadows grew long, and the oppressive heat of the afternoon sun diminished.

At five o'clock, when we started, there was not a speck of cloud to be seen. But soon a piece of black cloud "no bigger than a man's hand" made its appearance on the eastern horizon. The cloud grew bigger and bigger and rose higher and higher. The sky was now wholly overcast with thick black clouds. There was a lull in the wind. An oppressive hush lay on field and road; not a bird sang a note, not a leaf stirred. All nature seemed to be hushed and waiting—waiting for the coming storm. The play of sheet lightning meantime was truly glorious; the heavens opened and vistas of golden light were visible for an instant, only to vanish at the next moment. Presently the strange hush was broken by a sharp, sudden gust of wind which fell as quickly as it rose. Then the great black cloud was suddenly riven by forked lightning that illumined the sky in a broad flash. Crooked and zigzag flashes were visible

accompanied by roars of thunder. One vivid flash followed another with startling rapidity till lightning seemed everywhere.

The storm rose to its height. From the terrific downpour of rain, the crash of thunder and the repeated flashes of lightning, it appeared as if a battle between gods and demons was raging in the skies. The dark sky groaned like a giant in despair. The river was lashed into fury, and the trees sighed and moaned as the strong wind tore through their leafy branches. The whole creation seemed to be tottering at the rumbling of thunder. Constant flashes of lightning dazzled our eyes, and it appeared as if "fire ran along the ground."

For about three-quarters of an hour the storm raged furiously. Then the flashes grew less vivid and the roll of the thunder became fainter, and the rain also stopped.

We left our shelter and walked towards the river. What a sight met our eyes! Big trees had been uprooted, large houses blown down, thatched huts blown away; the river had swelled up enormously, and up-country boats had been smashed to pieces by being dashed against one another in the violence of the storm. Telegraph wires had been broken at many places.

26. A Place, or a Building of Historical Interest

(P. U. 1928, 1929; D. U. 1929)

Recently I went to Agra and raw the historical monuments there. Of all the historic buildings of the Moghul Empire that I saw there, the Taj Mahal with its grandeur and peerless beauty still stands foremost in my memory. It is one of the wonders of the world and the greatest treasure of Moghul architecture. The same fresh beauty which shone upon it when it was first built, shines upon it still.

This peerless tomb has been called by a poet a "dream in marble," or the "Crown of the World." It was erected by Shah Jahan on the grave of his dear wife, Mumtaz Mahal, whom he loved very much That love has been crystallised in every marble slab that has gone to the making of this memorial. It enshrines an Emperor's love and sorrow, a love which even Death could not quench. No queen had ever had such a fine monument. It is a great master-piece of artistic design built in red and white marble. It surpasses all the ancient buildings in beauty and splendour.

One is struck with admiration when he casts a look over its gateway of red sandstone with the embroidered sentences upon it from the Koran. The fountains, the green garden with the pillars of the cypress, the marble platform amid four stately white towers—all add to the beauty of the main dome which is about 275 feet high. Besides the main domes, there are two other domes, one on each side. The walls are decorated with stones of various colours. On the inside of the walls flowers have been wrought in stone with lace-work of green foliage. The innumerable cells make the Taj very beautiful, and the wonderstruck visitor is lost in contemplation of its beauty. Between the entrance and the platform there is a narrow garden thickly hedged by trees. On the front side of the dome is set in stone the verse, 'The pure of heart shall enter the Garden of God.'

The garden is an appropriate setting for the tomb which in turn dignifies the garden. But our mind is saturated with its extreme and irresistible loveliness when we reverently enter the Hall of Death where Shah Jahan and his wife sleep eternally. He has immortalised—if he could not preserve alive—his peerless wife, yet the pathetic moral of it all is written in a verse which runs thus: "Saith Jesus (on whom be peace). This world is a bridge! pass thou over it, but build not upon it! This world is one hour; give its minutes to thy prayers; for the rest is unseen."

No photograph, or description, can do full justice to the splendour of the Taj seen in moonlight. It glitters in moonlight, it smiles like a lovely girl; it is a sight of wondrous beauty. Says a Russian architect in appreciation of the beauty of this wonderful piece of work, "The Taj is like a lovely woman; abuse her as you please, but the moment you enter into her presence, you submit to her fascination." It is, in fact, the greatest wonder of the world.

A great historian and his wife once paid a visit to the Taj. "How do you like it, darling?" he asked her. "Could you promise me a monument half as good, I am prepared to die tomorrow," replied she.

27. The Rainy Season in India (*P. U. 1918, 1933*)

Rain in India is "the kind refresher of the summer heats." Before the rainy season sets in, heat is well-nigh intolerable. Day after day the sun blazes down from an unclouded sky, and goes down to the west every evening like an unwelcome tyrant. The ground is baked and parched, the air is like the blast of a furnace, there is scarcity of water in many places, and men and animals gasp and pant in the heat. At last a thunder-storm rolls up from the south west, and, with lightning, thunder and wind, the welcome rain pours down.

The change is almost magical. Black clouds course across the sky which looks threatening. It thunders and lightens at intervals. The rainbow is seen just before or after a shower of rain, even while the sun is shining. Now it is drizzling, now the sunshine appears and bathes the trees in 'a celestial light.' The spongy clouds filled with gathering rain, the soft pleasant breeze which heralds the rain, the fragrant flowers, the clamorous noise of the birds, the croaking of the frogs, the dancing of peacocks in the gardens, the crash of thunder, the repeated flashes of lightning, the trees sighing and moaning under the influence of the wind, a vast sheet of water covering the earth—the pattering rain and the dark sky,—such are the unique features of the Indian rainy season.

In the "monsoon" the landscape appears bright. Trees spread forth their branches covered with beautiful green leaves. As far as eye can reach, one finds verdant and luxuriant vegetation. The grass takes on a beautiful green, and pools and puddles shine on the roads. Rivers, which had become mere threads of water and tanks which had dried up altogether, begin to overflow their banks now. The sparrows bathe themselves and the animals feel refreshed. The birds sing in the sky, the deer run about in the fields, the monkeys chatter on trees. Water drips from the branches of trees, the leaves possess an indescribable freshness, the red bricks of the house seem to sparkle, the entire universe is washed, and the roads are watered. The small boys feel delighted, take their bath in showers of rain, make paper boats and float them down

the tunnels of water. The lusty swimmers swim across the river: the women wash their clothes, the farmers plough the field, young people enjoy holiday excursions and picnics; and the land which was lying barren before becomes a smiling field with grass and crops waving in the delightful air. Piles of pearly clouds shining in the rays of the brilliant sun, the deep blue sky, the flowers tossing their heads in 'sprightly dance'—are, indeed, a glorious sight.

The rainy season, though a pleasant relief from the fierce heat, has its disadvantages. Swarms of insects appear, flying ants, flies, mosquitoes, etc., which often make life a trial. Malaria and cholera work havoc among the poor. The roads become muddy and slippery. Many people tumble down in the streets and hurt their shins. Clothes are soiled, mud sticks to the shoes. Fuel gets wet; foodstuffs and vegetables decompose. The roofs of houses begin to leak; sometimes they fall with a crash, causing loss of life and property. The rivers are flooded and sometimes sweep away huts, houses, and cattle.

This is the rainy reason—a season full of water, coolness, mud and dirt.

28. A Description of a Moonlit Night. (*P. U. 1921*)

"Oh sweet and beautiful is the night,
When the silver moon is high,
And the countless stars like clustering gems,
Hang sparkling in the sky."

Of all the aspects of Nature, a moonlit night is perhaps the most beautiful. The calm serenity of the earth bathed in soft silver moonlight can hardly be equalled by anything. The budding twigs, the flowers tossing their heads, the green fields, the murmuring brooks, the tender creepers and plants, all seem to wear silver robes when the white beams of the moon fall upon them. Meadow, grove and stream, the earth and every common sight seem to be apparelled in a celestial light—'the glory and the freshness of a dream.' The whole earth appears to have been converted into a veritable heaven by the bewitching light of the moon: every object seems to glow with radiant light. Wordsworth says:

"The moon doth with delight
Look round her when the heavens are bare;
Waters on a starry night
Are beautiful and fair."

On the high road near my house is a row of ancient cottages falling into decay, dark and dirty and really unfit for human habitation; in the day-time an eyesore and a reproach, yet at night, when the beams of the moon fall on their tall fronts they are transfigured and glow with a strange and weird beauty like the glamour of a dream. So moonlight makes a beautiful thing more beautiful, and enhances the loveliness of a lovely thing. It adds glamour and charm to everything, and all feel fascinated by it. Moonlight has the magical power of beautifying whatever it shines upon. The burnt grass and bushes lose all trace of their withered condition and under the flood of moonlight look as beautiful as a poet's dream of fairy land. Ordinary buildings look beautiful by the light of the moon, under whose magic spell stucco battlements and white-washed domes and minarets seem to be made of

bright silver. Forests are beautiful by day, but even more beautiful by night. It is difficult to imagine anything more beautiful and satisfying than a walk in the palm groves,

" when the deep burnished foliage overhead
Splinters the silver arrow of the moon."

Yet equally beautiful is the spectacle of the moonlit ocean, when we see a broad path of silver light stretching before us to the distant horizon, and no sound is heard but the gentle murmur of the advancing and retiring waves.

No less beautiful is the sight of the sky with its myriad stars and the beautiful moon. The sky seems to be ablaze at that time, and the stars appear to be like tiny lamps twinkling in the firmament

29. The Most Interesting Thing I Have Ever Seen

or

An Indian Conjuring Entertainment

or

The Feats Of Indian Jugglers (*P. U. 1925*)

Indian jugglers are famous all over the world. Large crowds gather round them at the beat of the drum or *damru*, and the sweet sound of the flute on which they play while performing their feats excite the curiosity even of the most listless. All the marvels of engineering, wonders of scientific invention, prodigies and freaks of Nature, cannot equal the feats of Indian jugglers in point of interest. They perform their tricks so very cleverly and with such dexterity of motion that the eye cannot follow them.

The throwing up of a number of brass balls one after the other high into the air and catching them all in the hands seems miraculous. It distracts our imagination, and makes our admiration breathless. The least error in the management or execution may ruin the whole process and break the performer's head. It is ' skill surmounting difficulty and beauty triumphing over skill.' Other feats performed by an Indian juggler are—the balancing of an artificial tree and shooting a bird from each branch through a quill. We are in suspense about the result but presently our anxious expectations are fulfilled. Rope-dancing is another wonderful feat.

But the most interesting of all is the famous mango-trick. A mango-seed is planted in the ground. Water is sprinkled over it, and then it is covered with a basket and a big cloth. When the cloth is taken away and the basket is removed, a tender plant with leaves sprouting out is discovered. More water is poured over it, and it is again covered with a basket. When the basket is removed it is found that the plant has grown to a height of about twelve inches. It grows and grows, till it becomes a tree and bears fruit which is distributed among the spectators. This is a feat of astonishing cleverness. The basket trick also arouses our interest. A shallow round basket is produced, and a young lad gets into it. The lid is put on and the whole is covered with a cloth. The conjurer then takes an old sword and very carefully pierces the basket, always in the middle. The cloth is then removed, the basket is opened, and it is found to be empty. A few minutes after, the boy

comes out from amongst the crowd of spectators. How he effects his escape from the basket is a problem which defies solution.

But the cleverest trick of all is the mysterious disappearance of a ring. The juggler borrows a silver ring from a bystander. He gives it to a gentleman standing in the crowd and asks him to throw the ring into a well. He does so; all feel that the ring is lost for ever. He then comes forward, and picks up an apple lying on the ground before him, and tells a man to cut it open. He cuts it, and there is the ring. All are amazed to find the ring coming out of the uncut apple. How the ring gets out of the well and enters an apple, will ever remain, to the uninitiated, a mystery.

30. A Scene at a Railway Station (*P. U. 1931 ; D. U. 1931*)

I was expecting my brother from Patna by the Punjab Mail and so I went to meet him at the station last Saturday morning. On reaching the station, I learnt that owing to a derailment caused by the recent heavy rains, the train was running an hour late.

I did not like this news but there was no help. I began to wait patiently to make the best of a bad job. But after all, my waiting did not seem as great an ordeal as I thought it was going to be. Time seemed to fly as I became engrossed in watching the booking office where many people were crowded together, waiting with feverish anxiety for their turn to buy tickets. Every one of them seemed to be attacked by train fever. They were all afraid lest they should miss the train. Poor fellows! They did not know that the train was an hour late. They ran impatiently over the bridge to reach the platform where many passengers were already waiting in tense excitement for the arrival of the train. There was one fashionable young man dressed in up to date style who was walking up and down the length of the station with one hand shoved leisurely into his trousers' pocket, and the other holding a cigarette at which he was puffing away. On the other side of this dandy was a blind old man being led by his son to a place, where he could sit comfortably, and wait till the arrival of the train. The contrast was striking. There were women, young girls dressed in their best, ignorant villagers standing in groups on the platform with their luggage handy. There were some mothers with babies in their arms, and one or two other little ones hanging on to their *sarees* behind them. The coolies in their blue uniforms conveying luggage, some on their heads, and others in trolleys, presented an interesting sight. The fruit-sellers, sweetmeat vendors and hawkers of newspapers, with their characteristic shouts, ranging widely in tone and pitch, formed a separate object of interest. A goods train shunting a little distance from the main line also attracted my attention.

Then came the whistle of the train which arrived puffing loudly. The passengers ran frantically to get into compartments. There was a great confusion on account of the in-rush and the out-rush of the passengers. But I soon found my brother and left the platform.

31. The Adventures of a Five-Rupee Note. (*P. U. 1928*)

Two years ago I came out of the currency office, a piece of clean, crisp, bright paper, with words and figures clearly marked out and with colours fresh and charming. I was proud of my handsome appearance.

My first migration was from the currency office to the Imperial Bank of India, Lahore. There I lay for some time in an indistinguishable throng of similar notes. For seven days I remained imprisoned with ninety-nine other companions in the cashier's safe. I was wondering how long my imprisonment would continue ! At last my turn came. I was released from my captivity, for the cashier gave me away to a barrister who was very lavish in spending money. I remained in his purse for about six hours, when his son, who was a college student, came to him and asked for money. The barrister gave me to him. The boy at once went along with his friends to a restaurant, had tea, and handed me over to the manager. Here I again remained in confinement for about a day, but the manager's son took me out and disposed of me to a tonga driver. It was indeed a sad change for me. I felt an indescribable pain when the man touched me with his rough, thick and dirty fingers. I felt a strange recoil of horror at that time, but shrank from expressing my feelings. He folded me into six folds and put me into his pocket. I lay for some time in the tattered pocket of the tonga driver, and came to be stained with dirt which tarnished my original brightness. At this I felt a sharp pang of pain. I passed from the tonga-driver to a rich merchant. I was given in exchange for a ten-rupee note. I enjoyed the protection of that merchant for some time but soon I passed from him to his daughter—a bright young girl who touched me again and again with her neat little fingers. I was overjoyed to feel that she would keep me with her. But I was not destined to enjoy her sweet company for long. Soon she gave me to her brother who was a college student. He did not like my looks and soon gave me to the college clerk along with two other similar notes when he paid his dues. From the clerk I passed into the pocket of a professor when he got his salary and I am still there.

32. An Account of a Hockey Match (*P. U. 1929 : D. U. 1924*)

This year I witnessed a very exciting match between Government College, Lahore, and Khalsa College, Amritsar.

Both the teams took the field at 5-30 P.M. and were greeted with loud cheers from the crowd of spectators, which consisted mostly of college students. Amritsar being quite near to Lahore, practically all the Khalsa College students had come to witness the match. It was indeed a very pleasant sight to see the sturdy and stalwart Khalsas marching in the University grounds. Both teams had high hopes and were confident of an easy victory.

Soon after the toss the game began. It was brisk from the beginning. The Khalsa team was the first to attack and seemed to carry everything before it. Consequently the spectators became enthusiastic and began to take sides. Some shouted. " Bravo, Khalsas " : others " Steady on, Government College." For the first few minutes the Government College side was pressed hard. The Khalsa forwards made a tremendous rush but the defence of the Government College team was very efficient. On one occasion the Khalsa team netted, but to their great misfortune, the referee sounded the whistle for "stick" just then.

Soon there was a turn in the tide. The Government College team summoned up spirit and pressed very hard upon the Khalsa team in turn.

They could not, however, score because the Khalsa backs and half-backs defended well. Thus the first half was eventless. Neither team scored. Everybody looked forward to a well-contested second half.

After an interval of a few minutes, play was resumed. The Khalsa College now attacked but they were soon driven back. At the same time, the centre forward of the Government College took the ball and rushed into the D. He scooped the ball into the net and scored a goal. Loud shouts of hurrah ! hurrah !! rent the air and continuous clapping followed the goal. But the sturdy Khalsas did not lose heart. They redoubled their efforts.

About five minutes before the expiry of the time the Khalsa College centre forward tried to score for his team but missed. He made another rush, ran the ball down, confused all his opponents, and scored with a well-placed shot. No sooner was the goal scored than loud cheers followed. After two or three minutes more the game was over and the match ended in a draw.

33. A Friend whose Peculiarities have been for years a Source of Mirth to you.

Though fond of many acquaintances, I desire intimacy with a few. I can never afford to miss the company of my friend Ganga Ram whose peculiarities have been for years a source of mirth to me. His manners are marked by strange inconsistencies. Though he is extremely generous, he affects to be miserly and prudent ; though his talk is full of the most selfish maxims, yet his heart overflows with the milk of human kindness. He is the only man I ever knew who seemed ashamed of his natural benevolence. He takes pains to hide his weakness as he calls it : but in every careless moment his mask drops off and reveals him even to the most stupid observer.

In one of our late excursions into the country, he happened to talk upon the evils of street-begging and condemmed strongly those who indulged in alms-giving, for he maintained that most of the beggars deserved no charity. He was proceeding in this way strongly advising me not to indulge in indiscrimate a lms-giving for which he thought, I had a strong weakness, when we meet an old beggar who begged in the name of a dying wife and six starving children. His story had not the least influence upon me, but I watched the face of my friend whose heart burned to relieve the six starving children. He now seemed to be ashamed of showing his weakness to me At this moment I pretended to look another way. He seized the opportunity of giving the poor beggar a piece of silver, loudly asking him at the same time, in order that I should hear, to go and work for his bread, and not to harass passers-by with such impertinent falsehoods for the future.

Thinking that I had not perceived him helping the beggar with a silver coin, he continued, as he proceeded, to rail against beggars in the same way as before. I cannot tell how long he would have gone on in this way, had not his attention been called off by another object more pitiful than the first. A woman in rags, with one child in her arms, and another on her back, was attempting to sing a song to arouse our pity, when my friend, throwing off all reserve which he had been trying to maintain successfully up to this time, immediately put his hands into his

pockets in order to help her in her distress: but he could not hide his confusion, when he found that all the money he had with him had been spent in helping the first beggar.

He professed to be highly religious and preached an effective sermon that religon should not be a means to one's material advancement. He had hardly gone a few steps when he met a poor scholar. My friend now earnestly advised him to enter the Church, create a good influence and then succeed to the Bench.

He possessed another peculiarity. He had a little garden in front of his ill-shaped house. We constantly asked him to decorate it with flowers and plants. But he replied that he liked it to be empty, just a space to walk and talk in, with no flowers that needed pruning nor fine lawns that needed a gardener. And we who gathered possessions around us—a little library of rare books, a little gallery of rare paintings—he mocked us with his laughter.

Such is my friend; such are some of his peculiarities that have been for years a source of mirth to me. Even now when I recall the peculiar traits of his character, I cannot but smile. Yet with all his peculiarities I like him immensely.

EXAMPLES WITH HINTS ONLY

470. Study carefully the following examples :—

34. A Bird's Nest

[**Hints.** Describe, the place where it is built; the material; the builders; their activity and happiness in their work; the hatching, the brood; feeding of and caring for the young and teaching them to fly. How perfect the nest is for all its functions—warm, sheltered, protected. Campare the nest with the cradle. The cruelty of robbing or destroying birds' nests.]

35. Cycling: Its Pleasures and Advantages

[**Hints.** *Introduction*—Popularity within a comparatively short period of time—not limited in its appeal like other forms of exercise. *Pleasures*—enjoying fresh air and outdoor life—constant change of scene—cyclist not limited to one place like the cricketer or the foot-baller—unlike other forms of sport, can be enjoyed at nearly all seasons of the year—sense of power and delight in speed—often brings beautiful scenery within the reach of the inhabitants of cities—can be enjoyed in the company of others. *Advantages*—gain in health when not overdone—extension of knowledge of local geography and history—its comparative cheapness.—Conclusion]

36. The Season of the Year You like Best

[**Hints.** Seasons of the year—summer, autumn, winter and spring. The popular notion is that spring is the most delightful period of the year. Birds sing and flowers bloom. So the advent of spring is hailed with joy everywhere. To me, winter appears to be the best season of the year. It is a relief to the people who suffer from the excessive heat of summer, health improves, appetite grows. Sunshine is glorious. Epidemics such as cholera and small-pox are less frequent in winter than in summer. Winter gives energy and zest for work. It

is also favourable to outdoor sports and games. The chief winter game is football. One can spend the whole day out-of-doors. The heat is not oppressive, and heavy rains and storms do not make us prisoners at home. We get plenty of oranges and grapes, apples and bananas.]

37. The Invention You Consider the Most Useful to Mankind

[**Hints.** There are so many inventions that it is difficult to decide which is the most useful. How can we choose between printing, the steam engine, the aeroplane, antiseptic surgery, chloroform, vaccination, telegraph, telephone, wireless telegraphy and electric light ? Of these, the invention of the steam-engine has perhaps been the most useful to mankind. It has shortened space and time. It has helped to make mankind one family. If famine breaks out in one part of the country, the people living in that part can be easily relieved. It has extended commerce and trade. Lastly, it has revolutionised industry, economic conditions and social life.]

38. A Flood

[**Hints.** A flood is brought about by excessive rain causing a river that runs through the town or village to overflow its banks. The havoc wrought by flood is often enormous. Loss of property and loss of life are caused to an extent which is heart-rending. Men are taken by surprise by the incoming flood, and find themselves crushed to death under the weight of collapsing walls, or washed away by the cruel waters. The few who escape with their lives have to leave all their property and cattle behind. Whole villages are swept away, crops are destroyed, and thousands of villagers are reduced to the verge of starvation. Many deeds of heroism are done by men who take boats down the waters or even venture to swim across and try to save as many lives as they can. Subscriptions are raised everywhere to help the victims of the flood.]

39. The Game You Like Best and Why You Like it

[**Hint.** The game I like best is tennis. I have three good reasons for liking tennis :—

(1) Tennis is not so strenuous as football or hockey. It does not exhaust the players.

(2) It is not so risky as hockey, football or cricket.

(3) It can be played at every age. Even in old age one can enjoy a game of tennis.]

40. Any Act of Heroism You have Read About or Witnessed

[**Hints.** It was on a rainy day, one Sunday afternoon, about two years ago that I witnessed an act of heroism. I was crossing a bridge built over a broad river. The river was deep and in flood. In the middle of the stream was a solitary boat struggling hard to push its way up against the fast-flowing stream. The boat kept on turning and turning without getting out of the whirlpool. There was only one occupant. He was exhausted. In a moment the waves would have closed over him. Down rushed a brave peasant along the stream towards the boat. He was just too late to catch it and the boat with its occupant, and the brave peasant, went straight down into the bottom of the river never to come up again. Their bodies were recovered the next morning many miles away from where the tragedy took place. The peasant was a hero who sacrificed his life for a fellow-man.

41. The Snake-charmers in India

[**Hints.** Clad in dirty clothes, with huge turbans on their heads, and carrying large baskets on their shoulders, the snake-charmers wander from place to place, exhibiting the contents of their baskets, huge cobras and other kinds of snakes, and handling them in a most fearless manner. They are said to be acquainted with the secret of a wonderful herb which possesses the magic property of charming even the most venomous serpents. Besides the herb which charms the snakes, they also possess the secret of another herb which cures snake-bite. However the snake-charmers would never give out these secrets for love or money. They show serpents to the people on payment of a few pice.]

42. An Indian Coolie

[**Hints.** The Indian coolie is a very hard-working person. He earns his livelihood by hard manual labour, but he never grudges it. He always remains cheerful. He is invariably poor. He works from morning till evening, and the few annas he is able to earn after working the whole day are hardly sufficient to maintain his family. He does not waste his time and money in idle enjoyments. He carries luggage at the railway station, carries provisions in market places and baskets of sand on public roads. His indispensable "*Hukkah*" provides him with the best of all luxuries. He is a jolly fellow, and deserves sympathy and kindness from all.]

43. Fakirs and Sadhus in India

[**Hints.** (*a*) *Fakirs* are religious mendicants ; live by begging ; pass their days in sleep and idleness ; claim to possess wonder-working powers and supernatural cures, subject themselves to severe penances and voluntary tortures ; are generally untidy and filthy ; go almost naked : and wander from village to village extorting money from the credulous and the superstitious.

(*b*) *Sadhus* smear their bodies with ashes ; some glory in tattered clothes, others in yellowish red loose garments ; some wear long hair, others have clean-shaven heads ; take intoxicating drugs ; wander from place to place begging alms in the name of religion.

Sadhus and Fakirs who live a life of devotion and piety should be respected, while others who are vagabonds and idlers, should be treated with contempt.]

44. A Dacoity

[**Hints.** A daring dacoity was committed at the house of a rich merchant—sixteen dacoits, armed with spears, swords and shields entered the house at one o'clock in the day. They overpowered the inmates, bound them hand and foot. They then asked the lady of the house to hand over to them the keys of the safe. Not believing her, when she said she had no keys, they beat her mercilessly, and threatened to put her infant son to death. They then broke open the iron safe and other boxes and removed all the valuables they could lay their hands upon. The dacoits ransacked the house for full two hours. They then left the house. The loss is estimated at Rs. 10,000 cash, besides jewellery. The police is investigating, but no clue has yet been found of the culprits.]

45. Debating Societies

[**Hints.** The debating club now forms a necessary part of University education, and there is hardly a college without a debating club. It plays an important part in sharpening our intellect. Its uses are :—

(1) It promotes social intercourse.

(2) It sharpens our intelligence and widens the scope of our knowledge.

(3) It corrects opinions by interchange of ideas.

(4) It teaches the art of public speaking.

(5) It broadens the mind and is a stimulus to noble enterprises and trains us to behave as members of a corporate body.]

46. Some Town With Which You are Acquainted

[**Hints.** Delhi, the capital of India, is an ancient city with a romantic history. It was a capital even in the times of Hindu and Moghul Emperors. The Red Fort, the Chandni Chowk with its avenue of large shops, and public buildings, the Queen's Gardens, the Gandhi Park, the magnificent Jama-Masjid, the old Secretariat, New Delhi with its beautiful buildings—extensive parks and Government Houses and many other historic buildings—are some of the charming features of the city. It is the seat of the Government of India and is a thriving and growing commercial centre. The Delhi University with its colleges, the Federal Court with its barristers and vakils, the noisy factories, the big Railway Station and the sacred Jama—are some of the places worth seeing.]

47. City Parks

[**Hints.** (*a*) Parks are the lungs of a great city, because they enable the inhabitants to breathe the fresh and pure air.

(*b*) They are also extremely valuable as play-grounds, where young men and women, boys and girls may enjoy outdoor games.

(*c*) They are the only substitutes for the beauty and quiet of the country. What a relief it must be for people to escape from the stifling atmosphere of the town to great and extensive parks with grass and trees and flowers where they can enjoy the calm and quiet of the country side.

(*d*) Some parks have also zoological gardens and it is a pleasure to see strange beasts and birds.

(*e*) In a warm country like India they are a great blessing because people can enjoy the cool breeze there after the day's work is over.]

48. The Horrors of an Indian Famine

[**Hints.** The horrors of an Indian famine are indescribable. The monsoon fails ; the earth is parched up ; rivers and tanks shrink within their beds. The country presents a most hideous aspect. The gaunt spectre of famine strides everywhere. The tender leaves, parks and twigs of trees, boiled kernels of mangoes, and in fact everything that

can possibly go into the belly is eaten up with voracious greediness. Even poisonous plants are not spared. The tender feelings of human nature disappear before the cry of hunger. Tender and delicate women whose faces have never been exposed to the sun, are forced to come out imploring passers-by for a handful of grain for their starving children and not unoften die by the roadside.]

49. An Exciting Moment

[**Hints.** A house was on fire and the flames were leaping upwards to the sky. The residents of the house were standing in the street wringing their hands. They were crying, " We are undone ! we are undone ! " Among them was a woman who gave out a piercing cry which went to the heart of every one present. Her four-year old child was sleeping in a room in the upper storey. The courtyard was ablaze. The room in which the baby lay was full of smoke. It was clear that fire had reached that room also. No one dared to risk his life. A boy ten years old was standing near by and witnessing the scene. He was moved by over-powering pity and at once shot forward into the flames although the people asked him repeatedly not to throw himself deliberately into the jaws of death. He would not listen to remonstrances. The people saw the flames rising high in the room. Our hearts were beating fast. It was a most tense moment as nobody could be certain that the boy would return safe. The boy soon reached the room, called the name of the child at the top of his voice, and heard faint cries in a corner. He was nearly choked by the smoke but ran to the direction where the child lay, held him in his arms, and at once came down and handed the child over to his mother. All present praised the boy for his bravery.]

50. A Scene at a Village Well in the Morning

[**Hints**. The creaking of wheel and axle—the water carriers, men, women and children, gathered with pitchers, buckets, etc.—quarrels about turns at the pulley, some obliged to draw water without the help of the pulley—the pitchers, arranged one above the other—the women talking and laughing while drawing water—the clanking of vessels—villagers bathing and washing clothes—gossiping old women and scandal-mongering men—devotees worshipping the sun and watering the *pipal* tree—farmers watering their cows and buffaloes from the water reservoir —a pleasant scene.]

51. An Indian Temple

[**Hints.** India is a country of Temples. In every big city you find twenty or thirty temples. They are constructed in the form of a semi-circular dome tapering to a point. The images of gods and goddesses inlaid with precious stones are often curious pieces of workmanship and possess great fascination for the beholders. Rich offerings are made. Every morning and evening a paid Brahmin performs the *Puja*, and *parshad* is distributed to those present. People go to temples morning and evening and sing sacred hymns in praise of God. On festive occasions imposing ceremonies are performed and temples present a scene of bustle and activity.]

52. A College Prize Distribution

[**Hints.** The grand function was held under a big *shamiana* in the college ground. It was gaily decorated with flags, festoons and pot-

plants. A large dias had been set up and on this were placed the tables covered with prizes, and chairs for the President and the gentry.

When the President arrived, songs of welcome were sung and speeches were made. After this, the boys staged a short play. When this was over, the Principal read the annual report in which he pointed out that the University results had been very satisfactory. He then requested the President to give away the prizes. When the prizes had been distributed the President made an impressive speech in which he praised the college and the professors for the brilliant results that the Intermediate and B.A. classes had shown and asked the students to work hard, for they were living in an age of cut-throat competition. When he sat down, the Principal thanked him in glowing terms.]

53. A Marriage Ceremony

[**Hints.** A Hindu marriage is solemnised in the bride's house at night—the bridegroom in a procession goes to the bride's house—large sums of money are expended in making the procession grand and attractive—bands of musicians precede and follow the bridegroom—special arrangements are made for illumination—rockets are fired—the party is received with great enthusiasm at the bride's house—the bridegroom's party is sumptuously fed—then the nuptials are solemnised—the priests recite *mantras* from the Vedas—the father of the bride gives her away—then they walk round the fire seven times—the bride's father gives a suitable dowry and the wedding is concluded.]

54. Sunset in an Indian Village

[**Hints.** Sunset in an Indian village behind the vast fields, clusters of green trees, or a flowing river, is really picturesque. The rays of the sinking sun bathe birds and beasts, trees and flowers, farmers and cattle in a golden hue. The gentle breeze playing on the little grass, birds chirping from the branches the trees, sparrows flitting from tree to tree, flowers 'tossing their heads in sprightly dance' fill one's heart with pleasure.

In the evening we find farmers driving teams of oxen home, shepherds leading sheep and other cattle homewards, flocks of birds flying back to their nests, the sick sauntering idly on the road, women with pitchers on their heads wending their way to the village well. Bells are rung in temples. Such are the beauties of a sunset in an Indian village.]

55. A Trip to the Hills

[**Hints.** The extreme heat on the plains made some of us think that a short stay in the hills could not but do us good—we left as soon as the college closed—reached the hills—had a jolly time together—saw the beautiful mountain scenery—the slopes of the hills covered with large trees—swift blue clouds passing overhead—it was a pleasure to watch the little stream of pure crystal water rippling from rock to rock—saw birds of exquisitely charming colours and butterflies with wings of most beautiful hues fliting from flower to flower—the lovely flowers and beautiful ferns—watched the glorious sun rising behind the distant hills of blue, shedding its radiant light up through the misty atmosphere around—climbing up in the fine bracing air—such were some of the pleasures afforded us by the hills,]

56. A Public Lecture You Attended

[**Hints.** A public lecture in the Bradlaugh Hall—great crowd—the hall packed almost to suffocation—the distinguished speaker stood amidst deafening cheers to address the audience which was hushed into silence—his apt flow of words, stentorian voice, and gift of oratory made the audience spell-bound—his words rang slow and clear, and as they came from the heart, they went straight to the heart—he spoke for full two hours.]

57. A Meeting of the College Literary Club

[**Hints.** The meetings of the College Literary Club are held every Saturday—Prof. Sharma is the President—Mr. Manohar Lal the secretary—I attended the last meeting—the Secretary was first called upon to read the minutes of the last meeting—then the agenda fixed for the day was taken up—there was a debate on ' Dictatorship—a Menace to World Peace ' in which various speakers took part—Mr. Hassan entertained us with a song—Ram Narain read an essay on Romantic Poetry which was very interesting—Shah, who is a budding poet, gave us some verses which he had composed—The President then made a short speech in which he emphasized the need of learning the art of public speaking and asked the boys not to feel shy of coming on the stage—the meeting then adjourned with a vote of thanks to the chair.]

EXERCISES ON CHAPTER XXVIII

Exercise 163. *Write a descriptive composition on* :—

1. A Rainy Day.
2. A Railway Station.
3. A Busy Street.
4. A Policeman.
5. A Soldier.
6. A Chaprasi.
7. An Evening by the Fire.
8. A Day in Bed.
9. An Aeroplane.
10. A Day in the Country.
11. A Night-watchman.
12. A Statue You Have Seen.
13. Your Favourite Picture.
14. A Dust-Storm.
15. A Day on the River.
16. Your Hobby.
17. Your Pets.
18. A Peasant.
19. The Busiest Shop in Your Town.
20. The Dress You Like Best.

Exercise 164. *Attempt the following descriptions* :—

1. Give a description of the road you know well.

2. Give a short account of the first annual function in your College.

3. Give a short account of the prize-distribution at your College.

4. Describe briefly the Annual Sports Day in your College.

5. Give a short account of the first debate of your College Debating Society in which you took part.

6. Describe the Annual Concert held at your College.

7. Write down what impressions remain to you of the first holiday of which you have any recollection.

8. You have just witnessed a motor-car accident. Describe it in about a page and a half.

9. Give an account of your visit to a *Hospital*.

10. You have witnessed the miraculous *yogic* feats exhibited by a *Sanyasi*. Describe them in about a page and a half.

11. What season of the year do you like best, and why?

12. What kind of fruit would you like to have, and why?

13. Suppose you met your enemies while alone in a dense jungle. Describe how you managed to escape.

14. Describe how you saved a child from drowning.

15. Suppose you lost your way in a thick jungle at night. Describe where you passed the night and how you returned home.

16. Suppose you stumbled upon the wrong house and found yourself imprisoned in it by a trap door. Describe the romantic adventures that followed.

17. Write an account of some important events about which you have read in the newspaper during the last month.

18. Write a short description of any book you have read, or of any character in that book.

19. Describe the street you live in.

20. Describe a holiday excursion you enjoyed in the company of your friends.

Exercise 165. *Write the following descriptions :—*

1. You have just witnessed a dog or a child being run over by a motor-car. The driver speeds the car up, leaving the wounded dog or child behind. Describe the steps you took in bringing the driver to book.

2. Give an account of the most humorous film you have enjoyed.

3. Suppose you have made a journey partly by a bullock-cart and partly by a train. Give an account of it.

4. Suppose you witnessed the demonstrations given on the Air Raid Precaution Day. Describe them in about two pages.

5. Suppose you have made a journey in an aeroplane. Give an account of it in about two pages.

6. Give an account of a meeting of your College Debating Society, the subject for discussion being "Is War justifiable?"

7. Give an account of an interesting programme you enjoyed last night on the Radio.

8. Suppose while you were in a public park or some similar place recently, you saw a group of boys at a mischief which you thought should be stopped. Describe the boys and what they were doing, and tell what steps you took to stop their mischief.

9. Write a character sketch of an acquaintance of yours who is deservedly popular.

10. Give an account of some well-known man or woman of the present day of whom you have a high opinion.

11. Write a character sketch of a person whom you dislike.

12. "If I could wipe out the last twenty years of my life and begin afresh—"

13. Describe any brave deed you have seen or heard of.

14. Describe a picnic you had in the company of your friends.

15. Describe a painting which you have lately seen and admired.

16. Write an account of the most uninteresting hero or the most engaging villain you have ever met either in a novel or on the stage.

17. Write a conjectural account of the unhappy love-affair that drove your friend to books as some men are driven to drink.

18. Write a discursive review of any interesting book that you have recently read.

19. Write an essay entitled "The Months," pointing out why do you like the various months of the year.

20. Write down what impressions remain to you of your first day at college of which you have any recollection.

Exercise 166. *Attempt the following descriptions* :—

1. Make a conjectural pen-portait of the Ideal Friend or the Ideal Teacher you would like to have.

2 See if you can make a word-picture of one of the following scenes :—

(*a*) High cliffs, a waste of waters, and gulls screaming.

(*b*) Moonlight on still water.

(*c*) Rock-strewn moorlands with stunted oaks in the fore-ground.

3. Write an account of "A Day in Early Spring," concentrating on colour effects.

4. Make a study of a postman, a policeman, or a parson, taking care to describe an actual person whom you remember.

5. Give a discription of any beautiful building that is familiar to you. Aim at bringing out the poetry and charm that is in it rather than giving an inventory of its architectural features.

6. Give an account of the most thrilling moment you have ever experienced ; or, if your life has been singularly free from thrills, describe an experience that would have answered to that description if it had happened.

7. Write not more than two pages and a half, describing what you regard as the most important experience of your life. Omit all unimportant details, and give only the points which add to the interest of the story. (*P. U. Inter., 1936*)

8. Paint in your own words 'A Winter Landscape.'

9. A rich uncle, of somewhat peculiar ways, has given you two hundred rupees on condition that you spend this sum within twenty-four hours. If you do not do so he threatens to disinherit you. The money should be spent, not given away, nor invested, and at the end of the twenty-four hours you must be left with nothing in the shape of purchases. Describe how you will dispose of this sum within the prescribed time limit. (*P. U. Inter., 1936*)

10. Describe in some detail a pair of Indian shoes to an Englishman who has never seen one before. (*P. U. Inter., 1936*)

Exereise 167. *Write an accurate description (in about 100 words) of* one *of the following* :—

(*a*) A Camera. (*d*) A Mongoose.

(*b*) A Bully (at hockey). (*e*) How to Clean a Pair of Shoes.

(*c*) A Persian Wheel. (*f*) A Motor-Cycle. (*P. U., B. A. 1930*)

Exercise 168. *Give a short description of* :—

(*a*) The Postman. (*c*) A Tea Party.

(*b*) A River-side Scene. (*d*) Gardens. (*P. U., B. A, 1931*)

Exercise 169. *Write a short description of any* one *of the following* :—

(*a*) A Charming Garden. (*c*) A Handsome 1940 Model.

(*b*) The Lady in the Moon. (*d*) A Local Personage. (*P. U., Inter., 1929*)

Exercise 170. *Give a short description of* :—

(*a*) Any book you have read, giving the reasons why it interested you.

(*b*) A College Football or Hockey Match. (*D. U., Inter., 1924*)

(*c*) A race between two *ekkas* along the Pahargunj Road ;

(*d*) A scene at a village well, at the time of drawing water. (*D. U. Inter., 1925*)

Exercise 171. *Compose a character sketch answering to one of the following titles* :—

(*a*) A Grumpy Recluse.

(*b*) A Jolly Ascetic.

(*c*) A Man in Whom the Sense of Duty is Strong (or perhaps only the Sense of Self-importance).

(*d*) A Woman Known for Piety and Good Humour.

(*e*) A Robber Chief Whose Heart Bleeds at the Sight of Misery and Poverty.

Exercise 172. *Write down the funniest anecdotes you can recollect in connection with the following subjects* :—

(*i*) Opium-Eaters. (*v*) Indian Jugglers.

(*ii*) Schoolmasters. (*vi*) Idlers.

(*iii*) Conversational Bores. (*vii*) Quacks.

(*iv*) Astrologers. (*vii*) Truants.

Exercise 173. Write, not more than a page and a half, on any *one* of the following :—

(1) A 'Propaganda Film' You Have Recently Seen.

(2) Some Private Theatricals in which you took part.

(3) A Carpenter, a Mason, or a Blacksmith.
(4) The Interior of a Temple or Mosque.
(5) An Adventurous Journey You Made.
(6) A Street Accident.
(7) A Collision between a Bullock-Cart and a Lorry.
(8) A Railway Collision.
(9) Your First Visit to the Zoo.
(10) Your Visit to the Exhibition.
(11) The Most Remarkable Day in Your Life.
(12) A Student's Life in the College during the First Week of His Admission.
(13) A Journey to Fableland.
(14) A Public Meeting Held to Press Extension of Education Amongst Women or Depressed Classes.
(15) A Musical Entertainment at Which You Were Present.

CHAPTER XXIX

DIALOGUE WRITING

471. A dialogue literally means 'talk between two people.' Dialogue-writing is a useful form of composition since it enables a student to learn the colloquial way of talking English, and trains him to express his thoughts in easy and natural language. The spoken English of the Indian school boy is often stilted and bookish, because he rarely comes in contact with English-speaking people.

472. General Hints. Good dialogue is not easy to write, and in the hands of a novice it is apt to become extraordinarily wooden. Your dialogue should be neat, flexible, and pointed. At the same time, it should not be obviously "literary," though this is scarcely probable. It is much more likely to possess the opposite faults of amateurish inconsequence and redundancy. If the conversation is to appear natural and convincing, it must first of all pass through a careful selection in which these excrescences are removed.

Another point to remember is that the force of the spoken word depends, to a very large extent, on gesture, the posture of the body, facial expression, intonation, and accent. You should, therefore, not fail to supply such necessary suggestions as will help the reader to understand the full import of the words of the various characters. Nor should you overlook their natural movements. People do not always sit stiffly in chairs with hands folded while speaking. They are always doing something or other; one lounges in his chair swinging his leg, another gets up to light a cigarette, a third walks about the room, takes up a book or looks at a picture, while a fourth walks about the verandah flourishing his stick. Again, as they speak their expressions change, their eyes sparkle, they frown, they laugh, are now bright, now gloomy, now worried,

now lively. If your dialogue is to be vivid, realistic, and lifelike, these points should not be forgotten. In a play such suggestions are given in the form of stage directions within brackets. In the narrative style, they are worked into the body of the dialogue. The latter is the better method, as it reads more easy and smooth. To write a dialogue successfully, it is necessary to have a complete and accurate knowledge of the characters who take part in the conversation, their opinions, feelings, tastes, weaknesses, the circumstances in which they are placed, etc. There should also be perfect consistency in the treatment of the characters ; their talk must correspond to the circumstances in which they speak.

A common difficulty in handling a narrative conversation is the use of such necessary expressions as *he said*, *I said*, which, when employed too often, have an ugly and awkward effect. We can overcome this difficulty in two ways :—First. by substituting some other word for *said* such as *replied*, *asked*, *agreed*, *hoped*, *exhorted*, *continued*, *cried*, *ventured*, *remarked*, and *shouted*, according to the demands of the context. Secondly, it may be dropped altogether now and then.

As regards the matter of your conversation develop it logically, observe the principles of unity, consistency, and coherence. Again, careful preparation is necessary for writing a good dialogue, though this must not be apparent. Remember that the greatest art lies in the concealment of art.

473. To sum up, in writing a dialogue :—

(1) Be natural, not formal, affected, or bookish. Remember that colloquialisms, slang, etc., are permissible to only a limited degree.

(2) Think out your characters and give them variety. To do this, you must have in your mind a clear idea of the way in which each character is to express his views. For instance, a bookish student will talk in a different way from an athletic student.

(3) Give your characters consistency, life and movement.

(4) Carefully think over the subject given, and jot down briefly the arguments or opinions about it which might reasonably be expressed by the imaginary characters. Arrange these ideas in a logical order so that one may directly follow from the other in the course of the conversation.

(5) Avoid clumsy repetitions of *he said*, *I said*, etc.

Special Hints

474. (1) Do not let any of your characters monopolise the conversation ; all have a right to express their views. Do not allow your characters to digress but keep the subject constantly before them. Let the conversation be brisk and rapid.

(2) In real conversation, one person sometimes interrupts the other, or breaks in on what he is saying. If such interruptions are sparingly used they add to its naturalness. For example :—

A.—" I am perfectly certain he never made such a mistake. Why, only the other day he told me—"

B.—" I don't care what he told you ! I know for a fact that he did it. He confessed his fault in the class."

(3) In life a speaker often answers a question put by another by putting him a question in return ; or sometimes, he anticipates a question from the trend of conversation that is going on and answers it before it is asked. You may also adopt these devices, now and then, to enliven your dialogue.

For example :—

(*i*) *A.*—" What will you do if a lion were to come out of the bushes now ? "

B.—" Well, what would *you* do ?

(*ii*) *A.*—" I heard something about you the other day, Rama."

B.—" I know ! you are going to ask me how I saved the life of a poor woman. Well, I will tell you all about it—etc.

(4) In life, a speaker often uses exclamations expressing :

(*i*) *Surprise, e.g.*, " My word ! ", " Good heavens ! ", " You don't say so ! ", " Really ? ", " Well ", etc.

(*ii*) *Pleasure, e.g.*, " How nice ! ", "Splendid ! ", " Excellent ! ", " Well done ! ", " Good, very good ! " etc.

(*iii*) *Irritation, e.g.*, " Bother ! ", " O dear ! ", " Confound it ! ".

Such interjections may be used *sparingly* from time to time.

(5) It is necessary to begin the dialogue in an interesting way so that the reader's attention may be caught from the start. The conversation should lead to some definite conclusion. It should not end abruptly.

(6) Though the language should as far as possible be colloquial, it must not be ungrammatical. The characters must talk good English. They should avoid such expressions as, "He asked my brother and I to dinner," or "That's him ! "

(7) Keeping these points in view, write your dialogue in a natural, interesting, and realistic manner. The whole conversation should be brief, and the questions and replies as concise and pointed as possible.

(8) A writer says, "In the writing of imaginary dialogues on given subjects the student should, in the first place, set the scene as vividly as possible in a few words. In doing so he should take case to select appropriate occasions or likely spots for his conversations, as this makes for reality. The more real and convincing his work seems, the nearer it approaches true art. For example, a conversation on *Ambition in Life*, in which two or three friends take part, might appropriately enough take place in a College Reading Room, or during a walk, or on the playground after games, or at the house of one of the persons talking, say, after tea. *Superstitions* might be discussed during a moonlight stroll. A talk on the subject of *Death* would seem most natural in a cemetery, especially if introduced by one of the persons mentioning the recent loss of a friend or near relative; and so on. The important thing is to make the dialogue spirited and natural and as true to life as possible."

SPECIMENS OF DIALOGUES

475. Study carefully the following dialogues :—

1. On the Grant of an Allowance

Father. Listen, John ! I have given you the supreme advantage of a first-rate education. I shall do no more for you, because if I did more I should be doing you harm and spoil your chances of making the best of yourself. In order to make the best of yourself you must depend not on me, but on yourself. You must fight your own battle. Do not ask me for influence or for capital. I will give you advice and nothing else. You may think me cruel. But I am cruel only to be kind. One day you will be grateful to me. Here's fifty pounds for immediate necessities, and there is the front door. Go.

Son. But this amount cannot relieve all my necessities.

Father. No more ! This must suffice for all your personal expenditure.

Son. A friend of mine is going to be married. I must give him a wedding present, and the money you are giving is hardly sufficient.

Father. Your wedding presents are your affair, not mine. What should you do if you were a clerk with a fixed salary and no father ?

Son. But what am I to *do* ?

Father. If you can't afford money, you can't scatter presents.

Son. But I simply must. It would look so odd.

Father. Let it look odd. This will teach you in your financial arrangements to provide a margin for emergencies. In this way, you will learn "the value of money." (*Adapted*)

2. The Dominant Sex

(*From Punch*)

"Man is, and must be," I said, "the dominant sex."

"He mustn't be," replied my niece Audrie, "and he isn't."

"It is generally accepted," I said.

"Yes, by men," she qualified. "I hope you know you are frightfully conceited."

"If I am," I replied, "I have reason to be. I am a man : and man is and must be the dominant sex."

"You talk just like a parrot. Look here—If you're so jolly dominant why do I always beat you at tennis ? "

"Age," I replied, "difference in age. Remorseless time has played havoc with me."

"Pooh, you won't run."

"Not 'won't.' Can't."

"And why can't you ? Because you're too fat. And why are you fat ? Because you're lazy. All men are."

"Not at all, Audrie," I protested. "Man the Bread-winner toils unceasingly for Woman the Butterfly."

"Oh, yes ! What sort of toil do *you* do ? "

"Business—you wouldn't understand." I said firmly.

"I bet I would. Lunch."

"What do you mean by 'lunch' ? "

"You know quite well what I mean. Business is simply an excuse for lunch."

"No, no," I urged, "Lunch is often an opportunity for business."

"How long does lunch last ?" She persisted.

"Till grace is said and all rise."

"If they can. Cards afterwards, I suppose. Poker ?" She shot at me keenly.

"I wouldn't touch it." I assured her, "with a pair of tongs."

"Snooker ?"

"No Snooker. Very occasionally a game of dominoes rounds things off."

Audrie gave me a sweet smile at this disclosure.

"*Now* I see," she said, "what man is and must be—Oh, yes, he certainly must be—."

"I am glad you realize," I rejoined, "that he is and must be, as I said, the domin—."

"The domino sex," she completed scornfully.

3. A Midshipman and a First Lieutenant

[The following conversation between a Midshipman and a First-Lieutenant is instinct with racy humour and dramatic liveliness.

Mr. Sawbridge, who was not in his uniform, goes to the dining-room, and perceives Jack alone, with the dinner table laid out in the best style fit for a Commander-in-Chief. Mr. Sawbridge has an aversion for elegance and luxury, and is a little soured by twenty-two years' service. It may, therefore, be easily imagined that his bile is raised by the parade and display in a lad.]

"My I beg to ask," said Jack, who was always remarkably polite and gentlemanly in his address, "in what manner I may be of service to you?"

"Yes, sir, you may—by joining your ship immediately. And may I beg to ask in return, sir, what is the reason you have stayed on shore three weeks without joining her?" Hereupon Jack, who did not much admire the peremptory tone of Mr. Sawbridge, and who now played with the gold chain to which the watch was secured, after a pause very coolly replied,—

"And pray, who are you?"

"Who am I, Sir," replied Sawbridge, jumping out of his chair. "My name is Sawbridge, Sir, and I am the first-lieutenant of the *Harpy*. Now, Sir, you have your answer."

Mr. Sawbridge, who imagined that the name of the first lieutenant would strike terror to a culprit midshipman, threw himself back in the chair and assumed an air of importance.

"Really, Sir," replied Jack, "what may be your exact situation on board, my ignorance of the service will not allow me to guess, but if I may judge from your behaviour, you have no small opinion of yourself."

"Look ye, young man, you may not know what a first lieutenant is, and I take it for granted that you do not, by your behaviour; but depend upon it, I'll let you know very soon. In the meantime, Sir, I insist upon it, that you go immediately on board."

"I'm sorry that I cannot comply with your very moderate request," replied Jack coolly. "I shall go on board when it suits my convenience and I beg that you will give yourself no further trouble on my account."

Jack then rang the bell: the waiter, who had been listening outside, immediately entered, and before Mr. Sawbridge, who was dumb with astonishment at Jack's impertinence, could have time to reply:—

"Waiter," said Jack, "show this gentlemen downstairs."

"By the God of War!" exclaimed the first lieutenant "but I'll soon show you down to the boat, my young bantam; and when once I get you safe on board, I'll make you know the difference between a midshipman and a first-lieutenant."

"I can only admit of equality, Sir," replied Jack: "we are all born equal—I trust you'll admit that."

"Equality! I suppose you'll take the command of the ship. However, Sir, your ignorance will be a little enlightened by and by. I shall now go and report your conduct to Captain Wilson; and I tell you plainly that, if you are not on board this evening, to-morrow morning at daylight, I shall send a sergeant and a file of marines to fetch you."

"You may depend upon it, Sir," replied Jack, "that I also shall not fail to mention to Captain Wilson that I consider you a very quarrelsome

impertinent fellow, and recommend him not to allow you to remain on board. It will be quite uncomfortable to be in the same ship with such an ungentlemanly bear."

"He must be mad—quite mad," exclaimed Sawbridge, whose astonishment even mastered his indignation. "Mad as a march hare !"

"No, Sir," replied Jack "I am not mad, but I am a philosopher."

"Twenty-two years have I been in the service," roared Sawbridge "and—but he is mad—downright, stark, staring mad," and the first lieutenant bounced out of the room.

4. Sir Peter Expostulates

Sir Peter Teazle. Lady Teazle, Lady Teazle, I'll not bear it.

Lady Teazle. Sir Peter, you may bear it or not as you please, but I ought to have my own way in everything, and what's more, I will, too. What ! though I was educated in the country, I know very well that women of fashion in London are accountable to nobody after they are married.

Sir Peter T. Very well, ma'am, very well—so a husband is to have no influence, no authority ?

Lady T. Authority ! No, to be sure :—if you wanted authority over me, you should have adopted me, and not married me : I am sure you were old enough.

Sir Peter T. Old enough !—aye—there it is. Well, well, Lady Teazle, though my life may be made unhappy by your temper, I'll not be ruined by your extravagance.

Lady T. My extravagance ! I'm sure I'm not more extravagant than a woman of fashion ought to be.

Sir Peter T. No, no, madam, you shall throw away no more sums on such unmeaning luxury. 'Slife ! to spend as much to furnish your dressing-room with flowers in winter as would suffice to turn the pantheon into a green-house, and give a *fête-champêtre* at Christmas.

Lady T. And am I to blame, Sir Peter, because flowers are dear in cold weather ? You should find fault with the climate, and not with me. For my part, I am sure, I wish it was spring all the year round, and that roses grew under our feet.

Sir Peter T. Oons! madam—if you had been born to this, I shouldn't wonder at your talking thus : but you forget what your situation was when I married you.

Lady T. No, no, I don't ; 'twas a very disagreeable one ; 1 remember it very well, and a curious life I led. My daily occupation to inspect the dairy, superintend the poultry, make extracts from the family receipt book,—and comb my aunt Deborah's lap-dog.

Sir Peter T. This, madam, was your situation, and what I have done for you ; I have made you a woman of fashion, of fortune, of rank ; in short I have made you my wife.

Lady T. Well, then,—and there is but one thing more you can make me to add to the obligation, and that is—

Sir Peter T. My widow, I suppose?

Lady T. Hem! Hem!

Sir Peter T. I thank you, madam,—but don't flatter yourself; for though your ill conduct may disturb my peace, it shall never break my heart, I promise you; however, I am equally obliged to you for the hint.

Lady T. Then why will you endeavour to make yourself so disagreeable to me, and thwart me in every little elegant expense?

Sir Peter T. 'Slife, madam, I say, had you any of these little elegant expenses when you married me?

Lady T. Lud, Sir Peter! would you have me be out of the fashion?

Sir Peter T. The fashion, indeed! What had you to do with the fashion before you married me?

Lady T. For my part, I should think you would like to have your wife thought a woman of taste.

Sir Peter T. Aye—there again—taste—Zounds! madam, you had no taste when you married me!

Lady T. That's very true indeed, Sir Peter; and after having married you, I should pretend to taste again, I allow. But now, Sir Peter, if we have finished our daily jangle, I presume I may go to my engagement at—Lady Sneerwell's.

Sir Peter T. Aye, there's another precious circumstance—a charming set of acquaintance you have made there.

Lady T. Nay, Sir Peter, they are all people of rank and fortune, and remarkably tenacious of reputation.

5. On Town and Country Life

Townsman. Good morning Mr.—It is a long time since I saw you in town. Are you staying long?

Countryman. Good morning. No, my friend, I only came up on business yesterday, and hope to get back home again this evening.

Townsman. Running away so soon? Why not stay a few days more and enjoy yourself? It is the life and bustle of the street that pleases me.

Countryman. That is what I detest most. I don't find much enjoyment in the smoky atmosphere of a town, and all its noise and bustle. Give me the pure air, the glorious sunshine, the calm evening, and the quiet of the country.

Townsman. Well, I grant you have the advantage of purer air and healthier climate in the country; but as for the noise here, it is never so great as to disturb the peace of one's mind. How can you enjoy life without the bustle and activity of the town?—I wonder. The quiet of the country which you so much admire would drive me crazy. It is life and movement that keeps me alive.

Countryman. Really? Why, I cannot get a wink of sleep in a town. And towns are so ugly—nothing to see but dirty lanes with heaps of accumulated rubbish, noisy bazaars, dreary streets, smoke-grimed houses, ugly buildings with big posters and advertisements pasted on the

walls, factory chimneys belching smoke, a dull, smoky sky, and a putrid smell assailing one's nostrils wherever one goes. I love the beauty of the green fields and murmuring brooks and shady nooks and flowery meadows and golden crops.

Townsman. Ah ! my friend, but do not forget what Dr. Johnson said : "When you have seen one green field you have seen all green fields ; come with me down Fleet Street and study men."

Countryman. Well, all I can say is that your Dr. Johnson never saw a green field in his life or else he would have realized the infinite variety of Nature which one meets with in a smiling green field.

Townsman. But what in the world do you do with yourself in your village ? Don't you feel dull without theatres, cinemas, talkies, musical concerts, museums, zoos, public lectures, and exciting political meetings ? You must be leading the life of a frog in the well !

Countryman. Not so dull and slow as you imagine. I have my garden, which is a great source of pleasure to me. Oh, it is really delightful to take morning and evening walks through the mazes perfumed with roses, jasmines and lilies. There is also a small pond the banks of which are thickly overgrown with golden daffodils. And then I love tramping over the hills, and seeing the beautiful scenery. And in the evenings I have my books.

Townsman. Well, every man to his taste ; but to me yours would be a dull life.

Countryman. Dull or not, it is much healthier. It is better than town life which is full of epidemics and ailments. And our quiet habits give us longer lives.

Townsman. Yes, you may live longer in the country. But it is not so charming and enjoyable there as in the towns where you can get all the luxuries and comforts of life.

Countryman. Yes, you are right. We have no artificialities of life that kill the nobility of our soul and make us coarse.

Townsman. My dear fellow, you forget that we have a very keen life in the town, and that, you know, keeps our wits sharp. You people from the country, excuse my saying so, are slow thinkers. Moreover, you don't acquire the polish and ease of manner noticeable in town dwellers.

Countryman, Ah, ha, my dear friend, you boast of your achievements, dress, manners, wit, and brains.

Townsman. Do you think it is merely a boast! Look at our mechanics, artisans, smiths, great scientists, explorers, scholars, lecturers, and teachers. Can a nation prosper without these great ones ?

Countryman. Yes, I admit the truth of what you say. As a matter of fact, a nation that wants to be great cannot do without clever artisans and brilliant scientists.

Townsman. There you are ! We have had a hearty chat ! It is getting late now, I hope we shall meet some other day. Good day.

6. On Examinations

Rama. I wish to goodness this examination was over ! I am sick of swotting for it. Look here, Mohan, what earthly use are examinations, any way ?

Mohan. Well, I too think they are a great nuisance. Work is done for the sake of examinations, and not for its own sake. How often we have to stuff our brains with indigestible matter ! But I don't see at the same time how we could get on without them !

Rama. Why ?

Mohan. Well, you see, there must be from time to time some sort of test of what you really know, and how far you have progressed in your studies. How can a student be promoted to a higher class, the next stage in his education, unless it is properly ascertained that he is fit for it ? Are you prepared to entrust your health to a man who has not a university diploma showing that he has knowledge of the human body, the laws of health, and the proper remedies for the diseases that flesh is heir to ? What should a University do but hold examinations and practical tests ?

Rama. I don't know, but I believe that examinations are not a sure index of one's abilities. You can get through an examination by cramming ; but cramming is not education. The crammer possesses only superficial knowledge which goes out of his head as soon as the examination is over. Success in an examination often depends on sheer luck. Suppose your papers are examined by a lenient examiner, and mine by a strict one ; you pass, and I fail—and yet I may be as efficient as you are. And then many fellows get through simply by hoodwinking examiners.

Mohan. This is all true ; but these are exceptional cases. In competitive examinations there is a fair field and no favour. The old days of patronage are gone. It is brain work that is in constant demand. Again, even if you don't succeed, you do derive some advantage from what you have learnt.

Rama. I am afraid I am not convinced.

Mohan. Very well. Can you tell me any other test of merit ?

Rama. No, I can't ; but I say that examinations are not only not necessary, they are positively harmful. They become an unendurable drudgery. What a change do they bring about in the life of young men ! Their eyes grow lustreless, their ruddy faces grow pale, their bodies are weakened. Some fellows get permanently unfit by over-study.

Mohan. No, not by over-study, by feverish cramming in the last few weeks. Your health is sure to break down if you waste most of your time at college in idle enjoyments and merry-makings and sit down to cram a two years' course of study in a few weeks. Examinations don't hurt students who work methodically and regularly at their books. Regular students never get ill.

Rama. Well, I think we could study much better if those wretched examinations did not interrupt us so often.

Mohan. A few might ; but most students would not work at all. If they come to know that there would be no examinations, they would

take things easy and not put in the amount of hard work and systematic study necessary for a sound education. The fact that they will be examined at the end of the session is what makes them work. After all, an examination is not a bad thing ; it is a very useful stimulus to work.

Rama. Well, have it your own way. All our talk will not put off *our* examination, which is so near. So let us try again to solve this tedious problem that has already taken so much of our time.

7. On Newspaper Reading

Hamid. Good morning, Afzal. You are studying the 'Tribune.' I don't understand what earthly good you get by the study of newspapers. They are a positive evil in this age. It is a wonder that their number is on the increase.

Afzal. I don't agree with you. I regard the large number of newspapers and magazines that we have to-day, and their great circulation, as a proof that we live in a very advanced age. How do you say that newspaper reading is the curse of our time ?

Hamid. What I mean is that with the exception of a few really good newspapers, most of the newspapers which people read are either very poor reading or positively harmful.

Afzal. But what about good newspapers ?

Hamid. They are not the newspapers which the majority read. The average reader takes no interest in learned articles written in a literary style. What he feels interested in is something that is sensational and exciting. He gloats over the details of divorce cases, highly coloured stories of murders and other crimes, sensational descriptions of horrible accidents, society scandals and coarse jokes. Such reading does untold harm.

Afzal. I think you exaggerate. Of course I admit that much of what you say is true, but there are many newspapers that maintain a very high standard and are without these objectionable features. They provide interesting articles on social reforms, discoveries and explorations, literature and reviews of books. One can really read such newspapers with advantage.

Hamid. But the modern newspaper is a power for evil. It misrepresents things, wilfully distorts the truth and inflames the passions and prejudices of the multitude. Public safety is often endangered by newspapers fostering communal hatred.

Afzal. Yes, to some extent. But you can't deny that the Press is also a power for good. It acts as a public inquisitor, calling attention to wrongs, and bringing social sores under the searchlight of public opinion. In times of famine, earthquake and other disasters, it organises, collects, and dispenses public charities for the relief of the sufferers. It is one of the great media for transactiug business through advertisements. It is a mirror reflecting the social, political and moral life of a people. It educates and moulds public opinion in favour of what is really best for the nation at the time of national crises by offering it fair-minded, sincere and wise direction.

Hamid. That may be ; but newspaper reading is scrappy and disconnected, and you can't do much of it without losing the power of serious

study. Anyway, you must admit that a cultured man must keep pace with the times and be conversant with all that is happening in the world around him. And he can do that only by reading newspapers.

Afzal. I do not deny that. But I do not regard newspaper-reading as a sign of education and culture.

8. On Ghost Stories

John. I wonder why that old house across the road is never occupied. It has been shut up and empty for the last so many years. I don't know what is wrong with that house. It's a spacious house—well-lighted and well-ventilated.

Wilson. Don't you know? It is haunted, and no one will take it on that account.

John. Haunted? What nonsense! Surely nobody believes in ghosts haunting a house nowadays.

Wilson. Why? In the old days even cultured people firmly believed in ghosts, and people believe in them even to-day. Thousands of ghost stories have come down to us which were once accepted as gospel truth.

John. True! But in the 19th century, educated people scoffed at the idea that the spirits of the dead could return and appear to the living. And people now put down all ghost stories as either deliberate lies or silly superstitions.

Wilson. But father says that people have taken the house several times but they have very soon vacated it. Only the other day a lady occupied it, but she stayed for a night only; and the next morning she left it, paying the landlord a month's rent to get out of the lease. Is it not strange?

John. Why strange? She must have been a silly woman. What happened to scare her away?

Wilson. She told terrible tales. All night she heard loud shouts and cries, and terrible moans and groans. There were sounds of footsteps up and down the stairs. There was also a sound of fighting with swords. She also saw the horrible figure of an old woman with her throat cut and blood pouring out profusely and piteously. A spectral figure actually came near her and sat on the bed beside her. Her whole strength melted away like wax in the furnace. She sat up the whole night, and the next morning was wise enough to quit the house.

John. Ha! Ha! Quit! What a story! Has this unfortunate house always been haunted in this way?

Wilson. You may believe it or not; but everybody in the town will tell you this very story. A good many years ago, a horrible murder was committed in that house—a robber killed an old woman who was known to have hoarded a large sum of money. He cut her throat when she refused to give out the secret of the treasure. And ever since, people have heard strange sounds and seen horrible sights there at night.

John. But my dear fellow, I don't believe in these silly tales. You mean to tell me that the ghost of the murdered woman causes all these unpleasant noises and visions. How can that be?

Wilson. Well, how else can you explain it?

John. Oh, in many ways. Natural noises exaggerated by nervous people ; or 'spectral illusions,' the creation of the fears of silly folk ; or perhaps clever trickery. And no doubt credulous people exaggerated all that they had seen or heard.

Wilson. What do you mean by 'spectral illusions' ?

John. It is common for some people when they are ill, or nervously overwrought, to have what are called 'spectral illusions.' They see figures and things that are not really there—as we do sometimes when delirious with fever. Such appearances are 'illusions' because they are not real, and 'spectral' because we seem to see them with our eyes. So certain people, when they are ill or suffer from bad health, see figures and images that exist only in their own imagination.

Wilson. This does not convince me.

John. Well, tell me. Have you ever seen or heard anything there? Have you met any one that has? What evidence have you for the story?

Wilson. Father says he has heard it often.

John. Exactly, you heard it from your father ; and your father heard it from some one else ! That is no evidence. No, my friend ; there should be some more tangible proof before I can be persuaded to believe in it.

9. On the Comparative Merits of Mental and Physical Culture

G. P. Singh. Hallo ! Dayal ! swotting away as usual ! come out, man ; shut up your books, and come, let us play hockey.

Dayal. I am sorry I cannot do that, Singh. The examination is drawing so near, and I want to utilize every minute I can get for study.

Singh. Oh ! hang all examinations ! I do not worry about mine. What is the use of them, anyway ?

Dayal. Well, you cannot get a degree if you don't pass the university examination ; and I have set my heart on being a graduate.

Singh. And pray what good will a B.A. degree do you ? So many boys have got their degrees, and are at large without getting jobs. At the most you may get a clerkship in a petty office but even clerkships are not bestowed on all and sundry. They fall to the lot of the lucky few only. There is a glut of graduates in the market and people do not want any more of them.

Dayal. That may be so ; but I am not studying so much to pass the examination and obtain my degree and secure employment in an office, as to store my mind with knowledge and develop my intellectual faculties.

Singh. My God ! (How fine you 'highbrows' can talk !) 'Develop your intellectual faculties,' indeed ! Why not say to get a clerkship in a Government office ? I tell you, all that man wants to get on in the world is some brains, plain commonsense and plenty of push and pluck. And these things you can't learn from books. And while you are 'storing your mind with knowledge and developing your intellectual faculties,' you are spoiling your health. Stick to your beloved books two years more and you will become a thin, pale, narrow-chested, half-

blind weakling, with sunken cheeks and haggard looks. Look at my broad chest and feel my biceps ! Anyway, I am developing my physical powers by means of physical exercises, games and athletics.

Dayal. Yes, to become as strong as a bull. I wonder, if there's any use of physical development.

Singh. Don't you know ? It is good health that enables us to live happily. You don't realize that the abuse of body always brings its own punishment. A premature old age, failure of working power when a man should be in the prime of life, impaired digestion, and a proneness to catch whatever epidemics may be raging, are often the result of our indifference about our health.

Dayal. Well, people always praise a giant's strength, but not his brains. I would rather have a learned and cultured mind than a strong and well-developed body ; for the mind is far more important than the body. A wrestler is never so happy as a scholar.

Singh. Oh ! I see ! you mean to say that a man who plays hockey and football and develops his muscular strength is no better than an animal without brains.

Dayal. I did not say that ; but you may remember, what Kipling said about 'muddied oafs and flanelled fools.'

Singh. Well, I must say you are very complimentary ! Kipling must have been an ass if he said that. I would rather be a 'muddied oaf' than a pale-faced, be-spectacled bookworm, as blind as an owl.

Dayal. And that shows the amount of sense you possess in your well-built body.

Their Friend. (*Coming in*) Hallo ! What are you two fellows quarrelling about ?

(*They Explain*)

Third Friend. I see. Well, you are both right and both wrong. Both physical and mental culture are essential for life. Constant and regular exercise is imperative for the preservation of good health otherwise the mind is distracted by bodily pain and weakness, and grows sluggish and apathetic. Exercise is an abiding source of pleasure. There is intense pleasure in a good drive with a cricket bat or golf club, in a clever shot at foot-ball or hockey, or in controlling a spirited horse. Moreover, it gives 'a sound mind in a sound body.' It makes men capable of enduring fatigue and hardship without injury and, as the mind is affected by the body, it gives them the power of performing intellectual work better. But you cannot do without mental culture. The pleasures of a cultured imagination are such as only the cultured people know. Education broadens one's interests, widens one's sympathies and enlarges one's vision.

10. About An Examination Paper

Mohd. Hussain. Hallo ! Mohan. Have you finished ?

Mohan Lal. Yes. I've done every question. The paper was quite easy. It was set by some lenient examiner.

Sohan Singh. I know, I've done badly. The passage for translation was very stiff. And it carried 20 marks.

Mohd. Hussain. Do you think so ? I think I have done it well. I only found the question on 'errors' tedious.

Sohan Singh. Well, I found it hard. There were a lot of out-of-the-way words in it. It contained many peculiar constructions and many, difficult idioms. And it was far too lengthy. The question on ' errors ' was not so difficult except the sentence, ' My brother is in the teaching line,' which seems to be quite correct.

Mohd. Hussain. Well, Mohan how did you find the ' Translation piece '? And how did you correct the sentence which Sohan Singh has just mentioned?

Mohan Lal. I found the ' translation piece ' quite easy. Mine was in Hindi—a short nice piece and easy too. I corrected the sentence by substituting ' profession ' for ' line.' I don't know if it is right. Which subject did you choose for the essay ?

Mohd. Hussain. I wrote on "Literary *versus* Technical Education."

Sohan Singh. Yes, that's a good subject. You could write a good deal in favour of technical education which is engaging the attention of the people nowadays. I wrote on—" It is better to have loved and lost than never to have loved at all."

Mohd. Hussain. Yes, you could write well on that from experience.

Sohan Singh. What do you mean by that ?

Mohd. Hussain. Have you not been romancing for the last two years ? You have had so many love affairs, you told me yourself. You must have reproduced much from your experience. That must have made your essay lively and sparkling.

Mohan Lal. But I wrote on, " Which would you wish to be—a sick millionaire or a healthy beggar ?"

Mohd. Hussain. You are a clever chap. You could treat that subject well, but I could not have written a single sentence on it. Ideas don't come to me as they come to you. I think Sohan Singh feels rather cut up, because he has done badly. Did't you write the letter, Sohan Singh ?

Sohan Singh. Yes, I wrote the letter. But I could not do the Grammar questions, and know my translation is all wrong.

Mohd. Hussain. Cheer up, Sohan Singh ! I dare say you have done better than you think. I think the paper was too long. I chose the dialogue question—" Who is more useful—a Soldier or a Teacher ?"—and it took so much of my time.

Mohan Lal. I also attempted this question. I have pointed out that a teacher is more useful than a soldier because he moulds the destiny of a nation by educating the minds of its youth for the young men of to-day are the citizens of to-morrow.

Mohd. Hussain. But I have stressed that a soldier is much more useful than a teacher because it is the soldier who wins victories for us when our very exsistence is threatened.

Sohan Singh. What a silly question on "punctuation" as if we were Matric students !

Mohan Lal. But it was quite easy. It took me only five minutes to answer it. Have you done it Mohd. Hussain ?

Mohd. Hussain. It was was a lengthy paper and time was too short. I couldn't find time to attempt it. I wrote at the end of my paper—"No more time.".

Mohan Lal. It's no good doing that. Examiners take no notice of such remarks. G. P. Singh told me examiners, simply get cross when you write things like that.

Mohd. Hussain. Well, I wish some of them had to answer the paper they set. What did you make of the incomplete sentences ?

Sohan Singh. I think I got them all right : but I could not think how to end the one beginning, "Man never is.........".

Mohan Lal. " Man never is but always to be blest."

Mohd. Hussain. That's not right. It's " Man never is but always wretched."

Sohan Singh. That doesn't sound correct. Let us go to our professor of English and inquire of him what the right form is.

11. A Dialogue Between a Village Money-Lender and a Peasant. (*P. U. Inter., 1934*)

(Ram Lal, the money-lender is sitting in his shop. Red account books are lying all about him. In one corner of the shop is a steel safe, locked. To him comes Alla Ditta, a peasant proprietor in the village, and the following dialogue ensues.)

Alla Ditta. Good morning, Seth Sahib. You are busy with the accounts, as usual.

Ram Lal. Good morning, Chaudhri Alla Ditta. As you see I am busy with the accounts. It is becoming more and more difficult to realize the money that I have advanced. Times are hard.

Alla Ditta. Don't say that Lalaji. How can times be hard with you ? You alone have more money than the whole village put together. The worries of the rich are quite different from the worries of the poor.

Ram Lal. Alas ! Alla Ditta ! You don't know. You people regard only 'cash' as money. The lands that you own, your cattle, your houses these you take for granted as you accept the sun and the air. Yet these things too are cash, only in a different form. I have no property apart from the money that I lend—and that is always in the hands of others. It is as if you should give your fields to another to cultivate and he should refuse to give his fields back to you.

Alla Ditta. Sir, this is not a correct analogy. It is true as far as it goes. But there is a difference and a very important one. If I give my fields to some one else to plough I want back only one field. But you—you give one field and want four fields in return. That is why your original field sometimes disappears.

Ram Lal. This a good argument. But look into it a little more deeply. When you give one field for ploughing, the field is there always for every one to see. It does not disappear bit by bit or all at once, as does my field, *i.e.*, the money that I advance to others for satisfying immediate and sometimes vital needs. Because my money disappears I have to take precautions to ensure its return. These precautions I call 'interest' and 'security' and you call it getting four fields back in return for one.

Alla Ditta. I personally do not object to interest though many of our religious people say that interest is unholy and taking interest is devilish. But then there is interest and interest. If it had been reasonable, if in the past gentlemen of your profession had been content with making small profits it would not have become necessary for the government to legislate against exhorbitant interest. It is your own greed that has ruined you.

Ram Lal. But you do not consider the element of risk. I am glad you admit the reasonableness of interest. Interest is only another name for profit. You get profit from your fields—only it is called rent and not interest. I admit that interest in the past has been exhorbitant. But I have pointed out to you that that was due to risk. Since there was the danger of the principal never coming back there was the natural desire to get as much of it back in the form of interest as possible.

Alla Ditta. We shall never borrow money again from you Lalaji. There is the co-operative bank which gives money at nominal interest and gets the principal back in easy instalments. We shall go to it now.

Ram Lal. Sure. But does not the bank charge 'interest'? Why should interest be legitimate for the bank and 'unholy' for the money-lender? There is a rift in your lute here. Will the bank give you as much money as you require and at as short a notice as the money-lender does? And will the bank advance you more than your securities are worth? For instance if you want to go to Lahore, will the bank give you ten rupees for that? Or if your daughter conceives, will the bank give you money to meet the expenses of delivery?

Alla Ditta. Of course not. Such charges we ought to meet out of our own savings.

Ram Lal. But have you any savings?

Alla Ditta. None, at present. But I am going to save now. Saving is after all only a question of habit. Lack of thrift has ruined our class. We must learn thrift—or perish.

Ram Lal. Fine sentiments, Chaudhri Alla Ditta. But to go far you must begin near. I do not say that *you* will not be thrifty, but will others be? How many of us, whether peasant proprietors or money-lenders, will refuse to give our daughters a handsome dowry for fear of getting into debt?—or not send our sons to College because we cannot afford it? When *Id* comes will you not feast? Or when some one dies will you not have the fortieth day ceremonial? Don't you see that to be thrifty there must be a revolution (*inqilab*) in our society?

Alla Ditta. I don't know about a revolution. I don't like the idea. But what will you do now? Your business is so much at a discredit and as you yourself say you cannot get back the money that you have already advanced.

Ram Lal. I was looking into the account books when you came and I find that out of every hundred rupees that I had, sixty are gone. I am going to wind up this business and leave this village. I am going to Lahore now and I intend to put up a house or two. The little that will remain after that I will set apart for my daughter's marriage and my son's education. I must send my son to College now. He will have to begin from the beginning since there will be no ancestral business to back him up. But God looks after the meanest of his creatures and he will look after my son.

Alla Ditta. Lalaji ! it pains me to hear you talk in this way. You and I have got on so nicely and you have helped me to tide over many difficulties. Your going away from the village should not mean that you cut off all relations with me and mine. We have been good friends and should remain good friends.

Ram Lal. True, Alla Ditta Chaudhri. Times and environments change, but Man goes on for ever. You and I are not enemies for we are men. Only cowards hate and fear—why should there be fear where there is strength ?

12. On Going to Pictures

Shastri. Whence are you coming at this late hour of the night ? You must not keep late hours, Prem.

Prem. I have just been to the cinema, and had a jolly good time. They were showing a very fine film, Shakespeare's 'Julius Cæsar.' It was really worth seeing.

Shastri. You are very fond of pictures. Every night you go to the cinema, I wonder what good you derive from the pictures.

Prem. A lot of good ! The cinema is a sure means of relieving the mental strain due to hard work or study, or troubles of various sorts. Long stories, grave and gay, comic sketches, plays, public shows, real events—all are produced in pictures by the bioscope.

Shastri. Yes, this is all true. But it is not without its serious disadvantages. Loss of money is one, loss of time another, both of which could have been utilized far more usefully and with perhaps better results to one's own self as well as to others.

Prem. Well, to some extent. But by seeing films describing the manners and customs of other countries we get an opportunity of finding out, without actually travelling and incurring heavy expense, how men in other parts of the world live, and what their manners, traditions and customs are.

Shastri. Is that all ?

Prem. Not all ! The cinema is not only a source of amusement ; it is being used extensively now as a valuable help to education. How vividly history can be taught to students when some of the great incidents of the past, like the life of Napoleon, can be thrown on the screen ! Geography becomes a living subject when schoolboys can see living pictures of the countries they can never visit ; science becomes more interesting when the various experiments can be shown, and botany becomes a charming study when the growth of a plant, from the seed to the flower, can be accurately shown on the screen. Again, it improves

the morals of the people. If the story has a moral of its own and it is conveyed to the minds of the spectators in a vivid and impressive manner, the impression received will last long and produce good results.

Shastri. Wonderful ! But how do you suppose that all the films are good ? There are sensational films that do a lot of harm. They create in us a craze for 'excitement,' and 'romance,' which makes us utterly unbalanced. The sensational pictures of divorces, seductions, elopements, murders, vices, crimes, and successful robberies, corrupt ing public taste, and often do more harm than good to young people.

Prem. Yes, such films ought to be stopped.

Shastri. And there is another evil. This unhappy craze for cinema often leads our young people astray from healthier influences and creates in them an aversion for serious effort at study. They find it much easier to sit and look at pictures than to read a good book. And that's why our young folk have become so lazy nowadays.

13. On Literary *versus* Technical Education

Mr. William. Well, Mr. Jackson, you ought to be proud, for your son has passed the Matriculation Examination in the First Division.

Mr. Jackson. Yes, indeed ! And so must you be. Your son also has secured his F.Sc.

Mr. William. But what are you going to do with your boy ?

Mr. Jackson. Oh ! he wants me to send him to Government College to study for his B.A. degree.

Mr. William. And mine wants to do his B.Sc. But I shall not let him go.

Mr. Jackson. Why not ?

Mr. William. Because I think a purely literary education is useless. It leads nowhere. Higher education is a waste of time. What is the good of getting a smattering of a few subjects like History, Philosophy, Economics, or higher Mathematics ? What *practical* use will such bits of knowledge be to any one ? So long as a man can read and write and cast accounts, he can get on very well in the world, without all this abstract learning !

Mr. Jackson. Yes, this may be true, but to receive education is not merely to know certain subjects. Education means mind-training. Such subjects as literature, history and philosophy, well taught and carefully studied, develop the general powers of the mind and give a man culture. You might as well say that exercise on the rings and parallel bars is of no practical use, because in real life a man can get on very well without it. Gymnastic is simply a method of training the muscles and making a man physically fit and college education is a method of training one's intellectual faculties and making one mentally alert.

Mr. William. That is all very well for gentlemen of leisure who have not to worry about earning their living. But our sons will have to work to support themselves and their families ; and literature and philosophy and history will not fit them to make money. What can a graduate do ? At the most he will get a clerkship in a Government

office ; that's all. But even clerkships are not bestowed on all and sundry. There is a glut of graduates and people do not want any more of them.

Mr. Jackson. What are you going to do with your son now ?

Mr. William. I shall give him a sound technical education which is the real need of the hour. It will fit him for the struggle for existence which is so keen nowadays. In short, I will give him a bread and butter education—an education that will enable him to earn his livelihood with independence.

Mr. Jackson. But a mere technical education is very limited in its scope and outlook. It may be practical and useful, but does not develop one's mental faculties as literary education does. Literary education gives one a cultured imagination and the pleasures derived from it far outweigh the benefits that accrue from mere technical education which makes a man a mere money-making machine. What shall it profit a man, if he gain the whole world and lose his own soul ?

Mr. William. This is all true. All I say is, that when after four years' study, your boy takes his B.A. degree, he will be no better able to earn his own living than he is now. And that is why I prefer technical to literary education as it will teach my son the dignity of labour.

14. On Reading Novels

Rama. Mohan, you are much absorbed in the novel you are reading. You apparently find it good entertainment. I wonder why you have taken such fancy to novels.

Mohan. Why ? Novel-reading is a good way of pleasantly and profitably whiling away some of our leisure hours. It is a source of recreation both to the body and the mind. When the mind is absolutely tired and can take up serious work no more, novels do one immense good. I don't see why you dislike them so much.

Rama. To me excessive novel-reading is a great waste of time. And there is indeed a class of licentious novels the reading of which can only produce injurious effects. Novels are mere fictions intended to give pleasure to the reader. Fictitious events are created and fictitious characters are invented to take part in the action. Novels grip us sometimes so completely that it is impossible to leave them until we have read them right through. This takes all our leisure and seriously interferes with our daily duties. Moreover, they do not provide recreation. After an hour or two of recration in the open air we return to our studies refreshed and vigorous, but novel-reading exhausts the brain.

Mohan. Yes, this is all true. But a moderate amount of novel-reading is beneficial.

Rama. Beneficial in what respects ?

Mohan. Historical novels, like those of Sir Walter Scott, give us brilliant pictures of history, which by their vividness impress us far more deeply than the dull pages of text books. Novels of modern life give Indian students a knowledge of the social life in Europe and America which cannot be gleaned from any other source. All good novelists are keen observers of character, and communicate their observations of men and life to their readers. The stories they tell are faithful copies of

life, and so they enable us to profit by their valuable knowledge of the world, and this may protect us against temptations. I wonder why you condemn novel-reading.

Rama. I quite agree with you. I thought all novels were vicious and worthless. Are novels of any utility in giving us intellectual culture ?

Mohan. Yes, they do promote intellectual culture. They place before us ideal characters, whom through the author's skill we learn to admire and love as if they were real human beings. Thus they are often far more efficacious in inspiring high ideals and noble resolves than the most eloquent preacher, the wisest moral philosopher, or the most persuasive poet.

Rama. It is very kind of you to have thrown light on this important subject. I am sure it will stand me in good stead in future life.

15. On the Caste System

Ernest. In my opinion, the greatest obstacle in the way of progress in India is the Hindu Caste System. Until that is abolished, or suitably modified, India must remain where she is.

Dayal. There is much truth in what you say. Caste binds India like the clothes that wrap a mummy. And yet there is a good deal to be said in favour of it.

Ernest. In favour of the caste system ! What's that ?

Dayal. In its origin, more than three thousand years ago, it was probably meant to preserve purity of race. The Aryans, by forbidding inter-marrying and dining with the dark 'aborigines' they found in India, kept their blood pure.

Ernest. That may be so. It may have served a useful purpose in the good old days, but now it has broken up Hindus into thousands of distinct groups, each of which is kept from its neighbours by strict rules regulating marriage, diet, and every other detail of life.

Dayal. But it has helped to cement unity amongst the castes themselves. And it has helped to maintain honour and morality amongst the members of the different castes, any breach of the laws of the community being made punishable with excommunication.

Ernest. Yes, all that is true, but it has certainly weakened the power of the nation as a unit. It has created unpleasantness between different communities, often resulting in open quarrels. The dislike, which almost amounts to hatred existing between the Brahmins and non-Brahmins of the South, will provide a good example of this. Again, by prohibiting inter-marriage, and even inter-dining in some cases, disunion is brought about in the nation, which is taken advantage of by foreign invaders.

Dayal. This is true. But it has helped the people a lot. Each caste is devoted to a hereditary trade ; and the fact that such trades are hereditary has led to a wonderful development of skill.

Ernest. On the other hand, it has tended to prevent progress by fixing traditional methods. The son is content to work just in the same way as his father, and hand down the same methods to his son. Some-

times, it so happens that a man born with tastes of his own is forced, by his being a member of a particular community, to take a job, which is unsuitable with the evils resulting from such choice.

Dayal. But it can also be argued that a man is safe in his caste. The caste is a brotherhood and the poor man is helped and supported by his caste fellows when he is in distress. The caste system solves the problems of poverty and unemployment.

Ernest. It may be so. But all these advantages cannot counterbalance the great objection—the rigid division of human beings into graded classes, from which there is no escape. The Brahmins look down upon the 'untouchables' and in the South even their shadow is said to pollute a human being They are treated as no better than despicable worms, creatures which have no eyes, no sense of hearing and hardly any sense of smell, and which breathe by their skin. But it will take time before this system is annihilated, So long as it exists, anything like democracy is impossible, and as I said at first, progress is fatally hindered.

EXAMPLES WITH HINTS ONLY

476. Study also the following Dialogues :—

16. Compose an imaginary conversation between two persons—one stressing the benefits of drink and the other speaking on the evils of intemperance

[**Hints.** The young man sees no harm in drinking ; agrees it is a jolly custom, makes him lively and happy, drowns care, revives him when tired, is a manly habit, a tonic, etc. He goes to the length of saying that most of the achievements of civilization in literature, art, politics and technology, have been accomplished by moderate drinkers. The temperance man warns him against the danger of becoming a drunkard ; the terrible consequences of the drink-craving ; argues that alcoholic drink is a slow poison, and ruins health ; tells that many geniuses have been ruined by it ; is neither a food nor a mental stimulant, is very often the immediate cause of insanity ; is the source of pauperism and crime ; appeals to him to set an example to others by signing the pledge, etc.]

17. Compose an imaginary dialogue between a soldier and a shopkeeper on the merits of their respective occupations

[**Hints.** The soldier argues that his is a noble profession ; superior to the civilian's in rank, calls for courage and manly qualities ; he is the defender of his country ; achieves victories for the civilians when their very existence is threatened by foreign invasion ; whereas a tradesman's job is mean and despicable ; no job for a man who has a bit of push and pluck in him, etc. The shopkeeper argues that the soldier produces nothing ; he simply destroys ; he takes delight only in war ; it is a butcher's job ; food for powder, etc, whereas the tradesman is a useful member of society, who is doing a public service ; can become rich, while a soldier must always be poor, etc. The dignity of labour.]

18. Compose an imaginary conversation between a gardener and a huntsman on their respective pursuits

[**Hints.** The gardener argues that hunting is a cruel sport ; it means killing and torturing many of God's innocent creatures ; purely

destructive : kills all the noble instincts in man. Whereas he is productive ; making two blades of grass grow where only one grew before ; making the barren land a smiling garden of Eden ; making the world more beautiful. The refining effect of gardening. The huntsman defends his sport as manly, exciting and needing courage ; tries to show how he benefits others by killing wild animals ; says gardening is a tame and effeminate hobby meant only for those who have no strength in their limbs.]

19. Finish the following conversation

Mohan. Here is a puzzle for you, Sohan ; which would you rather be—a sick millionaire or a healthy beggar ?

Sohan. Well, this wants some thinking over. I suppose you mean, which is more important for our happiness—health or wealth ?

[**Hints.** Sohan chooses health. He argues a sick man can neither taste dainty dishes nor enjoy the manifold pleasures that wealth can give. A healthy beggar enjoys even dry bread more than a sick millionaire his epicurean fare. Moreover, health enables man to put in hard work and he argues that he would not be a whining beggar. Mohan points out to him that wealth gives all the comforts, luxuries and amusements of life, independence and security, the best education, social position and influence, leisure for study and the cultivation of art and music, the joys of travel, importance and power. Weath is power. A poor man is looked down upon by all. A healthy beggar has a voracious appetite, has little food to eat, depends upon the charity of the rich, and is worried to death by the thought of his starving family while a rich man, though ill himself, need not worry about his family, can give them all the comforts they want. But perhaps the best thing is to have health and just enough money to meet one's simple wants]

20. Write an imaginary conversation between two students on—" Most professions are crowded to-day "

[**Hints.** One student argues that it is no good taking a B.A. degree as practically all the professions are overcrowded to-day. A graduate has no market-value these days. He is not welcomed in the offices and the schools. There is no scope absolutely in the medical profession. It is very difficult for a young doctor to make his name in the midst of so many medical practitioners, more experienced and, in some cases, better qualified than he. The bar also is overcrowded. Lawyers are as plentiful as blackberries and there is no chance for a beginner. Engineering too holds out no hope. Business is very risky. The other student argues that it is better to be a graduate than to remain uneducated ; that the medical profession holds out every hope of success if a doctor is prepared to sacrifice his rest ; that there is really much scope in law if one is prepared to burn the midnight oil and take pains ; that teaching only requires a brilliant university career, and that business is open to all who are full of enterprise, push, and pluck. There is nothing to despair about.]

21. Write an imaginary conversation between two persons on—" Is luxury an evil ? "

[**Hints.** One argues that all expenditure on luxury is wicked, that nations that have given themselves up to luxurious living, like the

Romans under the Empire, have usually become soft and corrupt and fallen to hardier races; that individuals who indulge in luxury become selfish, lazy and good-for-nothing, and that many geniuses have been ruined because they were brought up in luxurious surroundings. The other argues that luxury is a great blessing, that one who buys expensive things thereby encourages trade, that luxury gives one the pleasures of music, poetry, pictures, books, beautiful furniture, nice flower gardens, foreign travel, that one can earn name and fame and satisfy his conscience by doing good to others.]

22. Discuss in the form of a dialogue the pros and cons of "Athletics for Women"

[**Hints.** *Pros*: Athletics for women makes large numbers healthier and happier.

Women athletes are no less modest and no less attractive than those who avoid such pursuits.

Modern women who take part in athletics are much more healthy than their predecessors.

Cons. Girls and women are foolish in aping men's pursuits, many of which are quite unsuited to their mentality and physique. Such pursuits cause nervous and bodily damage.

If the names of women athletes are advertised, it will have an evil influence on character and the peculiarly feminine virtues, such as modesty.

Women have improved their health more by an improved standard of living than by physical exercise.]

23. Write an imaginary conversation between two boys on "Corporal Punishments"

[**Hints.** Dipak says that it should be abolished as it is a cruel form of punishment, and brutalizing. He recommends milder punishments such as fining, detaining after school hours, impositions, or suspension of certain privileges for a time. Afzal argues that there is nothing cruel about it, that it makes children strong and sturdy, and never brutalizes a boy. There are some boys on whom milder punishments have no effect. Boys must be taught obedience, punctuality, diligence, clean habits, and respect for their elders; and you cannot discipline them into these virtues without punishment. 'Spare the rod and spoil the child' is a well-known maxim. To impose fine upon boys is to punish their parents and "keeping in" punishes some of the teachers as well as the boys. As to moral persuasion it is no punishment. If you do not allow a student to attend the classes, I tell you he will be the happier for it. He will not take it as a punishment.]

24. Write an imaginary conversation between two boys on— "What should be the medium of instruction in our schools and colleges—English or the Vernacular"

[**Hints.** One argues that there is a heavy toll of failures in the examination because the medium of instruction is English. It should be the Vernacular. A student can understand and grasp things better if explained in his own mother tongue, can attain greater efficiency within less time and by expending less energy. Students do not understand

anything properly when it is expressed in English ; it leads to cramming and is a great obstacle to their progress. The other argues that the vernacular, if it is made the medium of instruction, will defeat its own object ; will create difficulties both for the teacher and the taught. It is very difficult to translate sciences into vernaculars. Again, if translation of various sciences be taken in hand, it will entail much time and labour. Moreover, our students will not be able to carry on any research, which is so necessary, if they are not educated in English, as all the scientific works to-day exist only in English and other European languages.]

25. Write an imaginary conversation between two students on—"Should students take part in politics ? "

[**Hints.** One student argues that students are much too young to understand the politics of their country, that this craze spoils their careers ; that being led astray by hollow demonstrations of the idle and the unemployed, they do things for which sooner or latter they have to repent ; that it makes them irresponsible ; that they waste their parents' money, and that they set a bad example to those who are really good and noble. The other student argues that students should take part in politics because the prosperity and welfare of a nation depends upon them ; for the young men of to-day will be the nation of to-morrow : that it rouses patriotic feelings in them ; that it makes them responsible citizens ; that it makes them alive to the evils and corruptions rampant in their country ; that it makes them realize their obligations to their country.]

26. Compose a dialogue between a brother and sister, the latter advocating the rights of women and claiming equal privileges with men, the former protesting against such equality.

[**Hints.** The sister argues that women should be given the same rights and privileges as men, because it is gross injustice on the part of men to regard women as inferior to them in intelligence and skill. Women have been poets, statesmen, politicians, merchants, judges, barristers, scholars, and brilliant administrators. They have shown conspicuous ability in science and arts. Their intellectual power is not inferior to men's. So it is the height of selfishness for men who fully appreciate in their own case the great advantages of political rights, to deny the advantages of votes to women. They can better understand their own problems and ventilate the grievances of their own sex—the purdah system, female education, widow remarriage, customs of marriage, and inheritance. Their interests are not safe in the hands of men who always think of their own interests and importance. The brother argues that the level of women's intelligence is much lower than that of men's that they have domestic duties to perform, that their business is only to remain at home and nurse children, that they are superstitious, that they have shown no consistent ability in statesmanship, literature, science and art, that they should not be given political rights because they are not so advanced mentally as to understand the value of a vote, that their interests are quite safe in men's hands, that their narrow-mindedness, fickleness and ignorance will corrupt politics, and that if they are given equal rights with men, it will destroy the harmony of society.]

27. Write an imaginary conversation between two persons—one in favour of University Education and the other opposing it.

[Hints. One argues that the present system of University education needs reform. If one considers the enormous cost of college education, the great sacrifices made by parents and the ultimate blank which must stare most young men in the face, one is filled with pity at the tragedy of waste and despair in the country. University education does not necessarily make a man more moral. It is attended with a three-fold curse ; *first*, there is a heavy toll of failures ; *secondly*, even those that pass find all roads to services blocked for them ; *thirdly*, young men after finishing their academic courses become physical wrecks. They are living and moving hospitals. Poor sustenance with work at hard pressure is bound to result in a gradual breakdown of health. Modern education does not fit a man for the battle of life. The other student argues that it dispels ignorance and knocks out all the superstitious beliefs from the minds of youth, broadens their outlook, enlarges their vision, widens their sympathies, and increases their knowledge. Only those who are not prepared to work regularly and methodically at their studies get plucked in university examinations It makes a man more capable of facing the struggle of life which is getting keener and keener every day. It gives a man culture, refinement, polish, and ease of manners.]

28. Discuss in the form of a dialogue the pros and cons of "Co-education."

[Hints. *Pros :* 1. The mixing of the sexes in education is natural, practical, and economical.

2. The feminine mind gains from association with boys and men, and the masculine from association with girls and women. Character devolops more harmoniously and shyness diminishes. Competition is greater between the sexes than between rivals of the same sex, so that higher standards of achievement are reached.

3. The presence of the opposite sex is a wholesome factor in institutions. Where there is only one sex, various evils flourish. Women tend to become sentimental, men become disrespectful to women. In colleges and universities, the presence of women raises the tone of the institution.

4. Marriages made after co-educational experience are happy because the parties become thoroughly acquainted with each other's temperaments.

5. Co-education will enable investigation to be made into the different characters of boys and girls.

Cons : 1. It is not natural for the two sexes to be educated together. Some subjects cannot be taught in the presence of both sexes without embarrassment.

2. The feminine mind assumes a masculine character which is only a hindrance in after-life, and which actually repels most men, while boys become effeminate and are disliked both by their own and the other sex. Competition in any form should be discouraged.

3. The presence of the opposite sex will lower the tone of the institution. Enfor ced association of the sexes at adolescence would be likely, in many cases, to make for permanent aversion from the other sex. Students should be freed as much as possible from the distraction caused by the presence of the opposite sex.

4. Generally, it has so happened that marriages after co-education have ended in divorce.

5. It is very difficult to form an exact estimate of their characters because in the presence of boys the girls would not reveal their weak points and the boys their vices and weaknesses.]

29. Discuss, in the form of a dialogue, the pros and cons of "War: Is it desirable?"

[**Hints**. *Pros :* 1. War is a wholesome, moral influence. It develops numerous virtues, such as patriotism, self-sacrifice, efficiency, inventiveness, courage, and discipline. The martial nations are the leading nations.

2. Military training in times of peace preserves people from idleness.

3. Art, literature, and religion, are stimulated by war.

4. It eliminates the puny, the weak and the cowardly, and leaves a manly nation to breed the next generation.

5. War is a cure for over-population.

6. Trade follows the flag.

Cons : 1. War promotes cruelty, vice and stupidity. It kills the noble instincts of man. If one gains in patriotism, one loses in truth, kindness, tolerance, and honesty.

2. Military service is often disastrous to the individual. Barracks are the haunts and breeding-places of the foulest vices.

3. Neither art nor literature is the product of war. Religion opposes war.

4. War eliminates the physically fittest and leaves the puny, the weak, the deformed and the unmanly to breed the next generation.

5. Over-population can be prevented in less painful ways.

6. Nations lose more in a war than they gain in the trade that is supposed to follow it.]

30. Discuss, in the form of a dialogue, the pros and cons of "Home Rule for India."

[**Hints.** *Pros :* 1. India should be given a large measure of self-government as the House of Commons is quite unfitted to pass judgment on the affairs of so huge, complex and thickly populated a country as India.

2. India is to all intents and purposes a nation. Racial differences abound, but they are very superficial beside the sentiment that each belongs to India.

3. Religious quarrels are now being made up. Hindus and Mohammadans have united in common policy, common demonstration, and above all, in common opposition to the alien domination.

4. The Hindu Caste System does not hinder national progress.

5. India has produced brilliant statesmen, able politicians, scholars and poets, scientists and explorers, saints and philosophers, and shrewd administrators.

6. British rule is very bad for the country. The taxes weigh heavily on the peasant and are continually increasing. Famines are frequent. The

death-rate still remains very high. The bulk of the population lives constantly on the verge of ruin and starvation. Native industries are crippled.

7. The British cannot understand Indian feelings and sentiments. While Britons at home are merely ignorant, the Anglo-Indian is arrogantly so.

8. Some of the native states are models of enlightenment and prosperity. The rajas and princes have shown the British Government that they can manage their states efficiently.

9. The policy of the British administration has latterly been more and more oppressive. The Press Acts, the Arms Act, the Rowlatt Act, the recruiting of labourers in the Punjab, the forcible suppression of unarmed demonstrations, the "*letter de-cachet*" system of internment, the deportation of leaders and politicians, the clapping up in prison of all Congress and other political workers show that India is looked upon as a conquered country.

10. Home rule would give India the chance of having political experience. A large number of competent Indian administrators would be forthcoming.

Cons: 1. India is not yet fit for Home Rule.

2. India is not a nation. There are many heterogeneous races which speak different languages. There are fourteen main languages and two hundred minor ones. There is no *lingua franca*; amongst educated Indians, English tends to be the common tongue.

3. Religious differences are serious. There is no love lost between the principal communities,—Hindus and Mohammadans.

4. Socially, India is not a nation. The difference between caste and caste is so great that no national sentiment is possible.

5. Modern India has shown here and there conspicuous ability in statesmanship and administration, yet much still remains to be achieved in the way of discipline and organization.

6. Most of the evils prevailing in India are due to economic causes. The populace is too poor to support developments, like irrigation works, canals, railways. These are necessary to secure the distribution of food in famine-stricken areas, and for the development of trade.

7. Though the attitude of Britishers is often to be deplored, Indians behave just as badly to their own people. The Brahmins despise the lower castes. Outcastes are ruthlessly downtrodden by Brahmin money-lenders and landlords. British officials are much more considerate to them than the Brahmins.

8. Lack of education is largely due to the peasant's failure to see any advantage to himself in being educated.

9. Indian princes have failed to show any ability in administration. On the whole, the native States compare unfavourably with the British provinces.

10. The repressive measures are directed solely against the small band of reckless and irresponsible agitators whose activities threaten to destroy the harmony or peaceful working of the government in India.]

EXERCISES ON CHAPTER XXIX

Exercise 174. *Write a dialogue between two friends on :—*

1. The tyranny of fashion.
2. The choice of a profession.

3. The best way of doing national service.
4. The social reforms needed in India.
5. The difficulty of getting a job.
6. The importance of physical exercise in schools and colleges.
7. The importance of compulsory military training in schools and colleges.
8. The importance of settling national disputes by arbitration.
9. The importance of religious instruction in schools and colleges.
10. The importance of getting holidays.

Exercise 175. *Discuss each of the following subjects in the form of a dialogue* :—

1. Should capital punishment be abolished ?
2. Should alms-giving be encouraged ?
3. Should students take part in politics ?
4. Should we study dead languages ?
5. Should beggary be abolished ?
6. Should bachelors be taxed ?
7. Should books be classed as necessities or as luxuries ?
8. Should corporal punishment be abolished ?
9. Newspapers : Should they be reformed ?
10. The censorship of the stage : Is it necessary and useful ?
11. Suicide : Is it immoral ?
12. Theatres : Are they in need of reform ?
13. Should war be outlawed ?
14. Educational System : Should it be reformed ?
15. Should there be luxury taxes ?

Exercise 176. Write an imaginary conversation between a doctor and a lawyer discussing their respective professions. They come to blows. The lawyer has to summon a doctor, and the doctor a lawyer to settle matters.

Exercise 177. Compose a dialogue between a householder and a burglar whom the former has surprised. The latter pleads a starving family and tries to argue in favour of an equal distribution of property. He is allowed to go free in the end.

Exercise 178. Write an imaginary conversation between a doctor and a patient. The patient fancies he is ill. The doctor frightens him by suggesting an operation and at last sends him off with a harmless mixture. The doctor of course knows all the time that there is nothing wrong with the man.

Exercise 179. Write a conversation between two students—

(*a*) one a believer and the other a disbeliever in superstitions.

(*b*) one of whom is habitually despondent and thinks that luck is against him whereas the other is of a more hopeful turn of mind.

(*c*) on the improvements they would like to see introduced in the present system of University Education.

(*d*) on the improvements they would like to see introduced in their college.

Exercise 180. Write a dialogue between two persons discussing—

(*a*) the use and abuse of the cinematograph.
(*b*) the horrible effects of the dowry system.
(*c*) the comparative merits of vegetarian and animal food.
(*d*) whether it is a waste of time to go to a temple.

Exercise 181. Discuss in the form of a dialogue the necessity for a League of Nations, the possibility of its achieving the purpose for which it has been formed, etc.

Exercise 182. Imagine that you meet some great historical personage, artist, or writer of the past. Construct a dialogue, showing your appreciation of the real greatness of your companion, and the difference between life in the twentieth century and the age in which he lived.

Exercise 183. Give an imaginary conversation on the present state of the theatre in the course of which an actor, a first-nighter, a dramatist, and a general play-goer take part.

Exercise 184. Construct a dialogue between an orthodox Hindu and

(*a*) a social reformer, on the utility of the caste-system.

(*b*) an untouchable on the question of the untouchables entering the temples.

Exercise 185. Compose a dialogue between two peasants

(*a*) as to what steps should be taken by the State to improve the lot of the agriculturalists.

(*b*) expressing their views on Provincial Autonomy.

Exercise 186. Write a short dialogue between two passengers in the train, grumbling at the inconvenience and hardship to which third class passengers are put.

Exercise 187. Construct a dialogue between a Travelling Ticket Collector and a passenger travelling without a ticket.

Exercise 188. Construct a dialogue between two girls discussing whether modern western fashions in women's dress ought to be encouraged.

Exercise 189. Construct a dialogue between a teacher and a pupil. The latter has been detected in some mischief. At first he denies it, then acknowledges it and promises to amend.

Exercise 190. Construct a dialogue between two men, one of whom is superstitious but the other is not. You may enter into the dialogue yourself as one of the parties.

Exercise 191. Write an imaginary dialogue between two girl students, on the Purdah System. One of the girls supports purdah, while the other is strongly opposed to it. (*P. U. Inter., 1927*)

Exercise 192. Write a short dialogue between an Englishman, an American and an Indian, each extolling the virtues of his native land. (*P. U. Inter., 1929*)

Exercise 193. Compose an imaginary discussion between yourself and the Examiner on the practical value of English Paper (*b*) as a test of your knowledge of English. (*P. U. Inter., 1932*)

Exercise 194. Compose a conversation between a woman-doctor and an elderly (woman) patient who, distrusting allopathy (or, say, western medicine) and having confidence only in homoeopathy (or, say, the "Yunani System") is reluctant to yield to the doctor's persuasions to let herself be admitted into a hospital. (*P. U. Inter., 1934*)

Exercise 195. Produce a dialogue of about three minutes' duration, between an American visitor to Delhi and a College Student on the city of Delhi. (*D. U. Inter., 1932*)

Exercise 196. Write a short dialogue between two rate-payers on the bad condition of the roads in their city. (*D. U. Inter., 1933*)

CHAPTER XXX

ESSAY-WRITING

"True ease in writing comes from art not chance,
As those move easiest who have learned to dance."

477. Importance of Essay-Writing. In all examinations, whether in England or in India, or elsewhere, the Essay is being more and more employed as a test of the ability of the candidate to write clear, simple and correct English. No examination is thought to be complete in which students are not asked to write an essay on a given subject. Thus the essay has come to be an integral part of an examination, and practice in essay-writing is a means to success in it.

There is nothing more distasteful to a student than the thought of sitting down to write an essay. From time to time we have given our students essays to write, but they have been giving us the reply of Boswell, 'As to the writing of an essay, I will do anything to oblige your lordship but that very thing.' There is no reason why this should be so, because the writing of essays is really an interesting occupation.

478. What is an Essay? Dr. Johnson defines an essay as 'a loose sally of the mind : an irregular, indigested piece, not a regular and orderly composition." Literally, the word means "an attempt or an experiment." and the information supplied by the Oxford Concise Dictionary is that an essay is " a literary composition on any subject, usually in prose, and short." But it is really a written attempt, within certain limits of time and space, to describe, or to arrive at the truth concerning the person, thing or fact, referred to in the subject of the essay. The school essay is an exercise in original composition. It may be narrative, or descriptive, or a blend of these, and it may deal with an almost endless variety of subjects. "Anything will serve the essayist, from the death

of a great general or a great author to a chalk-mark on the door." He can take up any subject he likes "from the stars to dust-heaps and from the amœba to man," or as Lynd puts it, "anything from the Day of Judgment to a pair of scissors." Even a pin lying on the road may set him a-musing, or he may write an essay on "Nothing." Therefore, according to Mr. Benson, "the essential point about an essay is not the subject but the charm of personality" which pervades the entire essay. The subject does not matter: what matters is "that the thing or the thought should be vividly apprehended, enjoyed, felt to be beautiful and expressed with a certain gusto."

You cannot make an essay attractive, if you do not give it lightness, grace and ease; nor can you make it interesting unless you show, that you are yourself interested in what you are saying. Behind the essay is the man who wrote it. Therefore, if the essay does not convey the impression of the writer's personality, it loses much of its charm as a work of art.

479. How to become a good essayist: The general principles governing Essay-Writing. The writing of an essay in English is one of the most difficult tasks an Indian student has to undertake. Often and often the student complains that he has no store of ideas at his disposal for a particular topic. Naturally he comes to the teacher with the ever-ready question, "How can I obtain the information needed for this essay?" There is no direct road of the kind to which he can be led. The only answer that a teacher can give his student is that he should (1) Read, (2) Observe, (3) Think, and (4) Practise writing—

Here are four rules, and the last is the most important. We will take them one by one.

480. Reading. In order to write an essay the student must have something to write about and so he must endeavour to store his mind with ideas by reading. Reading does not mean that a student should always carry a book in his hand or in his pocket, nor does it mean that he should cast a cursory glance at its pages or merely turn them over mechanically without noticing what is contained in them. It means something more than all this. To read a book is to live in the world 'ever fresh, ever new' created by the author.

To read *Hamlet or Kubla Khan* is to enjoy the play as if it is being acted before our eyes or to be in the presence of the Abyssinian damsel with the dulcimer. Books are peopled with creatures that are more real than the actual things of this world, and to enjoy their company is the happiest moment of our life. When we read a great author, we are 'laid asleep in body,' become 'a living soul,' and see into 'the life of things.' *Cf.*

"Reading maketh a full man, conference a ready man, and writing an exact man."—*Bacon.*

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."—*Bacon.*

481. How to Read. Some books appear dull and tiresome to the beginner, but once he has grown familiar with them, he feels that reading them has been an inspiring experience. One may not like to read *David Copperfield* at first being overawed by the number of its pages, but if he has the patience to go through the whole book, at the end he will feel that it has been an enjoyable study. One should not read a book mechanically, but should try to put himself in the writer's place and forgetting his own existence for the time being live with the author, feel with him and enter into mental communion with him in every possible way.

He should mark the passages that strike him and read them again and again until he feels that he has imbibed their spirit and meaning.

A writer says, 'Beware of allurements of second rate fiction, and during a course of training in composition reject all novels except those by recognised masters, such as Scott, Dickens, Thackeray, Stevenson, Galsworthy and Hardy...... Enter into the story as though you were living it anew......If the hero is in trouble, sorrow with him. Rejoice with him in his moments of joy.' In short, one should throw off the identity of self, and for the moment be a romantic being going through all these adventures. This is not to say that one should lose his critical powers or detachment. Our life is so little and so mean that for the sake of change only, if for nothing else, we must get out of it through books and reading and see newer points of view. The ever-present "I" is not always a blessing and books help to destroy it for the time being.

It is good always to keep a '*quotation book*,' *i.e.*, a note book in which may be copied striking passages handy for

future reference. Quotations are the ornament of the essay: they serve the purpose of gems studded in a work of art. A teacher at my college used to say that students cannot write good essays because a good essay-writer's memory must echo quotations from great writers. "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." You will do well, therefore, to enrich the quality of your own thought by allowing it to flow into the higher thoughts of men who were in their generation the interpreters of the deeper things of life.

We conclude with two sentences of practical counsel:—

(1) "You must eat the book, you must crush it, and cut it with your teeth, and swallow it," advises Dr. Brown.

(2) "Train yourselves to read in odd moments of leisure, and as you read endeavour constantly to appraise the value according to your own standards of what you are reading. A good book, it has been said, should be more often on the knee than in the hand, for as we read we shall frequently pause to consider, digest and criticise. Nor let us think that since a particular book is uninteresting it should be left unfinished. It is far better to recognize that all books are not for all tempers, or for all times, and turn to some thing which we can genuinely enjoy. The great thing is to aim at being catholic in taste, to read widely, to think about what we read, and so extend our range of thought and knowledge." —*Lord Irwin.*

482. What to Read. Every one has his own favourites, both for subject and treatment, so that each must decide for himself what books he is going to make his companions. He must make his own anthology and learn by heart the passages of his own choice. The following list of periodicals and books may enable a student to store his mind with useful ideas:—

Periodicals

Great Thoughts.
The Modern Review.
The Review of Reviews.
The Reader's Digest.
John of London's Weekly.
Times' Literary Supplement.
London Mercury.
The Student.

Essays

Emerson's Essays.
Macaulay's Essays.
Bacon's Essays.
Newman's Essays.

Oxford Book of English Prose.
A Little of Everything : E. V. Lucas.
A Shilling for my Thoughts : Chesterton.
A Century of English Essays : (E. M. L.).
Selected English Essays : Fowler.
Essays of Elia : Charles Lamb.
English Prose of Our Time : Ratcliffe.
Goldsmith's Essays.
R. L. Stevenson's Essays.
Hundred Best English Essays : Lord Birkenhead.

And the following books by Aldous Huxley :

1. Jesting Pilate.
2. Essays Old and New.
3. Along the Road.
4. On the Margin.
5. Proper Studies.
6. Do What You Will.
7. The Olive Tree.
8. Texts and Pretexts.

Poetry

Palgrave's Golden Treasury of Songs and Lyrics.
Oxford Book of English Verse.
An Anthology of World Poetry.
A Treasury of Modern Songs and Lyrics.
Scenes from Shakespeare.
The Way of Poetry : Drinkwater.
A Shropshire Lad, Last Poems, More Poems } A. E. Housman.

Also an Anthology of Modern Verse published in the Penguin Series. This book should give you a good idea of trends in modern poetry.

Miscellaneous

Bernard Shaw's Plays.
Pleasures of life : Lord Avebury.
Uses of Life : Lord Avebury.
Prose and Cons.
Tess of the D' Urbervilles : Thomas Hardy.
Galsworthy's Plays.
The Caravan : Galsworthy.
Great Short Stories of the World.
Great Short Essays of the World.
Great Short Biographies of the World.
After Many a Summer, Eyeless in Gaza, Point Counterpoint } by Aldous Huxley.

483. Observation. But reading is not everything. As the student reads he must *observe.* He must not allow his powers of observation to lie dormant. There are some people who go through the world with their eyes shut—shut, as it were, to the beauties of Nature. The rainbow is a common sight; it does not appeal to the farmer so much as to the poet. Wordsworth was full of joy when he saw a rainbow in the sky. "My heart leaps up when I behold a rainbow in the sky." Keats was thrilled to the core of his

being by the song of the nightingale. If one is a little observant, to him

> 'The meanest flower that blows can give
> Thoughts that do often lie too deep for tears.'

and

> 'One impulse from a vernal wood
> May teach him more of man,
> Of moral evil and of good
> Than all the sages can.'

One can discover 'tongues in trees, sermons in stones, books in running brooks and good in everything.' One can notice natural features—moor and mountain, lake and forest, meadow, grove and stream.

None of us think enough of those things, on which the eye rests. Why should the eye be so lazy? Let us exercise the eye until it learns to see the startling facts that run across the landscape as plain as a painted fence. Let us be occular athletes. Let us learn to write essays on a stray cat or a coloured cloud."—*G. K. Chesterton.*

Descriptive writing is one of the most difficult forms of composition and a student cannot attain mastery in this art if he has not learnt to observe what goes on around him or to gaze with pleasure on 'Nature's naked loveliness.' He should, therefore, practise writing descriptions of familiar objects and every-day occurrences. Not until he begins to put down such descriptions upon paper will he realize how difficult it is to give a simple, clear and complete account of any common object or event.

So he must *observe* and practise putting down on paper the results of his observations.

484. Thinking. There is a saying, "One may lead a horse to water, twenty cannot make him drink." And too often the teacher finds that he may lead, or even drive, a boy to books, but he cannot make him think. There is no fixed rule for making a boy think—even the cane sometimes fails—but probably the best method is to endeavour to *arouse his interest and curiosity.* Advising teachers on the training of their students, Dr. Brown says: "Above all, try to get hold of their affection, and make them put their heart into their work." This is what is needed: the student should *put his heart into his work.*

Ask him questions about what he has read; disagree with the author; point out what can be said on the other side;

and endeavour to get him to see that what is printed on the page is not necessarily the last word that can be said on the subject. If the teacher thus thinks for the boy, he may gradually make him think for himself, and teach him not to swallow unintelligently every wise or foolish thing he sees in print.

Teach him to think also about the events of daily life, and his added intelligence will soon be reflected in his compositions.

485. Practice. Dr. Brown, advising teachers on the training of their students, says: "Let there be no excess in the number of classes and frequency of lectures. Let them be drilled in composition; by this we mean the writing and spelling of correct, plain English."

A student should write as frequently as possible, for no one can *write well* who does not *write often*. Everyday I see students shirk writing, putting forward all sorts of excuses for not doing an essay. This evil habit must be discouraged. One must take pleasure in writing because it is writing alone that makes an exact man. And if one is to learn anything, it is better that he should learn it by writing.

You must think before you write, *i.e.*, whatever you write you must write with care and thought. The more the time you devote to the writing of an essay, the sooner and the greater will be your progress in it. You must take care that you do not commit the same mistakes again and again. Therefore, when your essay is corrected, it is your duty to make a careful note of the mistakes pointed out, find out why you have made them and resolve to avoid them in future. If you do this you are sure to become a competent writer of English in course of time.

486. Structure of the Essay. An essay should be divided into a number of paragraphs of varying length in the same manner as a paragraph is divided into sentences of varying length.

> "Words are like leaves; and where they most abound
> Much fruit of sense beneath is rarely found."

> "In short, whatever be the work begun,
> Let it be something uniform and sure."

487. Unity. The rule of *unity* that applies to the structure of paragraphs and sentences applies also to the structure of the essay. There should be unity of design

in the essay considered as a whole, as well as in its parts. Unity is secured by limiting the essay *to one subject only.* Care must be taken to exclude all matters irrelevant to the main theme. To be relevant, it is necessary that before the student starts writing, he must carefully note the wording of the subject set, and convince himself that he has understood its scope, and not allow his thoughts to wander from the main point. If the student follows this method, he will soon find that the essay is the development of one fundamental thought and that every sentence definitely contributes towards the development of this thought.

488. Coherence. The ideas expressed in the essay should hang together logically. It is necessary, therefore, that a student should pay great attention to the arrangement of his thoughts; otherwise his essay will be involved and incoherent. Every idea should develop out of the preceding idea, and there should be a logical connection between the different ideas expressed. It must be remembered that a mere jumble of irrelevant ideas does not make an essay. An essay is like a chain in which the various paragraphs are the links, not isolated units, but joined together. Therefore, in every good essay, the paragraphs should follow one another in perfect logical order.

489. Proportion or Balance. The design of the essay will be faulty if a student fails to observe a proper proportion between its various parts. The sense of proportion is as necessary in writing essays, as in drawing pictures. The picture of a man with his head larger than the body, and the legs shorter than the arms will certainly look ridiculous. In the same way, an essay giving no prominence to the main theme, and giving undue importance to the lesser ones, will look ridiculous. Thus, for instance, when a student is asked to describe the Taj Mahal in about three pages, he goes on narrating his journey to Agra over a page and a-half, and writes just a page about the building itself and then devotes the remaining half to his return journey, his attempt will certainly fall short of the requisites of a good essay. This implies that proper space should be given to those ideas which are important and that undue importance should not be attached to minor details. Otherwise the essay will be ill-balanced. Very often this happens either on account of imperfect thought or for want of time. We had a teacher

who used to say: "Let your essay be properly balanced, observe a sense of proportion in developing your ideas. Don't give undue importance to a triviality, nor dismiss an important idea in a cursory manner."

490. **How to begin an Essay.** Every essay should be divided into three parts, *i.e.*, the *Beginning*, the *Middle* and the *End*. The beginning or introduction, should be striking and relevant. It should arrest the attention of the reader and induce him to read on. It should strike the keynote of the essay and tell him what to expect. It should also be short: as Dr. Blair says, "Nothing can be more absurd than to erect a very great portico before a small building." In fact, much depends upon a good beginning.

The hackneyed way is to begin with a definition. However, any introduction will serve if it attracts the reader's attention. A good introduction leads up to the body of the essay. Therefore, it is better *first* to think out the middle of the essay and *then* to frame sentences to form its beginning.

The following are common types of introduction:—

(1) A story or incident.
(2) A quotation regarding the subject.
(3) A general statement that includes the special subject.
(4) A direct beginning.
(5) An abrupt beginning.

(1) Leigh Hunt begins his essay on 'Deaths of Little Children' in the following manner:—

"A Grecian philosopher on being asked why he wept for the death of his son, since sorrow was in vain, replied, 'I weep on that very account.'"

(2) Dickens begins his essay on 'Lying Awake' with a quotation.

(3) Patmore begins his essay on 'Minding One's Own Business' as follows:—

"To know one's own business, with quiet presistence to forward it, and to mind nothing else; that is the true way to carry on the work of life."

(4) Wells begins his essay on 'My First Flight,' in a direct manner:—

"Hitherto my only flights have been flights of imagination, but this morning I flew. I spent about ten or fifteen minutes in the air; we went out to sea, soared up, came back over the land, circled higher, planed steeply down to the water, and I landed with the conviction that I had only the foretaste of a great store of hitherto unsuspected pleasures. At the first chance I will go up again, and I will go higher and further."

(5) Mark how abruptly Gardiner begins his essay "On Catching the Train" :—

> " Thank heaven ! I have caught it...I am in a corner seat, the compartment is not crowded, the train is about to start, and for an hour and a half, while we rattle towards that haven of solitude on the hill that I have written aforetime, I can read or think, or smoke, or sleep, or talk or write as I choose."

(6) Aldous Huxley begins an essay like this

> I always say, my motto is 'Art for my sake.' The words are from a letter written by Lawrence before the war. "If I *want* to write, I write —and if I don't want to, I won't. The difficulty is to find exactly the form one's passion—work is produced by passion with me, like kisses—is it with you ?—wants to take."

Methods (3) and (4) are very simple. Beginners should adopt either of these.

491. The Middle. This is the most important part of the essay. It contains the appropriate facts, anecdotes, figures, examples, reflections and quotations. In this part of the essay the student should try to omit everything that is non-essential. He should fix his attention on the outstanding ideas only and elaborate them within the limits of space and time allowed. If the subject given is scientific or historical or geographical, the essay should not bristle with figures and dates and formulae. Only things of general interest should be mentioned.

492. The End. No definite rule can be laid down for the conclusion except that it should be short and natural, not forced. It should not be abrupt, *i.e.*, it should not give the impression that the writer has been compelled to stop due to lack of time or space or matter but that he has reached his goal and finished saying all he wanted to say about the subject.

It is well to end with some striking sentence which the reader will carry away. Sometimes climax makes an effective close. If one is puzzled how to finish, he may give only a short summary of the ideas contained in the middle part of the essay.

Avoid the following types of endings :

> It is now high time our essay should have an ending......
> In conclusion, we may say......
> To sum up, therefore......
> In brief, it may be said......

Sorry no time

If I had more time I would have developed this point to your satisfaction.

493. Classification of Essays. Essays may be divided roughly into *four* classes :—

(1) **Narrative Essays.** Narrative Essays are those that consist of the narration of some event. Such events may be,

(*a*) Historical or legendary occurrences.

(*b*) Stories either true or imaginary.

(*c*) Biographical sketches of well-known persons.

(2) **Descriptive Essays.** Descriptive Essays are those that consist of the description of some place or thing. These may be,

(*a*) Countries, islands, mountains, seas, rivers.

(*b*) Aspects and phenomena of nature.

(*c*) Towns and buildings.

(3) **Reflective Essays.** Reflective Essays consist of reflections upon some topic, which is generally of an abstract nature. These may be,

(*a*) Habits, qualities, etc.

(*b*) Social, political, and domestic affairs.

(4) **Expository** or **Argumentative Essays.** These consist of the exposition or explanation of a saying, or a thesis.

"I am the master of my fate.
I am the captain of my soul."—*Henley.*

494. General Rules for drawing up an outline. A writer has given the following general rules for drawing up an outline of an essay on a given topic :—

(1) First set down the *principal ideas* that suggest themselves (these are the "main topics") and denote them by numbers, (1), (2), (3), etc.

(2) Next set down under each main topic the *subordinate ideas* that follow from them (these are the "sub-topics") and denote them by letters (*a*), (*b*), (*c*), etc.

(3) Arrange both your main topics and your sub-topics in their natural order.

(4) See that the ideas contained in the sub-topics are in *keeping with* the ideas contained in the main topics.

(5) Word all your topics as briefly and compactly as possible.

495. Narrative Essays. The aim of narration is to call up before the mind's eye a series of real or imaginary events, and to point out, if necessary, their cause and relation to one another. An event can be related in many different ways. One may describe it as if one actually took part in it, or as one who merely enjoyed it from a distance. It is not necessary to describe the events in the order in which they took place; they must, however, be described in the most striking manner possible so that the reader may be able to gauge the situation at once. The *order*, therefore, is not all important: it may be altered or modified as suits the convenience of the writer. The circumstances under which the events happen should be distinctly brought out, and the actors should stand out clearly. Dialogues should be introduced where possible, because these make the narrative vivid. But the direct and straightforward way of narrating events is the best.

496. A certain writer points out that in the case of a narrative essay describing some historical event the following points should be attended to:—

(1) The first paragraph should explain the situation: it must be done briefly but it must rouse the interest of the reader from the very beginning.

(2) The circumstances or background of the event with its different incidents should come next; no detail should be omitted that adds to the vividness of the narrative, but tediousness should be avoided at all costs.

(3) Then comes the climax or result, which must be kept back till the end, otherwise interest is lost. Any reflections that suggest themselves should be placed at the close, but one should guard against allowing one's religious and political opinions to intrude unless these add to the interest of the essay.

497. General Plan for Historical Events. The general plan suitable for such essays will be as follows:—

Outline

(1) Introduction: date and place: the causes that lead up to the events.
(2) Circumstances and incidents.
(3) The result.
(4) Reflections or conclusions.

The following is an instance of the *application* of this scheme to the formation of an outline :

Subject : **The Indian Mutiny**

Outline

(1) The various causes such as spread of education, construction of railway and telegraph lines, annexation policy of Lord Dalhousie and a false rumour regarding cartridges being greased.

(2) Its spread from Barrackpur in Bengal. The outbreak at Meerut. The mutinous sepoys march to Delhi. The proclamation of Bahadur Shah as Emperor. The outbreak at Cawnpur and Lucknow. Nana Sahib and many other discontented native chiefs join. Relief in the form of British troops. Delhi, Cawnpur and Lucknow in the hands of British Generals.

(3) India transferred to the Crown. Royal Proclamation. Governor-General became Viceroy. Secretary of State appointed.

(4) Reflects the disloyalty of some of the native chiefs. The power of British Generals to meet the situation with a cool and calm head.

The expansion of the above is left as an exercise to the student.

498. General plan for an Event which one has witnessed :—

Subject : **A Foot-Ball Match**

Outline

(1) Between the D.A.-V. College and the Government College. Great enthusiasm as it was the annual match between the two rival teams. The D.A.-V. College team was specially strong this year due to the efforts of Captain Bali, who seemed to have taken a very keen interest in the game. Both teams entered the field. The weather was pleasant, a cool breeze was blowing, and this greatly added to the enthusiasm of the players.

(2) On January 5th the match was held in the 'Varsity grounds. Professors and students of both colleges came to witness the match. The champion players of the D.A.-V. College were Bali and Gopal—two veteran players who always tried to drive the ball ahead with wonderful agility. The Government College players were always ready to meet the attacks. There was immense suspense.

At last, after a number of desperate attacks, Kaul of the D.A.-V. College was able to shoot the ball clear through the goal to the great pleasure of the spectators. This was the result of the superior combination of the D.A.-V. College team.

(3) The match was over. The players were garlanded. They were congratulated both by the professors and students. Refreshments were provided.

(4) Tends to promote healthy rivalry between the two colleges. The students are disciplined to work under a captain. The Duke of Wellington is said to have remarked that "The battle of Waterloo was won on the

playgrounds of Eton." The best motto for the students—"Play up! play up! and play the game."

499. General Plan for Biographies :—

Outline

(1) Date and place of birth; parentage, ancestry (mention distinguished ancestors, if any), surroundings.

(2) Early life and education (mention any distinguished teachers who had an effect on his character); any signs of future greatness.

(3) Career and achievements.

(4) Closing years; date and place and the circumstances of death.

(5) Brief estimate of character and actions. Compare him with a contemporary hero. What is his influence on his own generation?

(6) An appropriate quotation.

240. Descriptive Essays*. Here we express in words what the eye sees and the ear hears. We describe a scene or portray a person we have met. Description is most difficult when the object is complicated, *e.g.*, a varied landscape. In such a case it is not necessary that we should describe line by line what we have seen or heard. We are to paint our picture in the most effective colours. To picture a mountain scene, for example, we imagine ourselves standing on a high peak for the general view. Some particular time should be selected: for a landscape, take spring or autumn, sunrise or sunset etc. We should not only mention the form but also the colour, and our own feelings and the attendant circumstances. If we are describing the morning, we should describe the skylark coming to greet the sun, and singing. We should describe the birds chirping from the boughs. Pedestrians and farmers driving their teams of oxen to the fields singing merrily on the way should also be mentioned. The dew drops glisten on the grass and the whole universe is clothed in light. In the end, we should try to contrast the morning with the evening

"The bright-haired sun
Sits in yon western tent, whose cloudy skirts,
With brede ethereal wove,
O'erhang his wavy bed."

If we are describing a person, then also we should adopt the same method and try to show him as he is. Wordsworth,

* "Description is like painting; for it chooses to reject some irrelevant and unimportant parts, and to intensify and brighten the others. Photography takes all, big and little alike, without always making the chief details significant."

describing a solitary Highland girl, reaping and singing by herself, says :—

"Alone she cuts and binds the grain,
And sings a melancholy strain ;
O listen ! for the vale profound
Is overflowing with the sound

No nightingale did ever chant
More welcome notes to weary bands
Of travellers in some shady haunt,
Among Arabian sands :

No sweeter voice was ever heard
In spring-time from the cuckoo-bird,
....
....
Will no one tell me what she sings ?—
Perhaps the plaintive numbers flow
For old, unhappy, far-off things,
And battles long ago."

Again, describing the daffodils, Wordsworth says :

"Continuous as the stars that shine
And twinkle on the milky way
They stretch'd in never-ending line
Along the margin of bay :
Ten thousand saw I at a glance
Tossing their heads in sprightly dance.
The waves beside them danced, but they
Out-did the sparkling waves in glee :—
A poet could not but be gay
In such jocund company !"

Below is given a general plan suitable for such an essay.

501. General Plan for Aspects and Phenomena of Nature:

The Scheme

(1) General description.
(2) Particular aspects or effects.
(3) Influence on the feelings.
(4) A quotation.

The following are instances of the application of this scheme to the formation of an outline :

1. A Moon-lit Night

(1) Beauty and majesty of the scene ; the planets : the constellation, and the Milky Way,

"Twinkle, twinkle, littte star !
How I wonder what you are."

(2) Jupiter and his satellites. Saturn and his rings. The Moon—as seen through a telescope. The mountains of the moon. Lovers

walking arm in arm. The beauty of the buildings where silvery moonlight plays upon them.

" The moon doth with delight
Look round her when the heavens are bare ;
Waters on a starry night
Are beautiful and fair."—*Wordsworth.*

" Tender is the night,
And haply the Queen Moon is on her throne,
Clustered around by all her starry Fays "—*Keats.*

(3) The star-studded sky excites awe and wonder, and a feeling of the littleness of man and the vanity of human wishes.

(4) " Oh sweet and beautiful is the night,
When the silver moon is high
And the countless stars, like clustering gems,
Hang sparkling in the sky."

2. Description of a Town

Outline

(1) *Designation and situation.* Does any river flow near ? Is it situated at the foot of a hill ? Is it situated in the plains ?

(2) *History and association.* Is it an historical place ? Is it situated near a manufacturing centre ?

(3) *Climate.* Does the city enjoy good climate ?

(4) *Soil.* What is the produce of the town ? What is the condition of its commerce ? Describe the exports and imports. Does the town manufacture anything ?

(5) *Population.* Mention the races and castes that inhabit the town. Describe their characteristics. Do they display any martial spirit ?

(6) *General atmosphere.* No hatred between different communities Religious functions held. The social and political tendencies of the people.

(7) *Educational facilities available.* Describe also other intellectual activities of the town.

(8) *Utility or notability of public buildings.*

(9) *Any historical events associated with the place.*

(10) *General Reflections.*

502. Reflective Essays. The aim of the reflective essay is to set forth the opinions of the writer upon some subject, and to support them by arguments and illustrations. If the given subject is of a controversial nature, then the possible objections to the view maintained should be clearly stated and replied. As far as possible concrete illustrations should be introduced to explain the remarks offered, because readers are apt to get lost amongst abstractions.

Suppose the subject set for an essay is '*Sleep*.' The following *scheme* will do :—

(1) Introduction.

(2) What is sleep ?

(3) How much do we require ?

(4) The benefits of sleep.

(5) Evils arising from too little or too much sleep.

(6) Conclusion.

This *scheme* can be worked into the following *outline* :—

(1) Sleep plays an important part in the life of man. It provides the world with the time of rest. A good third of every day is devoted to it. "Blessings," exclaimed Sancho, "on him that first invented sleep ! It wraps a man round like a cloak."

(2) *What is sleep ?* State of unconsciousness in which body has rest. Necessary for restoring energy lost by work. Sound sleep is highly refreshing. "Nature's soft nurse,"—*Shakespeare*. Often the mind is active even during sleep. Dreams. Sleep-walking.

(3) *How much sleep do we require* ? Differs with age. Children should sleep generally for 10 hours. Adults should take about 7 hours' sleep. Old men should not sleep for more than five hours. To sleep in the open air on the grassy ground under the star-studded sky is most refreshing. Sleep most healthy in light clothing, on hard bed, with plenty of fresh air.

(4) *Advantages of sleep*. Refreshment to body and mind. Good sleep absolutely necessary for good health. Peace and forgetfulness. The grief-stricken man forgets his griefs during sleep. Panacea to the tormented soul and tortured mind. The labourer works hard and sleeps well. All equal in sleep.

> " Sleep the wide blessing seemed to me
> Distempers worst calamity."—*Coleridge*.

(5) *Evils*. (*a*) Sleeplessness induced by worry or bad health upsets the system. People sometimes commit suicide ; sometimes they go mad.

> " Uneasy lies the head that wears a crown."—*Shakespeare*.

(*b*) Too much of every thing is bad. Induces sluggishness. Sign of indolence. Decay of intellectual and mental capacities.

(6) *Conclusion*—

> " Sleep that knits up the ravell'd sleeve of care,
> The death of each day's life, sore labour's bath,
> Balm of hurt minds, great nature's second course,
> Chief nourisher in life's feast."—*Shakespeare*.

503. Argumentative or **Expository Essays.** In an argumentative or expository essay we have to explain a thing or to establish the truth of a saying to make others believe it. We should try to give our own reflections and thoughts about

the proposition concerned. Views both for and against the proposition should be considered. In the first place, its truth should be established; secondly, it should be pointed out what would happen if it were not true. Its application to life should be made clear as far as possible. Points should be supported by examples, illustrations, anecdotes, references and parallel quotations. The more we explain and the clearer our logic the greater will be the effect.

504. General Plan for an Argumentative Essay. The following method will be useful while discussing such an essay :—

(1) First, praise or criticise the author who has written it.

(2) Give a full explanation of the quotation to bring out its meaning as clearly as possible.

(3) Give the central idea of the quotation. Then try to establish its truth—

(*i*) *Positively, i.e.*, if the proposition is *true* what will be its advantages to the people at large.

(*ii*) *Negatively, i.e.*, by assuming it to be *not true* and showing what would follow.

(4) Compare the quotation with other similar thoughts and quotations. Also try to contrast it with dissimilar ones.

(5) Examples from history and literature should be given to prove the truth of it.

(6) Give references from standard authors to support your view.

(7) *Conclusion.* Make a general appeal to the readers to follow practically the truth contained in the quotation.

Below is given an example of such an essay to illustrate the various points we have enumerated :

" I am the master of my fate.
I am the captain of my soul."—*Henley.*

Outline

(1) In these lines, Henley gives expression to noble sentiments—sentiments which are a trumpet-call to everyone that their future lies in their own hands.

(2) Man is not a creature of circumstances. He is not like a piece of wood swept hither and thither by the waves nor is he like a straw blown about by the wind. He is the master of his own soul. He is the architect of his own fate ; he can make it or mar it.

(3) Some people think that their future has been ordained by the Almighty and that they are mere puppets in the hands of Fate. But Henley gives expression to the supreme truth that there is no such thing

as fate and that everything depends upon one's own exertions. Everybody can achieve brilliant results, can carve out a career for himself, if he is prepared to shoulder the burden.

(4) Longfellow expresses the same truth :

" All are architects of fate
Working in the walls of time."

Cromwell also said, " Trust in God, but keep your powder dry." Some one else has said, " Fortune favours the brave." Pope has said :

" Honour and shame from no condition rise ;
Act well your part, there all the honour lies."

(5) Ulysses, though made weak by time and fate, ever tries ' to strive, to seek, to find and not to yield. He by his heroic pursuit has made himself famous—

Death closes all : but something ere the end,
Some work of noble note, may yet be done,
Not unbecoming men that strove with Gods.

Compare the siege of Somnath to the siege of Londonderry. The priests at Somnath looked to the gods for help, while at Londonderry men put forth their own resistance and came out successful.

(6) Man's future is in his own hands. He can achieve whatever he likes. He can achieve martyrdom like Latimer and Ridley, can become a great politician like Jawahar Lal Nehru, can be as great a statesman as C. R. Das, and can be a great saint like Mahatma Gandhi. Everybody can achieve greatness.

505. How to Write an Essay : Choice of a Subject. There is not much to be said on this point. Very often we have only *Hobson's Choice*, that is to say, we have to take what is given to us, and have no choice at all. But if we have a choice, let us choose the subject about which we really know most, for it is easier to write a good essay from knowledge than from guess work. We should devote at least fifteen minutes to understanding the subject, to thinking it out. It is most important to realize the scope of the essay and to plan it out. That will save us a good deal of trouble.

506. Outline. Having chosen our subject, we should proceed to make an *outline*. An outline is helpful in many ways. It is a help in :

(1) *Arrangement*.

(2) *Proportion*.

(3) *Keeping to the Point*.

Thus there will be unity of design in our essay. ' Art lies in the concealment of art,' and we should write our essay

in such a way that the reader should not be able to detect the design that underlies our effort.

507. Material for Ideas. Having chalked out an outline, we should collect material to fit our *ideas* and fill up our outline. We should gather ideas continuously, systematically and carefully ; for the first condition of good writing is definite, exact knowledge. Next we should observe a sense of proportion in the time and the space we devote to the development of our ideas.

508. Style. Style must suit the subject. We should be simple as well as sincere in what we write, clear as well as concise, interesting as well as to the point. We should not write what we don't know ourselves. We should try to make our essay as lively and readable as possible. Style is the result of sincerity. If we have something to say and our mind is full of it we will be able to say it well. If, however, we merely try to be clever, to show off, our style will betray it and we shall write a bad essay.

509. The Beginning and the End. The two most important parts of an essay are the beginning and the end. The beginning must be bright, striking and attractive so as to arrest the reader's attention at once. It must form a fitting introduction to the main body of the essay. The following points should be noticed :—

(1) We should set about the main theme as quickly as we can without wasting time on preliminary statements such as, "I take up my pen," "In the short time allowed," and the like.

(2) We should avoid stiff, stereotyped introductions.

(3) If the title is vague or obscure, we should begin by defining or elucidating it. But we must be careful to give a *full* definition if one is attempted at all. A common error occurs in sentences like the following :—

(*i*) *Holidays—This is a period* when people leave off work.

(*ii*) *School—This is a place* where students read.

(4) Often an apt quotation forms a good beginning.

We should not spoil our essay by a weak or commonplace ending. When we have begun it well, it is our business also to end it well. If there is an abrupt or a feeble conclusion the impression left on the reader's mind is very poor indeed. Therefore, the end should not be *forced*; we should make it as natural as possible. The following are effective methods of ending an essay :—

(1) A brief summary of previous arguments or statements with reflections and conclusions.

(2) Simple reflections upon, and conclusions drawn from the subject matter of the essay.

(3) A single striking sentence.

(4) An authoritative quotation bearing upon the subject.

(5) A climax.

510. Avoid Bad Style. Avoid—

(1) *Incongruous and confused constructions.*

(2) *Careless sentences.*

(3) *Misplaced Correlatives and Adverbs.*

(4) *Ambiguity.*

(5) *Inexact phraseology.*

(6) *Tautology, i.e.*, needless repetition in the same sentence of the same thought in different words.

(7) *Pleonasms, i.e.*, redundancies of expression.

(8) *Repetition* in a sentence, of the same word or expression.

(9) *Verbosity, i.e.*, the use of many words where a few are sufficient for the purpose.

(10) *Fine Writing, i.e.*, fondness for high-flown expressions.

(11) The use of *pretentious* words.

(12) *Colloquialisms.*

(13) *Slang, cant, vulgar expressions and puns.*

(14) *Foreign words and phrases.*

(15) *Coined and far-fetched words.*

(16) *Archaisms.*

(17) *Bad spelling and punctuation.*

Do not try to be humorous because successful humour is most difficult to achieve. We should take the subject seriously

and treat it with care. We should avoid a tone of false superiority, and not try to moralize or preach.

511. Abbreviations, Handwriting etc. We should try to avoid the use of abbreviations or symbols such as, *etc.* It is needless to point out that a good handwriting is a great boon and that a neat, legible handwriting pays much in the University Examination. We should leave a margin, about an inch, on the left side. The first line of a paragraph should begin half an inch to the right of other lines of the paragraph. Attention should be paid to the use of brackets and to division of the essay into paragraphs.

512. Use of Past Tense in Narration. In narrating anything we should not use the historic present, but keep to the past tense throughout, otherwise there is likely to be confusion of tenses.

513. Use of *I, We, You, He, One.* If our narrative is a story or incident drawn from our own experience, we may employ the personal pronoun "*I*." But in an essay its use must be scrupulously avoided. An essay should in general be as impersonal as possible. We should not try to imitate famous writers in this respect. The worth of a personal impression depends upon the worth of the personality that records it. Therefore, such expressions as "It seems to me," "As far as I think," "To the best of my knowledge," "I feel sure," and "I am convinced" need not be employed. Thus "I cannot agree with those who say" should be "It is impossible to agree..."

Similarly, the use of "*We*" and "*You*" should also be avoided. It is better to write "There is little doubt" instead of "We have little doubt," or to write "People should be careful" for "You should be careful."

Also the use of "*He*" or "*One*" makes the style clumsy and awkward, and the meaning is often confused, because it involves needless repetition.

514. Don't find fault with the Subject. We should never try to point out the shortcomings of the essay to our reader by such expressions as "I know very little on this subject," "This subject is very different from that," "It is difficult to write anything on so dry a topic," "Nervous as I am feeling, I cannot do full justice to the subject," and "Badly arranged as the essay is." These are likely to irritate the reader and do the student no good. The examiner is

wiser than the student in finding out the faults of the essay. There is no need to guide him. By pointing out faults we make a bad essay worse.

515. Revision. Lastly, we should revise carefully what we have written and correct mistakes of grammar, spelling, punctuation, style, etc.

516. *Specimens* :—

1. AN ACCIDENT

The sounds ahead strengthened, and were now too clearly the sounds of wheels. Who and what could it be? Whoever were the travellers, something must be done to warn them. Before us lay an avenue, straight as an arrow, six hundred yards, perhaps, in length. But there was still light enough to perceive, at the further end of this Gothic aisle a frail gig, in which were seated a young man, and by his side a young lady. The little carriage is creeping on at one mile an hour. Between them and eternity, to all human calculation, there is but a minute and a half. I shouted—and the young man heard me not. A second time I shouted—and now he heard me, for now he raised his head.

He saw, he heard, he comprehended the ruin that was coming down : already its gloomy shadow darkened above him and already he was measuring his strength to deal with it. Then suddenly he rose; stood upright; and by a powerful strain upon the reins raising his horse's forefeet from the ground he slowed him round on the pivot of his hind-legs, so as to plant the little equipage in a position nearly at right angles to ours. Oh, hurry, hurry, my brave young man! for the cruel hoofs of our horses—they also hurry. Fast are the flying moments, faster are the hoofs of our horses. Faster than ever mill-race we ran past them in our inexorable flight. Even in that moment the thunder of collision spoke aloud. Either with the swingle-bar, or with the haunch of our near leader, we had struck the off-wheel of the little gig, which stood rather obliquely, and not quite so far advanced, as to be accurately parallel with the near-wheel. The blow, from the fury of our passage, resounded terrifically. I rose in horror, to gaze upon the ruins we might have caused.

The little cany carriage.........partly, perhaps from the violent torsion of the wheels in its recent moment, partly from the thundering blow we had given to it—as if it sympathized

with human horror, was all alive with tremblings and shiverings. The young man trembled not, nor shivered. He sat like a rock. But the lady—! Oh, heavens, will that spectacle ever depart from my dreams, as she rose and sank upon her seat, sank and rose, threw up her arms wildly to heaven, clutched at some visionary object in the air, fainting, praying, raving, despairing ? (*De Quincey*)

(Narrative)

2. THE USES OF BIOGRAPHY

Biography is, of the various kinds of narrative writing, that which is most eagerly read, and most easily applied to the purposes of life.

The examples and events of history press indeed upon the mind with the weight of truth ; but when they are reposited in the memory, they are oftener employed for show than use, and rather diversify conversation than regulate life. He that recounts the life of another commonly dwells most upon conspicuous events, lessens the familiarity of his tale to increase its dignity, shows his favourite at a distance, decorated and magnified like the ancient actors in their tragic dress, and endeavours to hide the man that he may produce a hero.

The writer of his own life has at least the first qualification of an historian, the knowledge of truth ; and though it may be plausibly objected that his temptations to disguise it are equal to his opportunities of knowing it, yet I cannot but think that impartiality may be expected with equal confidence from him that relates the passages of his own life, as from him that delivers the transactions of another.

He that writes the life of another is either his friend or his enemy, and wishes either to exalt his praise or aggravate his infamy. But he that speaks of himself has no motive to Falsehood or Partiality except Self-love, by which all have so often been betrayed, that all are on the watch against its artifices. He that writes an apology for a single action, to confute an accusation, to recommend himself to favour, is indeed always to be suspected of favouring his own cause ; but he that sits down calmly and voluntarily to review his life for the admiration of posterity or to amuse himself, and leaves this account unpublished, may be commonly presumed to tell truth, since falsehood cannot appease his own mind, and fame will not be heard beneath the tomb. (*Johnson*)

3. THE INDIAN JUGGLERS

Coming forward and seating himself on the ground in his white dress and tightened turban, the chief of the Indian Jugglers begins with tossing up two brass balls, which is what any of us could do, and concludes with keeping up four at the same time, which is what none of us could do to save our lives, nor if we were to take our whole lives to do it in. Yet it costs nothing to the performer, any more than if it were a mere mechancial deception with which he had nothing to do but to watch and laugh at the astonishment of the spectators. A single error of a hair's breadth, of the smallest conceivable portion of time, would be fatal. To catch four balls in succession in less than a second of time, and deliver them back so as to return with seeming consciousness to the hand again, to make them revolve round him at certain intervals; to make them chase one another like sparks of fire, or shoot up like flowers or meteors, to throw them behind his back and twine round his neck like ribbons or like serpents—there is something in all this which he who does not admire may be quite sure he never really admired anything in the whole course of his life.

It is skill surmounting difficulty, and beauty triumphing over skill. The smallest awkwardness or want of pliancy of self-possession would stop the whole process. It is the work of witchcraft and yet sport for children. Some of the other feats are quite as curious and wonderful, such as the balancing the artificial tree and shooting a bird from each branch through a quill; though none of them have the elegance or facility of the keeping up of the brass balls. As to the swallowing of the sword, the police ought to interfere to prevent it. When I saw the Indian Juggler do the same things before, his feet were bare, and he had large rings on the toes, which kept turning round all the time of the performance as if they moved of themselves. (*W. Hazlitt*)

4. THE TRAIN

Away, with a shriek, and a roar, and a rattle, from the town, burrowing among the dwellings of men and making the street hum, flashing out into the meadows for a moment, mining in through the damp earth, booming on in darkness and heavy air, bursting out again into the sunny day so bright and wide; away, with a shriek and a roar, and a rattle, through the fields, through the woods, through

the mould, through the clay, through the rocks, through the corn, through the hay, through the chalk, among objects close at hand and almost in the grasp, ever flying from the traveller, and a deceitful distance ever moving slowly within him. Through the hollow, on the height, by the heath, by the orchard, by the park, by the garden, over the canal, across the river, where the sheep are feeding, where the mill is going, where the barge is floating, where the dead are lying, where factory is smoking, where the stream is running, where the village clusters, where the great cathedral rises, where the black moor lies, and the wild breeze smooths or ruffles it at its inconstant will; away, with a shriek, and a roar, and a rattle, no trace to leave behind but dust and vapour.........

Breasting the wind and light, the shower and sunshine, away and still away, it rolls and roars, fierce and rapid, smooth and certain and great works and massive bridges crossing up above. fall like a beam of shadow an inch broad, upon the eye, and then are lost. Away, and still away, onward and onward, ever: glimpses of cottage-homes, of houses, mansions, rich estates, of husbandry and handicraft, of people, of old roads and paths that look deserted, small and insignificant as they are left behind.........

Away once more into the day, and through the day, with a shrill yell of exultation, roaring, rattling, tearing on, spurning everything with its dark breath, sometimes pausing for a minute where a crowd of faces are, that in a minute more are not; sometimes lapping water greedily, and before the spout at which it drinks has ceased to drip upon the ground, shrieking, roaring, rattling through the purple distance!

(*Charles Dickens*)

5. MY VILLAGE

Of all situations for a constant residence, that which appears to me most delightful is a little village far off in the country; a small neighbourhood, not of fine mansions finely peopled, but of cottages and cottages—like houses with inhabitants whose faces are as familiar to us as the flowers in our garden; a little world of our own, where we know every one, are interested in every one, and authorized to hope that every one feels an interest in us.

The tidy, square red cottage on the right hand, with the long well-stocked garden by the side of the road, belongs to

a retired publican, from the neighbouring town, a substantial person, with a comely wife. Next to his house though parted from it by a long garden, is the pretty dwelling of the shoemaker, a pale, sickly-looking, black-haired man, the very model of sober industry. The first house on the opposite side of the way is the blacksmith's; a gloomy dwelling, where the sun never seems to shine. The blacksmith is a high officer in our little state, nothing less than a constable. Then comes the village shop, a repository for bread, shoes, tea, cheese, tape, ribands, and bacon. The people are civil and thriving, and frugal withal. The next tenement is a place of importance, the Rose Inn, a constant resort of carts, waggons and return chaises. Next door lives a carpenter, 'famed ten miles round and worthy of all his fame.'

How pleasantly the road winds up the hill, with its green borders and hedgerows so thickly timbered! How finely the evening sun falls on that sandy bank and touches the farm-house on the top of the eminence! and how clearly defined and relieved is the figure of the man who is just coming down! The common is itself the prettiest part of the prospect, and alive with cows and sheep and two sets of cricketers; one of young men, surrounded by spectators, some standing, some sitting, some stretched on the grass, all taking a delighted interest in the game: the other, a merry group of little boys, at a humble distance shouting, leaping and enjoying themselves to their heart's content. (*Mary Russel Mitford*)

6. EXCELLENCE IN ANY PROFESSION

Put your son apprentice to a shoe-maker, there is little doubt of his learning to make a pair of shoes. But set him to study the law, it is at least twenty to one if ever he makes such a proficiency as will enable him to live by the business. In a perfectly fair lottery those who draw the prizes ought to gain all that is lost by those who draw the blanks. In a profession where twenty fail for one that succeeds, that one ought to gain all that should have been gained by the unsuccessful twenty. The counseller at law, who, perhaps at near forty years of age, begins to make something by his profession ought to receive the retribution, not only of his own so tedious and expensive education, but of that of more than twenty others who are never likely to make anything by it.

Those professions keep their level, however, with other occupations, and, notwithstanding these discouragements, all

the most generous and liberal spirits are eager to crowd into them. Two different causes countribute to recommend them. First, the desire of the reputation, which attends upon superior excellence in any of them ; and, secondly, the natural confidence which every man has, more or less, not only in his own abilities, but in his own good fortune.

To excel in any profession in which but a few arrive at mediocrity is the most decisive mark of what is called genius or superior talents. The public admiration, which attends upon such distinguished abilities, makes always a part of their reward ; a greater or smaller in proportion as it is higher or lower in degree. It makes a considerable part of it in the profession of physic : a still greater perhaps in that of law ; in poetry and philosophy it makes almost the whole.

(*Adam Smith*)

7. WORK

There is a perennial nobleness, and even sacredness, in Work. There is always hope in a man that actually and earnesly works : in Idleness alone there is perpetual despair.

It has been written, "an endless significance lies in Work ;" a man perfects himself by working. Foul jungles are cleared away, fair seedfields rise instead, and stately cities ; and withal the man himself first ceases to be a jungle and foul unwholesome desert thereby. Consider how, even in the meanest sorts of Labour, the whole of a man is composed into a kind of real harmony, the instant he sets himself to work ! Doubt, Desire, Sorrow, Remorse, Indignation, Despair itself, all these like helldogs lie beleaguering the soul of the poor day-worker, as of every man : but he bends himself with free valour against his task, and all these are stilled, all these shrink murmuring far off into their caves. The man is now a man. The blessed glow of Labour in him, is it not as purifying fire, wherein all poison is burnt up, and of sour smoke itself there is made bright blessed fame !

Blessed is he who has found his work ; let him ask no other blessedness. He has a work, a life-purpose ; he has found it, and will follow it ! The only happiness brave man ever troubled himself with asking much about was, happiness enough to get his work done. Behold, the day is swiftly passing over, our life is swiftly passing over, and the night cometh, wherein no man can work. Swift, out with it ; let us see thy work. (*Thomas Carlyle*)

(Narrative)

8. FEMALE EDUCATION

All such knowledge should be given her as may enable her to understand, and even to aid the work of men: and yet it should be given, not as knowledge,—not as if it were or could be, for her an object to know; but only to feel, and to judge. It is of no moment, as a matter of pride or perfectness in herself, whether she knows many languages or one; but it is of the utmost, that she should be able to show kindness to a stranger and to understand the sweetness of a stranger's tongue. It is of no moment to her own worth or dignity that she should be acquainted with this science or that; but it is of the highest that she should be trained in habits of accurate thought; that she should understand the meaning, the inevitableness, and the loveliness of natural laws, and follow at least some one path of scientific attainment, as far as to the threshold of that bitter Valley of Humiliation, into which only the wisest and bravest of men can descend, owning themselves for ever children, gathering pebbles on a boundless shore. It is of little consequence how many positions of cities she knows, or how many dates of events, how many names of celebrated persons—it is not the object of education to turn a woman into a dictionary; but it is deeply necessary that she should be taught to enter with her own personality into the history she reads; to picture the passage of it vitally in her own bright imagination, to apprehend, with her fine instincts, the pathetic circumstances and dramatic relations, which the historian too often only eclipses by his reasoning, and disconnects by his arrangement. But, chiefly of all, she is to be taught to extend the limits of her sympathy......to the contemporary calamity which, were it but rightly mourned by her, would recur no more hereafter. She is to exercise herself in imagining what would be the effect upon her mind and conduct, if she were daily brought into the presence of suffering which is not the less real because shut off from her sight. She is to be taught somewhat to understand the nothingness of the proportion which that little world in which she lives and loves bears to the world in which God lives and loves. (*Ruskin*)

9. A CITY NIGHT-PIECE

The clock has just struck two, the expiring taper rises and sinks in the socket, the watchman forgets the hour

in slumber, the laborious and the happy are at rest, and nothing wakes but meditation, guilt, revelry, and despair. The drunkard once more fills the destroying bowl, the robber walks his midnight round, and the suicide lifts his guilty arm against his own sacred person.

Let me no longer waste the night over the pages of antiquity, or the sallies of contemporary genius, but pursue the solitary walk, where Vanity, ever changing, but a few hours past walked before me, where she kept up the pageant, and now, like a froward child, seems hushed with her own importunities.

What a gloom hangs all round! The dying lamp feebly emits a yellow gleam; no sound is heard but of the chiming clock, or the distant watch-dog. All the bustle of human pride is forgotten, an hour like this may well display the emptiness of human vanity.

There will come a time, when this temporary solitude may be made continual, and the city itself, like its inhabitants fade away, and leave a desert in its room.

What cities, as great as this, have once triumphed in existence, had their victories as great, joy as just and as unbounded, and, with short-sighted presumption promised themselves immortality!—Posterity can hardly trace the situation of some. The sorrowful traveller wanders over the awful ruins of others; and, as he beholds, he learns wisdom, and feels the transience of every sublunary possession.

"Here," he cried, "stood their citadel, now grown over with weeds; there their senate-house, but now the haunt of every noxious reptile; temples and theatres stood here, now only an undistinguished heap of ruin. They are fallen, for luxury and avarice first made them feeble. The rewards of the state were conferred on amusing and not on useful members of society. Their riches and opulence invited the invaders, who, though at first repulsed, returned again, conquered by perseverance, and at last swept the defendants into undistinguished destruction."

How few appear in those streets which but some few hours ago were crowded, and those who appear, now no longer wear their daily mask, nor attempt to hide their lewdness or their misery.

But who are those who make the streets their couch, and find a short repose from wretchedness at the doors of the opulent ? These are strangers, wanderers, and orphans, whose circumstances are too humble to expect redress, and their distresses are too great even for pity. Their wretchedness excites rather horror. Some are without the covering even of rags, and others emaciated with disease; the world has disclaimed them; society turns its back upon their distress, and has given them up to nakedness and hunger. These poor shivering females have once seen happier days, and been flattered into beauty. They have been sacrificed to the gay luxurious villain, and are now turned out to meet the severity of winter. Perhaps now lying at the doors of their betrayers, they sue to wretches whose hearts are insensible, or debauchees who may curse, but will not relieve them.

Why, why was I born a man, and yet see the sufferings of wretches I cannot relieve! Poor houseless creatures! the world will give you reproaches, but will not give you relief. The slightest misfortunes of the great, the most imaginary uneasiness of the rich, are aggravated with all the power of eloquence, and held up to engage our attention and sympathetic sorrow. The poor weep unheeded, persecuted by every subordinate species of tyranny; and every law which gives others security becomes an enemy to them.

Why was this heart of mine formed with so much sensibility ? or why was not my fortune adapted to its impulse ? Tenderness, without a capacity of relieving, only makes the man who feels it more wretched than the object which sues for assistance. (*Goldsmith*)

10. THE TRIAL OF WARREN HASTINGS

The place was worthy of such a trial. It was the great hall of William Rufus, the hall which had resounded with acclamations at the inauguration of thirty kings, the hall which had witnessed the just sentence of Bacon and the just absolution of Somers, the hall where the eloquence of Strafford had for a moment awed and melted a victorious party inflamed with just resentment, the hall where Charles had confronted the High Court of Justice with a placid courage which had half redeemed his fame. Neither military nor civil pomp was wanting...The judges in their vestments of state attended to give advice on points of law. Near a hundred and seventy

lords, three-fourths of the Upper House as the Upper House then was, walked in solemn order from their usual place of assembling to the tribunal....Last of all came the Prince of Wales, conspicuous by his fine person and noble bearing.. ...

The long galleries were crowded by an audience such as has rarely excited the fears or the emulation of an orator. There were gathered together from all parts of a great, free, enlightened, and prosperous empire, grace and female loveliness, wit and learning, the representatives of every science and every art. There the ambassadors of great Kings and Commonwealths gazed with admiration on a spectacle which no other country in the world could present...There were seen, side by side, the greatest painter and the greatest scholar of the age.

The serjeants made proclamation. Hastings advanced to the bar, and bent his knee. The culprit was indeed not unworthy of that great presence. His counsel accompanied him, men all of whom were afterwards raised by their talents and learning to the highest posts in their profession. But neither the culprit nor his advocate attracted so much notice as the accusers. In the mildst of the blaze of red drapery, a space had been fitted up with green benches and tables for the Commons. The managers, with Burke at their head, appeared in full dress...........

The charges and the answers of Hastings were first read. The ceremony occupied two whole days. On the third day Burke rose...The energy and pathos of the great orator extorted expressions of unwonted admiration from the stern hostile Chancellor, and, for a moment, seemed to pierce even the resolute heart of the defendant. The ladies in the galleries, unaccustomed to such displays of eloquence, were in a state of uncontrollable emotion. At length the orator concluded: "I impeach Warren Hastings of high crimes and misdemeanours, I impeach him in the name of the Commons' House of Parliament, whose trust he has betrayed. I impeach him in the name of the English nation, whose ancient honour he has sullied. I impeach him in the name of the people of India, whose rights he has trodden under foot, and whose country he has turned into a desert. Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all!" (*Macaulay*)

11. THE PLEASURES OF IMAGINATION

The pleasures of the imagination, taken in their full extent, are not so gross as those of sense, nor so refined as those of the understanding. The last are, indeed, more preferable, because they are founded on some new knowledge or improvement in the mind of man; yet it must be confest, that those of the imagination are as great and transporting as the other. A beautiful prospect delights the soul, as much as a demonstration; and a description in Homer has charmed more readers than a chapter in Aristotle. Besides, the pleasures of the imagination have this advantage above those of the understanding, that they are more obvious, and more easy to be acquired. It is but opening the eye, and the scene enters. The colours paint themselves on the fancy, with very little attention of thought or application of mind in the beholder. We are struck, we know not how, with the symmetry of anything we see, and immediately assent to the beauty of an object, without inquiring into the particular causes and occasions of it.

A man of polite imagination is let into a great many pleasures, that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows, than another does in the possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures; so that he looks upon the world, as it were in another light, and discovers in it a multitude of charms, that conceal themselves from the generality of mankind.

There are, indeed, but very few who know how to be idle and innocent, or have a relish of any pleasures that are not criminal; every diversion they take is at the expense of some one virtue or another, and their very first step out of business is into vice or folly. A man should endeavour, therefore, to make the sphere of his innocent pleasure as wide as possible, that he may retire into them with safety and find in them such a satisfaction as a wise man would not blush to take. Of this nature are those of the imagination which do not require such a bent of thought as is necessary to our more serious employments, nor, at the same time, suffer the

mind to sink into that negligence and remissness, which are apt to accompany our more sensual delights, but like a gentle exercise to the faculties, awaken them from sloth and idleness, without putting them upon any labour or difficulty.

We might here add, that the pleasures of the fancy are more conducive to health, than those of the understanding, which are worked out by dint of thinking and attended with too violent a labour of the brain. Delightful scenes, whether in nature, painting, or poetry, have a kindly influence on the body, as well as the mind, and not only serve to clear and brighten the imagination, but are able to disperse grief and melancholy, and to set the animal spirits in pleasing and agreeable motions. For this reason Sir Francis Bacon, in his essay upon Health, has not thought it improper to prescribe to his reader a poem or a prospect, where he particularly dissuades him from knotty and subtile disquisitions, and advises him to pursue studies that fill the mind with splendid and illustrious objects, as histories, fables and contemplations of nature. (*Addison*)

12. THE ALHAMBRA

This morning I visited the Alhambra ; an enchanted palace, whose exquisite beauty baffles the power of language to describe. Its outlines may be drawn,—its halls and galleries, its courtyards and its fountains, numbered : but what skilful limner shall portray in words its curious architecture, the grotesque ornaments, the quaint devices, the rich tracery of the walls, the ceilings inlaid with pearl and tortoise-shell? what language paint the magic hues of light and shade, the shimmer of the sunbeam as it falls upon the marble pavement, and the brilliant panels inlaid with many-coloured stones? Vague recollections fill my mind,—images dazzling but undefined, like the memory of a gorgeous dream. They crowd my brain confusedly, but they will not stay ; they change and mingle, like the tremulous sunshine on the wave, till imagination itself is dazzled,—bewildered,—overpowered !

What most arrests the stranger's foot within the walls of Alhambra is the refinement of luxury which he sees at every step. He lingers in the deserted bath,—he pauses to gaze upon the now vacant saloon, where, stretched upon his gilded couch, the effeminate monarch of the East was wooed to sleep, by softly breathing music. What more delightful than

this secluded garden, green with the leaf of the myrtle and the orange, and freshened with the gush of fountains, beside whose basin the nightingale still woos the blushing rose? what more fanciful, more exquisite, more like a creation of Oriental magic, than the lofty tower of the Tocador, its airy sculpture resembling the fretwork of wintry frost, and its windows overlooking the romantic valley of the Darro; and the city with its gardens, domes, and spires, far, far below? Cool through this lattice comes the summer wind, from the city summits of the Sierra Nevada. Softly in yonder fountain falls the crystal water, dripping from its marble vase with never-ceasing sound. On every side comes up the fragrance of a thousand flowers, the murmur of innumerable leaves; and overhead is a sky where not a vapour floats,—as soft and blue, and radiant as the eye of childhood!

Such is the Alhambra of Granada; a fortress—a palace,—an earthly paradise, a ruin, wonderful in its fallen greatness.

(*H. W. Longfellow*)

13. THE BENEFITS OF A FREE PRESS

What calamities are the people saved from, by having public communication left open to them? I will tell you, gentlemen, what they are saved from and what the government is saved from; I will tell you, also, to what both are exposed by shutting up that communication. In one case, sedition speaks aloud and walks abroad; the demagogue goes forth; the public eye is upon him, he frets his busy hour upon the stage; but soon either weariness, or bribe, or punishment, or disappointment bears him down, or drives him off, and he appears no more. In the other case, how does the work of sedition go forward? Night after night the muffled rebel steals forth in the dark, and casts another and another brand upon the pile, to which, when the hour of fatal maturity shall arrive, he will apply the torch. If you doubt of the horrid consequence of suppressing the effusion even of individual discontent, look to those enslaved countries where the protection of despotism, is supposed to be secured by such restraints. Even the person of the despot there is never in safety. Neither the fears of the despot nor the machinations of the slave have any slumber—the one anticipating the moment of peril, the other watching the opportunity of oppression. The fatal crisis is equally a surprise upon both; the decisive instant is precipitated without warning—by folly

on the one side, or by frenzy on the other, and there is no notice of the treason till the traitor acts. In those unfortunate countries—one cannot read it without horror—there are officers whose province it is to have the water which is to be drunk by their rulers sealed up in bottles, lest some wretched miscreant should throw poison into the draught.

But, gentlemen, if you wish for a nearer and more interesting example, you have it in the history of your own revolution. You have it at the memorable period, when James II found a servile acquiescence in the ministers of his folly—when the liberty of the press was trodden under foot—when venal sheriffs returned packed juries, to carry into effect those fatal conspiracies of the few against the many—when the devoted benches of public justice were filled by some of those foundlings of fortune who, overwhelmed in the torrent of corruption at an early period, lay at the bottom like drowned bodies while soundness or sanity remained in them; but at length, becoming buoyant by putrefaction, they rose as they rotted, and floated to the surface of the polluted stream, where they were drifted along, the objects of terror, and contagion, and abomination.

In that awful moment of a nation's travail, of the last gasp of tyranny and the first breath of freedom, how pregnant is the example! The press extinguished, the people enslaved, and the prince undone! As the advocate of society, therefore—of people—of domestic liberty—and the lasting union of the two countries—I conjure you to guard the liberty of the press, that great sentinel of the state, that grand detector of public imposture: guard it, because, when it sinks, there sinks with it, in one common grave, the liberty of the subject and the security of the Crown. (*J. P. Curran*)

14. A TROPICAL THUNDERSTORM

While we were in the latitude of Cuba, we had a specimen of a true tropical thunderstorm. Before midnight it was dead calm, and a heavy black cloud had shrouded the whole sky. When our watch came on deck at twelve o'clock it was as black as Erebus; not a breath was stirring; the sails hung heavy and motionless from the yards; and the perfect stillness, and the darkness, which was almost palpable, were truly appalling. Not a word was spoken, but every one stood as though waiting for something to happen. In a few

minutes the mate came forward and in a low tone, which was almost a whisper, told us to haul down the jib.

Our attention was drawn by the falling of some drops of rain. In a few minutes low grumbling thunder was heard, and some random flashes of lightning came from the south-west. Every sail was taken in but the topsail. A few puffs lifted the topsails, but they fell again, to the mast, and all was as still as ever. A moment more and a terrific flash and peel broke simultaneously upon us, and a cloud appeared to open directly over our heads, and let down the water in one body like a falling ocean. We stood motionless and almost stupefied, yet nothing had been struck. Peal after peal rattled over our heads with a sound which actually seemed to stop the breath in the body. (*R. H. Dana*)

15. OUT OF DOORS IN FEBRUARY

Pure colour almost always gives the idea of fire, or rather it is perhaps as if a light shone through as well as colour itself. The fresh green blade of corn is like this, so pellucid, so clear and pure in its green as to seem to shine with colour. It is not brilliant—not a surface gleam or an enamel,—it is stained through. Beside the moist clods the slender flags arise filled with the sweetness of the earth. Out of the darkness under—that darkness which knows no day save when the ploughshare opens its chinks—they have come to the light. To the light they have brought a colour which will attract the sunbeams from now till harvest. They fall more pleasantly on the corn, toned, as if they mingled with it. Seldom do we realize that the world is practically no thicker to us than the print of our footsteps on the path. Upon that surface we walk and act our comedy of life, and what is beneath is nothing to us. But it is out from that under-world, from the dead and the unknown, from the cold moist ground, that these green blades have sprung. Yonder a steam-plough pants up the hill, groaning with its own strength, yet all that strength and might of wheels, and piston, and chains, cannot drag from the earth one single blade like these. Force cannot make it ; it must grow— an easy word to speak or write, in fact full of potency. It is this mystery of growth of life, of beauty, and sweetness, and colour, starting forth from the clods that gives the corn its power over me. Somehow I identify myself with it ; I live again as I see it. Year by year it is the same, and when I see it I feel that I

have once more entered on a new life. And I think the spring, with its green corn, its violets, and hawthorn-leaves, and increasing song, grows yearly dearer and more dear to this our ancient earth. So many centuries have flown! Now it is the manner with all natural things to gather as it were by smallest particles. The meanest grain of sand drifts unseen into a crevice, and by and by another; after a while there is a heap: a century and it is a mound, and then every one observes and comments on it. Time itself has gone on like this; the years have accumulated first in drifts, then in heaps, and now a vast mound, to which the mountains are knolls, rises up and overshadows us. Time lies heavy on the world. The old, old earth is glad to turn from the cark and care of drifted centuries to the first sweet blades of green...

The moment the eye of the mind is filled with the beauty of things natural, an equal freedom and width of view come to it. Step aside from the trodden footpath of personal experience, throwing away the petty cynicisms born of petty hopes disappointed. Step out upon the broad down beside the green corn, and let its freshness become part of life.

The wind passes, and it bends—let the wind, too, pass over the spirit. From the cloud-shadow it emerges to the sunshine —let the heart come out from the shadow of roofs to the open glow of the sky. High above, the songs of the larks fall as rain—receive it with open hands. Pure is the colour of the green flags, the slender-pointed blades—let the thought be pure as the light that shines through that colour. Broad are the downs and open the aspect—gather the breadth and largeness of view. Never can that view be wide enough and large enough; then will always be room to aim higher. As the air of the hills enriches the blood, so let the presence of these beautiful things enrich the inner sense. One memory of the green corn, fresh beneath the sun and wind, will lift up the heart from the clods. (*R. Jefferies*)

16. A RETROSPECT

When I contemplate the common lot of mortality, I must acknowledge that I have drawn a high prize in the lottery of life. The far greater part of the globe is overspread with barbarism or slavery: in the civilized world, the most numerous class is condemned to ignorance and poverty; and the double fortune of my birth in a free and enlightened

country, in an honourable and wealthy family, is the lucky chance of a unit against millions. The general probability is about three to one that a new-born infant will not live to complete his fiftieth year. I have now passed that age, and may fairly estimate the present value of my existence in the threefold division of mind, body and estate.

(1) The first and indispensable requisite of happiness is a clear conscience, unsullied by the reproach or remembrance of an unworthy action. I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to activity : some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study, a passion which derives fresh vigour from enjoyment, supplied each day, each hour, with a perpetual source of independent and rational pleasure; and I am not sensible of any decay of the mental faculties. The original soil has been highly improved by cultivation : but it may be questioned whether some flowers of fancy; some grateful errors, have not been eradicated with the weeds of prejudice. (2) Since I have escaped from the long perils of my childhood, the serious advice of a physician has seldom been requisite. 'The madness of superfluous health' I have never known, but my tender constitution has been fortified by time, and the inestimable gift of the sound and peaceful slumbers of infancy may be imputed both to the mind and body. (3) I have already described the merits of my society and situation; but these enjoyments would be tasteless or bitter if their possession were not assured by an annual and adequate supply. According to the scale of Switzerland, I am a rich man; and I am indeed rich, since my income is superior to my expense, and my expense is equal to my wishes. My friend, Lord Sheffield, has kindly relieved me from the cares to which my taste and temper are most adverse : shall I add, that since the failure of my first wishes, I have never entertained any serious thoughts of a matrimonial connection ?

I am disgusted with the affectation of men of letters, who complain that they have renounced a substance for a shadow, and that their fame (which sometimes is no insupportable weight) affords a poor compensation for envy, censure, and persecution. My own experience, at least has taught me a very different lesson. Twenty happy years have been animated by the labour of my *History*, and its success has given me a name, a rank, a character, in the world, to which

I should not otherwise have been entitled: The freedom of my writings has indeed provoked an implacable tribe; but as I was safe from the stings, I was soon accustomed to the buzzing of the hornets: my nerves are not tremblingly alive, and my literary temper is so happily framed, that I am less sensible of pain than of pleasure. The rational pride of an author may be offended, rather than flattered, by vague indiscriminate praise; but he cannot, he should not be indifferent to the fair testimonies of private and public esteem. Even his moral sympathy may be gratified by the idea, that now, in the present hour, he is imparting some degree of amusement or knowledge to his friends in a distant land; that one day his mind will be familiar to the grandchildren of those who are yet unborn. I cannot boast of the friendship or favour of princes; the patronage of English literature has long since been devolved on our booksellers, and the measure of their liberality is the least ambiguous test of our common success. Perhaps the golden mediocrity of my fortune has contributed to fortify my application.

The present is a fleeting moment, the past is no more; and our prospect of futurity is dark and doubtful. This day may *possibly* be my last: but the laws of probability, so true in general, so fallacious in particular, still allow about fifteen years. I shall soon enter into the period which, as the most agreeble of his long life, was selected by the judgment and experience of the sage Fontenelle. His choice is approved by the eloquent historian of nature, who fixes our moral happiness to the mature season in which our passions are supposed to be calmed, our duties fulfilled, our ambition satisfied, our fame and fortune established on a solid basis. In private conversation, that great and amiable man added the weight of his own experience; and this autumnal felicity might be exemplified in the lives of Voltaire, Hume, and many other men of letters. I am far more inclined to embrace than to dispute this comfortable doctrine. I will not suppose any premature decay of the mind or body; but I must reluctantly observe that two causes, the abbreviation of time, and the failure of hope, will always tinge with a browner shade the evening of life. (E. Gibbon: *Autobiography*)

17. ON GOING A JOURNEY

One of the pleasantest things in the world is going a journey; but I like to go myself. I can enjoy society in a

room; but out of doors, nature is company enough for me. I am then never less alone than when alone.

> "The fields his study, nature was his book."

I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetate like the country. I am not for criticizing hedgerows and black cattle. I go out of town in order to forget the town and all that is in it. There are those who for this purpose go to watering-places, and carry the metropolis with them. I like more elbow room, and fewer incumbrances. I like solitude, when I give myself up to it, for the sake of solitude; nor do I ask for

> "—a friend in my retreat,
> Whom I may whisper solitude is sweet."

The soul of a journey is liberty, perfect liberty, to think, feel, do just as one pleases. We go a journey chiefly to be free of all impediments and of all inconveniences; to leave ourselves behind, much more to get rid of others. It is because I want a little breathing space to muse on indifferent matters, that I absent myself from the town for a while, without feeling at a loss the moment I am left by myself. Instead of a friend in a post-chaise or in a Tilbury, to exchange good things with, and vary the same stale topics over again, for once let me have a truce with impertinence. Give me the clear blue sky over my head, and the green turf beneath my feet, a winding road before me, and a three hours march to dinner—and then to thinking! It is hard that I cannot start some game on these lone heaths. I laugh, I run, I leap, I sing for joy. From the point of yonder rolling cloud I plunge into my past being and revel there, as the sun-burnt Indian plunges headlong into the wave that wafted him to his native shores. Then long-forgotten things, like "Sunken wrack and sunless treasuries," burst upon my eager sight, and I begin to feel, think, and be myself again. Instead of an awkward silence, broken by attempts at wit or dull common-places, mine is that undisturbed silence of the heart which alone is perfect eloquence. No one likes puns, alliterations, antitheses, argument, and analysis better than I do; but I sometimes had rather be without them. "Leave, oh, leave me to my repose!" I have just now other business in hand, which would seem idle to you, but is with me "very stuff of the conscience." Is not this wild rose

sweet without a comment? Does not this daisy leap to my heart set in its coat of emerald? Yet if I were to explain to you the circumstance that has so endeared it to me, you would only smile. Had I not better then keep it to myself, and let it serve me to brood over, from here to yonder craggy point, and from thence onward to the far-distant horizon? I should be but bad company all that way, and therefore prefer being alone. I have heard it said that you may, when the moody fit comes on, walk or ride on by yourself, and indulge your reveries. But this looks like a breach of manners, a neglect of others, and you are thinking all the time that you ought to rejoin your party. "Out upon such half-faced fellowship," say I. I like to be either entirely to myself, or entirely at the disposal of others; to talk or be silent, to walk or sit still, to be sociable or solitary.

(W. Hazlitt—*Table-Talk*)

18. OF STUDIES

Studies serve for delight, for ornament, and for ability. Their chief use, for delight, is in privateness and retiring; for ornament, is in discourse, and for ability, is in the judgment and disposition of business. For expert men can execute, and judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the honour of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not cursorily, and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books, else distilled books are like common

distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend. *Abeunt studia in mores.* Nay there is no stand or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises. Bowing is good for the stone and veins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head and the like. So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away ever so little, he must begin again. If his wit be not apt to distinguish or find differences let him study the schoolmen; for they are *Cymini sectores.* If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special receipt.

(Francis Bacon—*Essays, Civil and Moral.*)

19. AN INDIAN WEDDING

I am afraid it would take more time than the limits of this history will afford, were I to describe minutely all the festivities and observances of Radha's marriage. I assure you, dear readers, that a proper, orthodox Hindu marriage is a very tiresome affair; and, like many other marriages, perhaps, everybody is glad when it is over. Very noisy, tediously minute in ceremonial, liable to interruption from disputes—it is often an arena for rival factions of families to fight out all the ill-feelings, discontent and jealousy which have accumulated for years. Sometimes the feasts provided are not eaten, and have to be thrown away or given to beggars. Musicians won't play, processions can't be formed, or are interrupted in progress; offence is taken at trifles, and the whole proceeding rocks to and fro as though it would tumble to pieces altogether, till it suddenly comes right, and affairs go on—to a happy conclusion, or otherwise, as it may be.

When all prospers, it is a right merry affair; but I am afraid, dear young lady, you would be very weary if you had to be married as Radha was. No such thing as going to church comfortably in a luxurious carriage, to be attended to the

altar by six loving and lovely bridesmaids, to hear there short, simple affecting service and blessing, and to go home, having dried your eyes on the most delicate of lace-bordered cambric pocket handkerchiefs, to a champagne breakfast, all the delicacies of the season, a carriage and four, and—unlimited bliss in prospect. Ah, no ! with Radha it was very different. Her marriage ceremonies—will you believe it ?—occupied ten days of really very hard work. So many dressings and undressings ; so many bathings ; so many annointings ; so many changes of ornaments ; such smothering in flowers, and in large sheets, lest her husband should see her, such being carried from place to place by the servants, lest her feet might touch the ground—once too by her husband whom she could feel, but not see ; and a rare, strong arm and hand his was, taking her up, she felt, as if she were a child, and gently and respectfully too. Then worshippings at the great temple, where she had never been before, and where the priests put flowers on her, and led her into the shrine where the 'little Mother' sat with her weird eyes blinking through the smoke, and Radha was half-frightened by them ; greetings, too, from the people, with whom the marriage was popular ; and the flower-sellers and comfit-makers poured baskets of their stocks over her and her decorated litter, while she looked curiously about her from under the veil of jessamine flowers which covered her face, and acknowledged with shy timid gestures their hearty salutations. No doubt a great deal of this was excellent fun, and the girl's spirits rose with the genial joyousness ; but at times she was very weary.

Seldom had there been a merrier wedding. What jokes were played off by her brother, who was a capital hand at acting plays, disguising himself, and personating characters, with which he mercilessly interrupted the orthodox ceremonies. Now a Mohammadan mendicant, whose intrusion was resisted by the servants, and whose presence had polluted the food, proved to be he ; or the pipers' instruments were filled with wax, and they blew discordant screeches, or could not blow at all ; or a pertinacious begging Brahmin, or Byragee pestered them when most engaged, insisted on seeing the bride, or threatened, otherwise, to cut himself and bring trouble on her. Now one thing, now another, teasing his sister, playing a sly joke with Ananda, tormenting the Shastree in all manner of ways, he was the life of the meeting, and always so disguised as to dress, figure, and even voice, that no one recognized him.

Then, were there not all the pipers of the country ? the temple musicians, and drums of all kinds, tenor and bass ? Such crashing of noise ! Village bands, the temple musicians, and the hired performers and dancing women, all playing different tunes at the same moment. The horn players and drums of half the country came in hopes of largess ; and there was one burly fellow from Andura, near Naldrug, whose horn had wreathes of flowers tied to it, with gold and silver tinsel ribbon, the wild screams of whose instrument, and sometimes its mellow quivering notes, could be heard high above all others.

And, to be sure, what feasting ! The household cooking-pans were not half big enough, and those from the temple had to be borrowed ; and the neighbours' kitchens, on both sides, were filled with cooks. Pecks and bushels of rice, butter, vegetable stews, and curries ; sweet things, hot things, savoury things, and Ananda's famous poories, reserved for the choicest guests—some even made by herself and Tara.

There was no room in the house or in the courts for eating, so the street outside was swept and watered ; and every day, early in the afternoon you might see a posse of stout young Brahmins laying down fresh green plantain-leaves in double rows on the ground, with broad alleys between them, and then long files of clean-shaven Brahmins sit down behind them ; and after them a procession of men bearing on their shoulders huge pans full of rice, hot from the kitchen and slung on poles—baskets of hot bread, poories, curries, stews, and the like, would march down the middle, ladling out portions of all to each, and helping liberally to melted butter, hot 'chutnees,' and other toothsome condiments.

And the men ate and ate till they could eat no more, and the crowds on the house-terraces above them, watched the eating, cheered the eaters, and bandied free jokes from side to side of the street at themselves, the eaters, the carriers of the viands, or the passengers. So they ate and ate by hundreds and hundreds at a time : and many a hungry Brahmin, hardly knowing how to get a meal of coarse jowaree cakes in his own home, took his water-vessel and blanket, travelled from twenty to thirty miles round to the wedding, received a hearty welcome, and ate as he had perhaps never eaten before, and remembered it all his life afterwards.

Yes, it was a capital wedding; and the village and town gossips who criticized it at the time, and spoke of it afterwards, could actually find no fault. There was not a poor old hag in Tuljapore or Sindphul, ay, and for the matter of that, in other villages further distant, who did not get a hearty meal, or if she were too infirm to stay or eat, a liberal dole of flour, or rice or butter, with salt and pepper. Not a family of Marathas in the town, nor, indeed, respectable Mohammadans either, who had not materials for meal sent to them accompanied by pipe and tabor, horn and drum, or band and trumpets, according to the scale of their rank. And from all friends, presents for the bride, in proportion to their means, from the richest silken and gold sarees, down to a humble cotton bodice, added to the stores with which Radha was already provided.

One by one the ceremonies were finished. The last—the solemn rite of actual marraige—as the bride and bridegroom sat side by side, when the consecrated thread was wound round them by the attendant Brahmins, and the mystic hymns and invocations chanted: when their garments were tied together in the irrevocable knot, and they repeated the promises and vows, much like our own, to love and cherish each other—then Radha's veil was raised, and though he had seen her form for many days in succession, Vyas Shastree now saw his young wife's beautiful face for the first time.

It was a happy look, in one of her happy moods. Those glorious eyes were not excited, but soft, timid, and shyly raised to him in trust and confidence. Ananda and Tara had watched for the effect upon him with beating hearts and clasped hands. There could be no doubt of the expression of his face—wonder first, then gratification, perhaps love 'Thou wast right, wife,' he said afterwards, 'she hath a nymph's form, a deer's eyes, and a mouth like Kamdeo's.'

So it was all finished at last; the guests departed, the courts were swept, and the house again cleaned out. The garlands of leaves and flowers still hung at the gate, and from pillar to pillar of the verandah; and certain post-nuptial ceremonies performed at the temple was all that remained of the outer show of the marriage. Within was the girl-bride, happy in being free from her brother, whom she feared though she loved him, and from her aunt, whom she disliked as well as feared, happy in her new sister-wife, to whom she felt like a daughter;

happier in Tara, a sister in truth, and she had never known one before; content, too, to see the Shastree unreservedly, and to feel her beauty grow on him—for as yet, beyond a few words, they had not spoken.

20. A WRESTLING MATCH

A pair of wrestlers now appeared before us to contend for the honour of the Rajah's smile,—a reward as highly prized by them as a laurel crown by the ancient Romans. One was tall and thin, the perfect model of an Indian Apollo. His chest was broad; his waist remarkably taper; his gait erect, and every motion full of decision and grace. His arms were long; his hands small as a woman's. His adversary was at least three inches shorter, with a very robust body, but ill-formed legs.

The men wore no clothing, except a narrow strip of cloth round the waist; and thus they advanced to the encounter. For some time they did not close, but remained at a certain distance from each other, making a variety of sudden springs, and throwing their bodies into strange contortions, as if to show their amazing suppleness. This skirmishing continued so long that it began to be fatiguing. The Rajah began to feel much impatience. They immediately came to close quarters. Each grasped the other firmly by the wrist, and placing their heads together they began to push, as if to try each other's strength. The taller man appeared to have the advantage when they first joined hands, as he stood over his antagonist, and from the superior length of his limbs kept him for some time at arm's length, thus preventing the prompt exercise both of his strength and of his skill. At last the shorter wrestler, having succeeded in closing, placed his arm round the neck of his opponent, which he appeared to grasp with the clutch of a Hercules. The struggle now became excessively animated; the combatants writhed and twisted round each other without much apparent superiority, though it was manifest that the shorter was the stronger of the two. At length, the latter suddenly striking his heel in the joint of his adversary's knee, and seizing him firmly by the hip at the same moment, gave him a violent fall. The taller wrestler, by an active turn of the body, succeeded in preventing a fair back fall, and pitched with his shoulder upon the ground. Notwithstanding the force of the shock, he was on his legs in an instant, and approaching his anta-

gonist, seized him with a vigorous grasp, and quick as lightning flung him completely over his head, but the man pitched upon his legs like a cat.

The struggle was now renewed with increased energy, yet the superior of the shorter wrestler was becoming more apparent; —the other had evidently less stamina. He appeared distressed, and in proportion as he felt his energies decreasing, the more desperate became his struggles. Having, as it seemed, collected all his powers for one final effort, he lost his balance; the lesser champion, seeing his opportunity, grasped him by the thigh behind with his left hand, and placing the right upon his chest threw him upon his back with a force that seemed to shake every fibre of his frame.

(*Adapted*)

21. A MARVELLOUS FEAT WE WITNESSED

The next thing that engaged our attention was a feat of dexterity altogether astonishing. A woman, the upper part of whose body was entirely uncovered, presented herself to our notice, and taking a bamboo, twenty feet high, placed it upright upon a flat stone, and then, without any support, climbed to the top of it with surprising activity. Having done this, she stood upon one leg on the point of the bamboo, balancing it all the while. Round her waist she had a girdle, to which was fastened an iron socket; springing from her upright position on the bamboo, she threw herself horizontally forward with such exact precision that the top of the pole entered the socket of her iron zone, and in this position she spun herself round with a velocity that made me giddy to look at, the bamboo appearing all the while as if it were supported by some supernatural agency. She turned her legs backward until the heels touched her shoulders, and grasping the ankles in her hands, continued her rotation so rapidly that the outline of her body was entirely lost to the eye, and she looked like a revolving ball. Having performed several other feats equally extraordinary she slid down the elastic shaft, and raising it in the air, balanced it upon her chin, then upon her nose, and finally projected it to a distance from her, without the application of her hands. She was an elderly woman, and by no means prepossessing in her person, which I conclude was the reason that the Raja, though he applauded her dexterity, did not give her a proof of his liberality. We, however, threw her a few rupees, with which she appeared perfectly satisfied.

22. AN ADDRESS TO THE STUDENTS

Graduates of the University.—In whatever sphere of life your lot may be cast, let me urge you, with all the earnestness at my command, to devote yourselves, in some measure at least, to the service of your Alma Mater. It is according to the course of human sentiments and feelings that you should ever cherish a deep sense of affectionate gratitude towards the parents who nourished you in your infancy, guided your foot-steps in childhood and committed you with the most fervent prayers and benedictions to the protection of Providence on your entry into the academic sphere. It is not less natural that you should entertain similar feelings towards those whose assiduous care has been your instruction. The object of that has been to open your minds, to expand your intellects, and to form your characters. It is no less incumbent on you to cherish the remembrance of the founders and benefactors of your university. The tree, which has yielded you the fruit, was planted by them, was reared by them, not without toil, not without sacrifice, and you owe a duty to them to defend and shield it in its growth, though not without constant care, not without unlimited exertion. Entertain, therefore, a fond hope for its increased prosperity and look back to see it rise higher and higher in the scale of public institutions. Do not plead lack of time and want of ability. Your instructors have impressed upon you the paramount need for the most economical use of your time and the most assiduous application, not merely while you are a student in the University but ever after in your life. Let me concede that many things you know, and many things you can estimate as they should be estimated. But it was not commonly given to young minds to know the true value of time, nor to judge justly of the necessity for its economical use. This becomes fully revealed to advancing age and increasing experience. You may, in this respect, safely accept the truth on credit, and rest assured that your faith will ere long be ripened into personal conviction. Count your time, not by weeks and days, but by hours and minutes, and fill with duty every moment of priceless value. It is indolence, not occupation, which is the real bar to the performance of service to humanity. Turn not to the right nor to the left, face faithfully your own sphere, your own circle, your own task, and give yourself without stint or reserve to the performance of your duty till the day is done; and when your zeal flags, recall the injunction of Benjamin

Franklin, "Value time, for time is the stuff of which life is made." Nor be deluded by the common but baneful fallacy that unless you have genius, your contribution to the service of humanity cannot be of appreciable value. The last refuge discovered by the indolent is the captivating theory that genius is the gift of Heaven, that if it has been given, all things are easy, that where it has been withheld, nothing is possible. This difference in the original capacity of individuals is not nearly so great, at any rate not so decisive in its consequences, as indolence or mediocrity is apt to represent. Genius is the gift of Heaven, so also is the light of the sun; yet how prodigious the differences in the fruit which in different situations it brings to maturity according as it coincides or not with the persevering efforts of human industry. It is, in most instances, the lack of desire to excel which is the effective obstacle to success. I feel not the remotest doubt that there are in this very assembly young men who, if their talents are stimulated by generous ambition and are fructified by willing labour, are qualified to achieve the highest distinction in life to exalt the reputation of the University.

I have so elaborately emphasised your duty to serve your *Alma Mater* in the deep-rooted conviction that the right to universal education is acknowledged by our conscience; to my mind, it is immaterial whether our legislators have or have not the courage to accord full and frank recognition to this elementary truth. Who is there, I ask, who can come forward to deny that the People is the true recipient of Truth? Do not seek to conciliate individuals, however exalted, do not dread the frowns of a sect, do not yield to the prescriptions of a party, but pour out truth into the common mind. Let the waters of intelligence, like the rains of heaven, descend on the whole land, and be not discouraged by the dread of an encounter with ignorance. I forget not that the prejudices of interest are far more difficult to remove than the prejudices of ignorance; the first are wilfully preferred, the second are blindly adopted. Intelligence must be diffused among the entire people, truth must be scattered among those who have no interest to suppress its growth. Let you, young aspirants after glory, scatter seeds of truth broadcast on the wide bosom of humanity, in the fertile soil of the public mind. There it will strike deep root, spring up, bear a hundred fold, bloom for ages and ripen fruit through

remote generations. I confidently exhort you to this course of beneficent service, because I feel that the young men of the country are at this moment its main hope. Youth is generous: its patriotism is free from selfishness; it is full of just and ardent impulses, and these are feelings that become it. Early manhood, it has been truly said, is sanguine; men of this state of existence have a long life before them, and they naturally feel a deep interest in the events which are to influence their whole future career. May I not then flatter myself that you, young men, will lay it to heart to foster the growth and spread of your distinctive national culture amongst your fellow-men?

Pray, do not misunderstand me. I do not under-estimate the value of the progress we have already achieved. Let us thank God for what has been gained; but let us not think that everything has been gained. Let the people feel that they have only started in the race. How much remains to be done! What a vast amount of ignorance and prejudice may still be found in our community! What a stupendous amount of mind is palsied and lost! When we think that every home might be cheered by intelligence, disinterestedness, refinement and patriotism, and then remember in how many homes higher powers and affections of human nature are buried in oblivion as an Egyptian tomb. What a darkness gathers over society! How few understand that to raise the depressed by a wise culture, to the dignity of men, is the highest end of the State? And how few of us are moved by this picture of desolation? How limited the progress we have made in the achievement of the whole aspiration of our Gracious Sovereign that the homes of his Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health.

Do not be deluded by the baneful fallacy that progress or knowledge is inconsistent with the safety of the State. Do not trust the opponents of popular movements who repeat the dictum that the State rests on force as if this were an oracle from heaven. A State rests on nothing of the kind. Force cannot keep a nation strong. The State rests—if it wants to flourish for any length of time—not on blind force but upon intelligent confidence. It rests upon our common trust in justice, and in the administration of justice, in law and in

the sanctity of law. The strength of the State lies in the fundamental rightness of our human nature and our undefined belief that in the long run the mass of mankind, if educated, would do what is right rather than what is wrong.

I would that I could speak with an awakening voice to the people, of their wants, their privileges and their responsibilities. I would say to them, you cannot, without guilt and disgrace, stop where you are. The past and present call on you to advance. Let what you have gained, however inadequate, be an impulse to something higher and greater. Your nature is too great to be crushed. You were not created what you are, merely to toil, eat and sleep like the inferior animals. If you will, you can rise. No power in the land, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your consent you have many and great deficiencies to be remedied, and the remedy lies, it is my earnest conviction, in the faithful education of yourselves and of your children. If you adopt this as the ideal of your duties, every occupied moment, I am sure, will produce something effective on your future usefulness and happiness. With kind and assiduous instructors around you, with anxious parents whose hopes and prayers constantly turn hitherward for their object, with an expecting country that looks to you and such as you as her future protectors, benefactors and ornaments, with the certainty that your minds and hearts are now receiving impressions of lasting importance to your own happiness,—what is there of high motive, what is there of just excitement, what is there of noble resolution which does not enter into your cause, to inspire your zeal, to animate your efforts and to warm you into an enthusiastic devotion to the duties of the flying moment?

On you who have enjoyed whatever means of education your University affords, is cast the urgent and imperative duty to secure the means for her improvement. Remember gratefully, I repeat, your obligation to her, promote her further advancement, by whatever means may be in your power, and augment her strength as a potent instrument in the cause of religion, morality and good learning. Let your conduct and character be such that your *alma mater* may refer to you with the joyous feelings of the Rajput Matron and with maternal exultation exclaim, "Behold, these are my jewels!"

—*Asutosh Mookerjee.*

CHAPTER XXXI

NARRATIVE, DESCRIPTIVE, AND REFLECTIVE ESSAYS

517. We have already discussed the essential characteristics of *Narrative, Descriptive,* and *Reflective* essays. The hints and directions given in the last chapter will enable you to write such essays with success. Here we give only a few specimens, taken mostly from University question papers.

23. AN INDIAN FAIR (*P. U. 1929*)

A Fair may be described as a periodic gathering of buyers and sellers in an appointed place, subject to special regulation by law or custom. In the earliest times periodical trading in special localities was necessitated by the difficulties of of communication and the dangers of travel. Public gatherings, whether religious, military or judicial, were utilized as opportunities for commerce. But it is above all with religious festivals that recur with regularity and attract large numbers of persons that fairs, as distinguished from markets, are generally associated. The most commonly accepted derivation of the word "fair" is from the Latin, *feria*, a name borrowed by the Catholic Church from Roman custom and applied to her own festivals.

Fairs have been held in India since times immemorial. But every fair had a trade purpose in view. For instance in Lyallpur a great *mandi* is held once a year, in which Government remount officers come and buy horses. At dusk the lights of many thousands of camps are a beautiful sight. We are greeted everywhere by smiling villagers and officers of the district. In the morning we visit horses and camels drawn up in a line with their owners bivouacked amongst them. We see noted breeders and admire their stock. The sturdy villagers, with their picturesque head-dress, appear very

attractive as they ride about. We listen to stories of the past—how so-and-so won a gold medal for the best mare, and how this happened in the good old days of such and such an officer.

In the afternoon there are races. The soil is hard and gravelly, and covered with loose stones. Excitement runs high and the spectators yell and scream like mad men. Last of all comes the camel race. The camel is a grudging animal. If he can, he will refuse to go to the post at all. His rider has only one rope to control the camel, and that is tied through the nose. In the last resort, all that can be done is to pull his head round hard against his shoulder. He can really run in any direction he likes, and generally does so without any regard to his rider's wishes.

That afternoon one camel refused to run, and when beaten, threw himself on the ground like a child in a temper, and rubbed his nose in the dust! At length four were started. All but one ran out and the last remaining camel came by at a lumbering canter. I shall never forget how his rider made the sky ring with his shouts of triumph.

....

But in the Simla hills I have seen even a better fair than this. Sipi is a lovely little valley, surrounded by groves, a few hundred feet below Mashobra and six miles out of Simla. Here, during the second week of May, a fair is held which is the event of the year to hundreds of hill-folk of the surrounding country. Hill men come from everywhere—the borders of Tibet, the Sutlej valley, and the little villages hanging on the cliffside all along the Simla hills.

Although fairs in India are primarily trade concerns, this one at Sipi is amusement pure and simple. One side of the valley forms a natural amphitheatre, reminding an educated man of the days of Plato and Aristophanes in Greece, when tiers upon tiers of Greeks sat in such another natural amphitheatre, assisting at the birth of drama. On this amphitheatre, however, sit hundreds and hundreds of beautiful hill girls, chatting, joking, laughing. Pretty, lithe, clothed in shirts and trousers, of every colour of the rainbow—they present a spectacle that pleases the heart. I am no painter, but if I were one I should desire immediately to transfer this scene to the canvas.

The Rana of Koti, in whose territory the village of Sipi is situated, always attends this fair. He brings his state elephants, and it is a very amusing sight to see these huge elephants, winding their way on the narrow and precipitous hill paths. To the hill man the elephant is a sheer joy. My mind, however, leaped back many centuries, and thought of the elephants who accompanied Hannibal (that Napoleon of antiquity) on his march over the Alps.

The fair is full of roundabouts, ancient as the hills and man-propelled. There are giant revolving wheels, made entirely of wood. There are games of chance, toy stalls, bangle stalls and sweet shops and the hill-folk patronize with complete impartiality all the amusements, and all the stalls, loving every moment of those brief two days and for ever laughing in that joyous manner which seems to be in India a monopoly of those who live in the Himalayas. To the vast majority of them it is their one diversion in the year; the one occasion in the year when they do not labour from dawn to night, men, women and children, tilling their fields, sowing their crops and reaping them, tending their goats and their cattle, and in the winter time, spinning, collecting fire-wood from the jungle, and fodder from the hillside.

A unique feature of the fair is the Rana of Koti's own troupe of archers. Clad in costumes of all colours, red, green, brown, blue, they wear leather jerkins. At the Rana's command they shoot arrows at one another, and the skill shown, both in the accuracy of their aim, and the agility of jumping high in the air, out of the way of the incoming arrow is quite remarkable. Other troupes give exhibitions of dancing which differ from the ordinary dance in this that the dancers are all men. There are also jugglers and tight rope walkers who add to the gaiety of the occasion.

The tramp from Sipi to Simla is wearying. The excitement is over, the day's joy is done. We meet many groups of hill men and women who rode out to Sipi to witness the *tamasha*, and are now returning. The men talk gaily, but the women look sullen. And no wonder! What are the men talking about? The charms of the belles they saw at the amphitheatre of Sipi, the gazelle like eyes, the sinuous bodies.

I cannot find the date at which the Sipi fair first began to be held. Here evidently is an institution as old as the hills. The Government Gazetteer says that when the British first

came to Simla, more than a hundred years ago, the Sipi fair used to be held regularly. May it continue for ever! It gives so much joy alike to the visitors and hill men.

Nowadays even the Rotary club has come to realize the usefulness of fairs for propaganda. On February 29th, 1940, the Rotary Club held a fair at Amar Sidhu, ten miles from Lahore. An outstanding feature of the *Mela* was a smart display of gymnastics and groundwork demonstration by the graduate students of the Punjab College of Physical Education. Villagers took keen interest in the kabaddi match between teams representing the College of Physical Education and Amar Sidhu villagers.

24. A PILGRIM CENTRE : HARDWAR

Hardwar is the place where the Ganges enters the plains. "Hardwar" means "the Lord's Gate." Hindu imagination has peopled the Himalayas with a pantheon of gods and goddesses, just as the Greeks peopled mount Olympus with their deities. The goddess Ganges comes down from its lofty seat to give life to the burning plains below. Beyond Hardwar dwell the gods:—hence its name "The Lord's Gate."

The best view of Hardwar is from an æroplane, flying at a height of four or five thousand feet. Seen from this altitude, we can see the Ganges winding painfully from her pure crystalline birthplace in the eternal snows, to the brown, sunbaked plains below. There is not a mile through which her course is straight. Big boulders rise as if to bar her descent, hurling themselves diagonally across like so many dams. But the Ganges appears eager to quit her hard, narrow stone bed for the soft levels of the land below.

On her banks at Hardwar are seen many beautiful buildings, from which one can see multitudes of pilgrims offering prayers on the bank of the sacred river. At places sits the Brahmin priest with all his caste-marks, taking greater pains over them than a film star does over her make-up, while the Ganges flows majestically by. At other places are the bathing-ghats, at which thousands of people dip in the sacred stream every day to wash away their sins. The water is ice-cold, but what does it matter if it saves one's soul? One often gets a sight of relatives throwing the ashes and bones of their dear departed into the bosom of the Sacred Ganges, the last sad duty of a son.

Many people come to Hardwar for what they call '*sat-sang*' (the company of the holy). They live in *Dharmsalas*—there are hundreds of them at Hardwar – and spend their day in the company of *Sadhus*, listening to the sacred legends. A mile and a half from Hardwar is Gurukul, where a school is maintained in which education is imparted according to strictly Vedic notions. Every stone and every rock of Hardwar is associated with some legend or another of ancient Hindu heroes. There is *Lakshman Jhulla* or Lakshman's Swing, where that hero is supposed to have swung himself across the river. A short distance away is a tank, sacred to the memory of Bhimsen, one of the heroes of Mahabharat. The story goes that once Bhim was fighting an enemy when he stamped his leg upon the ground with great force. So great was the pressure of his foot, that water gushed out of the earth and a permanent tank was made.

When we study the legend of the birth of the Ganges we are struck with its appositeness and its poetry. According to the legend the Ganges is the first born child of Mount Himalaya, king of the mountains. The divine dwellers of *Swarga* needed water of the utmost purity to perform oblations. So Himalaya raised her in his arms as high as he could and the snow-white lady took her abode amid celestial beings. But she was not lost to mother earth for ever.

The sixty thousand sons of King Sagar were slain by Vishnu, and of them was left only a heap of ashes. To leave the ashes of a loved one unconsecrated is, in Hindu eyes, a sin of the first degree. So the great-grandson of Sagar, Bhagirath, performed austerities of the utmost severity to bring down the Ganges from the celestial realms, so that with its pure water oblations might be offered to the ashes of his ancestors. Brahma wanted to grant him the boon, but he knew that from the realm of eternal bliss Ganga in her rage would descend with such force as to shatter mother earth.

Bhagirath had to perform fresh austerities to please Shiva, who at last requested Ganga to descend. The infuriated Ganga poured her flood with concentrated energy. Before the tide could overwhelm the earth, Shiva caught it in his tangled locks, where it wandered about like a maniac unable to find an outlet. After many centuries Shiva shook his head, and his dishevelled locks flew in all directions. Ganga could go wherever she pleased.

No more felicitous image could be invented to describe the tangle of mountain, vale, river, rill, and tarn, than the water flowing through the matted and dishevelled lock of a *yogi*.

The legend must have been invented at a time long before history begins. It suggests a religious synthesis that took place on the lofty altitudes of the Himalayas when some primitive people lived there milleniums ago. The culture of that ancient people must have been evolved under the impress of forces that often produce cataclysms upon a scale and with a rapidity unknown in areas with milder physical features. The conquering Aryans had only Rudra of the Rig Veda. And Rudra is a mild god who comes nowhere near Shiva, the destroyer, who delighted in dishevelled, matted locks, refused covering of any description for his body, adorned himself with human skulls and live, wriggling serpents, and indulged, when the whim seized him, in mad dances. In time Shiva and Rudra became interchangeable, and the mighty Ganges was adopted into the Aryan pantheon.

A noted feature of Hardwar is the effort that is here visible to reconcile all the aspects of the various Gods. Here there is none of the intolerance of the plains, where votaries of one god often break the heads of the worshippers of another. Here the pilgrims bathe in the parent stream of the Ganges, and then proceed into the regions of snow to offer homage to many gods and goddesses, to Shiva at Kedarnath, and to Vishnu at Badrinath. How the heroes of the comparatively recent epics have found a place at Hardwar I have explained above.

Hardwar is a place where the religion of the masses flourishes. Here there is a naive worship and personification of the powers of Nature, and the peace that comes from living in close harmony with nature is ascribed to the power of these religious legends. Here and there one meets a philosopher who explains the Trinity as a personification of the Creative, Preserving and Destructive forces of Nature, and mentions Plato and Pythagoras in support of his arguments. But intellectual dissection of Nature leads to the deserts of atheism (not even rationalism), and that is distasteful at Hardwar. To see Hardwar as it is, one must be a pilgrim, allowing the peace of the beautiful legend to steal a march over the more critical faculties of his mind, and standing in the icy water, mutter a prayer of thanks to the Cosmic Shiva, who gave us mortals our mother Ganges, the Purifier.

The real purpose of pilgrimage is excellently illustrated in a conversation which a Musalman saint, Junaid, held with a person just returned from Mecca : " From the hour you began journeying away from your home, have you been journeying away from your sins also ?" "No." " Then you have made no journey. At every stage where you halted, had you advanced a stage towards God ? " " No." "Then you have covered no stages. When you changed your ordinary clothing for the pilgrim's garb, did you discard your vices and put on virtues ? " "No." " Then you have not put on the pilgrim's garb. When you stood at the Mount Arafat did you stand in contemplation of God ?" "No." " Then you have not stood at Arafat. When you went round the Ka'ba, did you behold all the aspects of the immaterial spirit ?" "No." " Then you have not gone round the Ka'ba. When you ran between Safa and Marwa did you achieve Purity (Safa) and considerateness (Murrawwat) ?" "No." " Then you have not done any real running. When you reached the place of sacrifice, did you sacrifice your worldly desires ?" "No." "Then you have not made any sacrifice. When you threw the pebbles did you throw away whatever sensual ideas were in your mind ? " "No." " Then you have not thrown the pebbles, and have not performed the pilgrimage."

All religions have similar rites and ceremonies, all of which are " outward symbols of inward graces", some more refined some less. If done in the right spirit, under right guidance, they are as 'initiations' and leave behind permanent impressions of great value.

25. VISIT TO A MUGHAL GARDEN.

Pale hands loved I beside the Shalimar
Where are you now, who lies under your spell ?

It is the " Feast of Lamps." The " Feast of Lamps " always falls in the month of May, when spring is at its height in Kashmir. I find myself on my annual pilgrimage to the Shalimar Gardens near Srinagar.

It is the same old, old scene, old men with majestic dyed beards, smoking placidly the soothing " hubble bubble," and young men playing cards or singing songs. Apparently no one is paying attention to the ladies. Yet bright eyes peep from the *burkah*, so carefully, so decorously, that none but the young men know.

The Shalimar is the abode of love as indeed its name signifies. It was built by Jahangir for Nur Jahan, the woman of his heart. "I ordered a stream to be diverted," he writes, "so that a garden might be made such that in beauty and sweetness there should not be in the inhabited world another like it." No finer setting could have been chosen. With the true Mughal instinct for garden planning, the terraces are arranged to lead up to Mount Mahadeo, which for some months in the year, has a crown of snow.

The Shalimar is the Rose Garden of Kashmir. The Persians were great lovers of roses, as their poetry shows, and in the Shalimar the romance of the wine, the rose, the nightingale and the beloved, has found a fit setting. One can imagine beautiful women reading aloud the Persian poets, as the wine-cups passed.

One can let fancy roam, and fancy has been busy with this garden. A friend of mine related the following story about the Imperial lovers, who built this garden for their earthly paradise. Whether or not the story is true the reader must judge for himself.

A quarrel arose between Nur Jahan and Jahangir over his too liberal use of wine. Snatching the wine-cup from his hand she flung its contents into a fountain. Jahangir expelled her from his presence and she retired into a little room in a corner of the garden. Recovering his temper he sent for her again. But she refused to come—"Not until the Emperor himself asks my forgiveness by placing his head at my feet." Here arose a complication, for both were adamant. At last a courtier discovered a solution, and the Emperor walked past the room where Nur Jahan was and "the *shadow* of his head" fell at her feet. "Pale hands beside the Shalimar, where are you now?" My friend says that this story can be found in Jahangir's "Memoirs", but I have not cared to verify it. Why spoil the poetry of the anecdote even by a risk of verification?

Shah Jahan, whose love for the Lady of the Taj is no less celebrated than his father's for Nur Jahan, built the beautiful black marble pavilion about which the fountains rise. There is a picture by Thakur Singh, our Punjabi painter, which came into my mind. It shows Shah Jahan standing at midnight against one of the black pillars. His eyes are on the moonlit Mahadeo, and in his hands he holds a lotus bud,

emblem of love and eternity. There is the sadness or premonition in his face.

Thomas Moore makes the daughter of Aurangzeb wed her Singer prince in this black pavilion in "Lalla Rookh."

This is an ideal place for spending summer days amid the fountain splash, roses' scent and the chinar shade.

"They are not long, the weeping and the laughter,
Love and desire and hate;
I think they have no portion in us, after
We pass the gate.
They are not long, the days of wine and roses;
Out of a misty dream,
Our path emerges for a while—then closes
Within a dream."

Gone are these lovers who built this paradise on earth, gone! with their intrigues, raptures and heart-burnings. The rain falls softly on the turf they trod, and the roses bloom for others.

Are they really over, those "days of wines and roses"? Can I not sit in the latticed chamber where the Emperor once sat, and dream of my own sweetheart whom, perhaps, one day I may be able to bring here. "Let for ever fancy roam," especially in the Shalimar.

(2)

I started with "the Feast of Lamps." Lights of all colours as quietness descends with the night: memories of illuminations seen at Versailles near Paris: a queer heartache, for no cause whatsoever,—these are my impressions of the "feast."

Only one thing was lacking. There was no moon. I felt that the proper time to visit these gardens should be on a Full Moon night. Moonlight on the hills, with a stray cloud here and there, and the stars shining clearly above, goes into the heart like a spear. And in such a setting! The moonbeams themselves seem like spectres of the past, pale mourners of the vanished glory. A matter-of-fact gardener told me that the garden gate closed at eight, and if I wanted to stay till later, I must get a special permit from so-and-so. I thanked him for the information and left the garden.

(3)

I thought of metempsychosis. The birds swiftly wheeling in the air, as if to bid a last farewell to the sinking sun,—what if they might be the souls of the august dead, permitted by God to revisit the scenes of their earthly love in this new shape? Is metempsychosis only a fable?—or is it true? When I die will my soul be permitted to revisit my earthly haunts again—especially those scenes in Switzerland made beautiful by unforgettable memories? Or is this other view true, that when we die, we die for ever? And the longing for love and beauty in our souls, can we satisfy it only now and never again? Some one swore at me for not looking where I was going? I came back to myself.

But the desire to see the garden again in moonlight remained as strong in my mind as ever So, years later, one moonlit night a friend of mine and his wife (she is so beautiful that we have nicknamed her 'The Beautiful' and she does not mind) went in a boat from the Dal Gate on to the Shalimar. The lady in the boat softly hummed a song as she languorously lay against her husband's heart. My mind was only half there. I was again thinking of the royal lovers, and the lovers in the boat with me, not so royal but equally great lovers. And I thought of Time, the tyrant that lets no lover live for ever, and ruthlessly destroys all beauty. However we enjoyed the trip in the boat. When we returned, the *Muezzin* was already calling out to prayers.

26. AN IDEAL SUMMER HOLIDAY

(1)

Now-a-days nobody takes work seriously. People are interested in work only as a means to a livelihood. What they really care for is leisure. There is a craze for holidays. Here is a quotation from the diary of a social worker in 1906:—

"Visited a potting factory. The women were singing as they produced some exquisite painting on china. One of them said, 'Oh, the factory is our life. It is really a home to us, we enjoy the work and have our little jokes to liven things up!"

Then in 1933 (from the same diary):—

"Talked to an old tailor who had once made things for Royalty. 'I can't think what will happen to our trade when my lot dies out,' he said. 'I used to be proud of my work and love it; the young fellows just want evening to come when they can go off to a cinema or a girl or the dog races.'"

(2)

It is a nice psychological problem to determine what type of holidays will suit an individual. Roughly the ideal holiday that a man dreams about can be put in one of the following classes : sport, cinema, rest.

Those whose ideal holiday consists of rest find their "romance" in staying late in bed, getting a shave while still in bed (a luxury common in India, but unknown to the West), having special food. Those are the type for whom a "good home" furnishes all the holiday they require.

As for sports, most boys leave school with a fair taste for football or hockey. Cricket and lawn tennis are not so popular in India as hockey is. That may be so because tennis and cricket are expensive, calling for special clothing and shoes. Many boys prefer cycling to other sports. Bicycles are so cheap as to be within reach of almost anybody. "Hiking" is very popular, though impracticable in an Indian summer. It can be done in the hills only ; recently a team of hikers from Government College, Lahore, walked all the way from Simla to Mussoorie, and thoroughly enjoyed the trip.

The cinema evidently has come to stay. The seats are comfortable, the ventilation is improving. Boys are interested in the film, and toddlers sleep in their mother's arms. To a good many the cinema is an escape from hard reality and gives a vicarious thrill in a dull life.

How dull life can become, even the happiest, will be seen from the following lines of the poet. (They are not good poetry but will serve my purpose.)

In music I have no consolation,
No roses are pale enough for me.

I was not sorrowful, but only tired
Of everything that ever I desired.

Her lips, her eyes, all day became to me
The shadow of a shadow utterly.

With pale, indifferent eyes we sit and wait
For the dropt curtain and the closing gate.

(3)

Some days ago I asked a young friend of mine to write how he would spend an ideal summer holiday. I asked him to be very frank and free. He produced four pages of an essay from which I give the following extracts :

"Lily had promised to accompany me on a picnic on Tuesday, and so I was looking forward to it as a very happy

holiday. We had arranged to take mangoes, aerated waters, and angling rods to the riverside.

"We started the holiday by having a bath in the river. Lily looked so beautiful in her bathing costume, though she seemed unconscious of her beauty. I easily beat her in swimming, but she did graceful diving much better than I. When I dived I fell flat in the water on my belly, but she went into it like an arrow, with only a very slight splash. We played water polo. Lily splashed water at me, and we laughed a good deal.

"After the bath we ate mangoes and started to fish. We threw the lines into the water and waited patiently for the fish to take the bait. After half an hour or so, I caught a fish but Lily did not. She was exasperated and challenged me to a match in catching fish. I accepted the challenge. After two hours she had caught five fish and I only two. Lily clapped her hands with joy. But I was not displeased at Lily's having beaten me in the match.

"Soon the sky grew threatening and there were signs that a dust-storm was approaching. Lily used to claim before me that she was a witch and could easily control such things as rain and storms. I asked her to show her skill, and she dishevelled her beautiful black locks, and letting them wave in the breeze which was the herald and harbinger of the storm, said in a loud voice:

Dust-storm, dust-storm, Lily is here.
Dust-storm, do not blow.
This is Lily's command.
Dust-storm, dust-storm, wilt thou not hear?

"I do not know whether on account of her enchantment or for some other reason, the threatened fury of the storm at once abated, and there was a rainbow in the west.

"There was the river bank, Lily with me, her hair waving gracefully in the air, and a rainbow in the sky. My heart beat loud and fast with joy...........

"There was my father asking me to get up and not to sleep till so late. Ah me! The whole thing was a dream."

(4)

That is a very interesting piece of writing. Evidently my young friend is in love and with a girl who is something of a Tomboy. He wants her to be his friend, to fish, swim, and

eat with him. It is also clear that he cannot get any opportunity of doing these things. So he has daydreams. Supposing this boy were given a holiday, how would he spend it ? I think he would go straight into a cinema. His dull life wants many vicarious compensations.

This is the root of all romanticism. Romance is essentially escape. It is at the root of all dreams of far fairy lands, pastoral arcadias, or else the heart's cry of natural passion. The essence of romanticism is that it should draw freely on the fantasies that rise from half-conscious dreaming.

Teachers require a holiday that should be the opposite of sedentary. I know some teachers in Lyallpur who cycle off to Chiniot—a distance of twenty-two miles—spend the day angling in the Chinab, and cycle back to Lyallpur the same evening. This is their holiday.

I know another teacher—he is a Sanskrit scholar of some repute, who has a weakness for hearing Sanskrit prose or poetry read aloud. Once when we were going to Chiniot, he stopped at a wayside school, halted by its hum, took a Sanskrit book that a boy was reading, and read it aloud for an hour with much gusto. I think this gave him more pleasure than the cycling to Chiniot.

27. A WALKING TRIP IN THE HILLS.

(*P. U. 1925 ; D. U., B. A. 1935*)

Walking is one of the major pleasures of my life. When I go to pictures, I like the picture-house to be far from my home, when I see beautiful scenery I want to reach it after a long tramp. In this way I get the utmost out of the pictures or the scenery.

This year when I was at Simla I was consumed by the desire to go on a winding road that I saw stretching out two or three hills away. Without giving the idea more thought I put a blanket on my shoulders, covered it by my rain-coat and started. I had only seven rupees in my pocket at that time, but that did not worry me.

After going a mile or so I found myself in a thick grove of pine trees, with the smell of dry leaves all around me. The smell was so beautiful that I lingered to inhale it, and almost wished that I had a hut there in which I could live without human company for the rest of my life. But the mood passed and I went on.

From this place the road wound up. I walked and walked, but the road went winding up gradually till I began to feel pain in the muscles of my calves. I should not call it pain because it was a most voluptuous sensation that was a mixture of both pleasure and pain. So voluptuous was the sensation that I almost wanted to shout for joy. I came to a kind of plateau again covered with thick pines. Here I was a second time overcome by the desire to linger in the wonderfully rich smell of dry pines-needles, This time I decided to halt and sleep there for the night.

Was I hungry? No. I was in a mood in which hunger was swallowed up in an exultation of freedom. I felt that I had broken away from all social ties, and without any outside pressure could think out my own thoughts. The first of these thoughts was that I was alone with the elements—the earth on which I sat, and the intoxicating air there, seemed to be caressing me, saying to me "Rest, Oh weary soul. We have no preferences. For to-night you are our Child, Friend and Brother." I spread my rain-coat under a pine tree and sat down, some lines of A. E. Housman's poems running through my head repeatedly.

> Stone, steel, dominions pass,
> Faith too, no wonder ;
> So leave alone the grass
> That I lie under.
> All knots that lovers tie
> Are tied to sever !
> Here shall your sweetheart lie,
> Untrue for ever.

Just then I heard footsteps and saw a man coming towards me. When he came up to me, he asked me what I was doing. I told him I was preparing to sleep for the night. He asked if he might spend the night there too. I said, "With pleasure". Then the man took out a *sarangi* and began to play a melancholy air on it. I asked him to accompany his music with songs—and he gave me songs describing Seeta's anguish at being separated from Rama, and the desire of Majnun to be the dust under the feet of Laila. By this time evening had fallen. The man spread a blanket near my rain-coat, and both of us went to sleep.

I was startled out of sleep by hearing the sound of the dry leaves crackling. I sat up and saw the stars shining clearly and above, and nearer at hand, under the shadow of the trees, many glowing spots, like the eyes of cats, glaring at me. I

realized that we were surrounded by wolves, and rudely shook my companion shouting "Wolf." He sat up at once and said; "O my father! Now I shall be eaten." The man's fear began to get on my nerves and I began to fear that I would grow afraid myself. "Master," I said to him, "for God's sake play a brave tune, while I light a fire." The man did so, and I lighted up a fire. Seeing the fire, the wolves ran away and the music gave me courage. We kept awake till morning and then parted, he going to Simla and I onwards.

The night's experience had convinced me of the inadvisability of trying to sleep any more in the open. Moreover I was hungry. So I left the main road and walked towards a village. Here I got rice and vegetables to eat. I was sleepless and requested a tailor, who happened to have a shop in the village to let me sleep in the back part of it. He let me and I slept till afternoon.

I ascertained from the villagers that the next village was six miles away. My wander lust was not yet gone, and I tramped to the next village. While I was on the way, all of a sudden dark clouds came and rain began to fall heavily. I was soaked to the skin, but I continued to walk, fearing that if I stopped the cold might get into my bones, and that I might not be able to reach the next village in time. When I arrived at my destination I was shivering all over, and was badly in need of a change of clothes.

In the main street I met a man who could talk English. I told him of my plight. He was very kind to me and took me home, where he gave me a new suit of clothes, and steaming cups of coffee. Till late in the night we discussed the pros and cons of 'Walking Trips in the Hills all by oneself.'

When I got up in the morning, my body was full of pain, and I had a slight temperature—due, no doubt, to exposure and cold. My host advised me to give up the idea of going any further, and to rest till I was better. Unfortunately my temperature rose in the noon, and there was a choking feeling in my throat as if come one was suffocating me. I had a mild attack of influenza.

I got better after three days and decided to return on a mule to Simla. The main road ran close to the village and I had no difficulty in keeping to it.

I will advise all those who intend to go on walking trips in the Himalayan Hills to observe the following Don'ts: (1) Don't go alone. (2) If you come across beautiful scenery

and it drives you into ecstasies, do not forget your meals. You will otherwise lower your vitality and be liable to catch a cold. (3) Don't set out in the rainy season. (4) Take a tent with you for camping, and don't forget to have a light near you at night. The light may attract insects (and they are a nuisance) but will keep away wolves. (5) Don't fall ill,

28. A TENNIS MATCH (*P. U. 1926*)

It was the final round of the inter-class tournament at the Krishnamurti College, Ghiasabad. The two best players in the College were Prem and Anand. Prem was in the third year and Anand in the seccnd. They had both beaten every one in the earlier rounds and the finals were to be played between them at 4.30 on Monday.

Everyone in Krishnamurti College was very much excited over the event. Crowds of students began to collect at the tennis lawns long before 4 o'clock. Everyone was eager to get as good a seat as possible. There were many townspeople too, for Prem and Anand were as well known in the city as in the college.

The match was to be refereed by Mr. Sohan Lall, a local advocate, boyish in spite of his forty odd years, and the best tennis player in Ghiasabad. He arrived at 4.15, shook hands with Prem and Anand and gave a pleasant smile to every one. Then he carefully measured the height of the net, inspected the lawns and the lines, gave instructions to the pickers, had the screens carefully adjusted, and punctually at 4.30 was sitting high upon his chair placed above the net.

The match began. Anand won the toss and served first. He began with great dash, throwing the ball into the other court with the speed of a bullet. Prem, apparently, knew all his tactics, and stood far behind the base line, and was able to return his service. However, the service was so powerful that he was compelled to throw the ball high, and this gave Anand an opportunity to serve a slashing smash. This smash Prem could not return and Anand won the first point. For the second point he served in exactly the same way, but Prem returned the ball very near the net. This made Anand run forward to the net. He let the ball just drop over the net and ran back. Prem was very quick, however, and sent the ball over very softly, so that it crossed the net and Anand was too far back to run forward to recieve it. Prem won the point by fine placing and the points were " Fifteen-All.'

Anand was a very quick-player and realized that Prem would tire him out in a few games by these tactics—allowing him to serve fast, giving a soft return and making him run from one end of the court to the other. So he varied the next service. He swung the racquet with great force and Prem got the impression that it would be fast. However, he suddenly brought his racquet to a standstill, and served with very little force, making the ball barely escape touching the net, and just falling in the right court. Prem ran forward frantically but was too late to receive the service. The points were "thirty-fifteen." At the third point Anand served in such a tricky way that the ball did not rise from the ground. "Forty-Fifteen."

The next point was the most contested in the game. Anand served fast, Prem returned at the net. Anand smashed, Prem returned it at the baseline; Anand ran back, and returned it high. Prem returned the ball softly, and Anand smashed. The smash was unreturnable. Game to Anand.

Prem's service. He served fast. Anand returned to his left, Prem replied with a terrific smash, which we thought would be out. But it fell just on the line. "Fifteen-Love." Prem leading, having lost the first game.

The next point was won by Anand because Prem had got so confident that he threw both the balls in his service wrong. "Thirty-Fifteen."

Prem serving with diffidence, service correct but slow and mild. Anand gives a fast return to the extreme left of the base line. Prem receives it and places the ball in exactly the same corner of Anand's court. The game is easy; both Anand and Prem waiting to find a loophole in each other's defence. Prem makes a sudden smash, aiming to throw the ball just on the base line. Out. "Thirty-All."

Prem serves so fast that I cannot follow the ball. Service correct. "Forty-Thirty."

This is the turning-point of the game. Prem is nervous. First service net. Two services more, second service again net. Prem is nervous. The third service, however, is fast as a bullet. Anand returns it. Prem returns just on the net. Anand gives a terrific smash. Prem is very cool, he returns to Anand's extreme left, not at the base line, where Anand is expecting it, and has run back to receive it, but misses just at the net. Prem wins the game. One game-All.

I have described in detail every point of the first two games. The other games of the three sets that were played were similar. One set-All, and Anand leading by two games to one. Prem pulls up. Smash, smash, smash. Five-Four. Prem leading. Six-Four. Prem wins, and the match is over.

After the march I went up to Prem and Anand to congratulate them. Prem was in high spirits. He said he was going to develop his game and would become a ranked All-India player. This prophecy he made true in after years. At this moment (March, 1940) he is somewhere in South India working hard to add to his laurels.

29. THE QUETTA EARTHQUAKE

(*As related to the writer by a man who was in it.*)

The havoc worked by the Quetta earthquake is well known.

I had been living in Quetta for more than forty years. I do not think people in other parts of India enjoyed the comforts that we had in Quetta. We were passing the days of our life as if we were in Paradise. There was harmony amongst all communities, and no Hindu-Muslim trouble ever arose. We had no complaint against the Government, and were leading contented, happy lives.

Suddenly on the night of May 30-31, 1935, God's anger fell upon us. The earthquake came at three o'clock at night. Lofty buildings together with the meanest huts, kissed the ground. Men were buried beneath the *debris*, like so many ants under a crumbling wall. It was the latter part of the night, and everything was completely dark. I could not see my own hand.

Those to whom God was merciful were saved without a scratch. Many received injuries but were not killed. Each one was trying to save himself.

When morning came we could see nothing all around but heaps of bricks. Not a single house was left standing. The wailings and groans that had started at night continued to be heard. Every one was for himself. Some, half-buried and half-dead, were crying. "Save me, save me, I am still alive." No body listened to such shouts and even if they did, they were anxious to save their own kith and kin first.

That is not to say that there were not some selfless men, angels of pity I should call them, who cared nothing for their

own lives, and hungry, grief-stricken and injured as they were, did their utmost to save others, and succeeded in saving many who, otherwise, would have died. The city was in ruins, and heart-rending wails were heard on every side. It seemed as if the angel of death was anxious to devour every one.

When our despair was greatest, God took pity on us and sent us rescue in the shape of soldiers and military officers. They, by some miracle, had been saved, and were now saving others. My tongue has no power to express my gratitude for the service they rendered. The moment they entered the city, they dug out all men who were buried alive, and put the injured in military lorries and carried them to camp hospitals for treatment. Soldiers were posted all around to save us from dacoits. The racecourse which was the gymkhana of British officers, and where there was grass, green as velvet, had thousands of tents pitched on it, and the unfortunate people of the city were brought here in lorries. Every one was given two blankets, and a supply depot was opened for food and drink.

The soldiers were busy cooking bread day and night for those who were willing to take food cooked by them. They fed every one. The arrangement for water was in the hands of a regiment which had put all its water tanks and pumps at our service. Those who wanted to cook for themselves were given rations by the Supply Depot. Military officers supervised every arrangement, so that no one should have any ground of complaint. Scrupulous care was taken of cleanliness, so that there may be no outbreak of an epidemic. The Agent to the Governor-General and the General Officer Commanding, who were in charge of all arrangements, inspected the camp three times a day.

The General consoled everybody. I had an opportunity of talking to the General. He assured me that the British Government would do its utmost to look after the comforts of everybody, and everyone's property, if found intact, would be restored, down to a needle.

I stayed in camp till the 8th of June. Every day the camp arrangements got better and better. I cannot help praising them. It is a fact that if in this unfortunate hour, the military had not given help, then the majority of us would have perished in the ruins of Quetta. There were no dear ones to attend to us. Some had perished and some were too far to

reach us in time. But for the military many more would have died of hunger, thirst and injuries. The military guarded what was left of our property under the ruins. Otherwise the neighbouring tribes would have looted it.

I hesitated to leave the camp. We had every comfort there, and I had no mind to bear the hardships of a railway journey. The special train started late and I feared that it might be detained for many days in sidings, where perhaps it might be difficult to get even water. But considering that my relatives must be anxious for me and those of my family who were saved from the earthquake, I decided to leave mainly in order to comfort my anxious relatives and so entered a special train for Lahore.

I was wonderstruck to find that at every station at which our train stopped, people were anxious to serve us even more than they could afford. They did their best to give us every comfort and, never thought of their own.

First in the list of those who served us I place the people of Sind. Every thing was done for us at Rohri, where passengers were distributed, *i.e.*, some for Karachi, some for Lahore, and some for other destinations. There was good relief organization at Bahawalpur, so much so that I saw the Nawab Sahib himself giving with his own hands water to the thirsty. He had evidently forgotten his comforts in thinking of our misfortunes.

On other stations to Lahore the same selfless service was in evidence among the people. May God reward all those who were so kind to us in our hour of misery.

I have a complaint against the people of Lahore. When I arrived at the station, no one asked me who I was, and where I was going. No one bothered. The little of my luggage that I had saved I put with my own hands on the platform. I had no money and so no *cooly* would take up my luggage. After some entreaty I induced a *cooly* to take up my things. I made the *tongawalla* outside the station pay him. So I reached Chauburji Gardens where my brother lived. He paid my tonga fare.

At Lahore the arrangements for stretcher-bearers were perfect. With the rapidity of lightning the injured and the sick were placed in ambulance cars and rushed to different hospitals.

All the women of our family perished in the earthquake, my wife, my daughter-in-law, with a one month baby at her breast, my nephew's wife. I am homeless in every sense.

[*N.B.*—The above narrative was related to me by Mr. Sita Ram Sharma, who escaped from the Quetta disaster with only a few scratches.]

30. A GREAT NEGRO

We in India are well aware of the drawbacks of social antagonisms. Our caste system is the outcome of race eugenics. The problem of the modern world, which never even occurred to our ancestors, is to do justice between race and race, and to give the maximum of liberty to every race under the sun. India is one of the storm centres of inter-racial relationships.

There can be no easy brief formula for solving racial problems. The solution must come from a change of attitude, which must be exemplified in countless individual cases. The races which have been enslaved and oppressed in the past, must forgive those who exploited them, for they did so through ignorance. Caste to-day means nothing more than a group of families whose members dine and marry among themselves and not with the members of any other group; who will not fake food which has been 'touched' by persons of other castes. Whatever may have been the causes, in past times, there is no sense left in the practice now. Buddha strongly condenned caste by *birth.* He recommended Vocational Classes by *worth i.e.*, suitable character, mental and moral constitution, and occupational disposition. In this connection we can learn much by studying the life of a great American negro, Booker T. Washington.

He was born in Virginia in 1858, when slavery of black men to the white was a recognized American institution, and so he was a slave. His early life passed in miserable surroundings; he lived in his native village of Halesford with his parents till after the Civil War, when they were all declared free.

When free, Washington worked as a labourer in a salt mine in West Virginia. He was very eager to learn to read and write, but he could not afford to go to school as he was too poor to be able to give up his daily work at the salt mine. So he arranged with a teacher to give him lessons at night when the day's work was over. This experience made him a great believer in night schools.

Work in the salt mine being disagreeable, he shifted to a coal mine, where he discovered conditions to be much worse. He gave that up also and became domestic servant to Mrs. Ruffener, wife of General Ruffener. He won his mistress's sympathy by his honesty and hard work. But he was not satisfied and wanted to go to the Normal and Agricultural Institute at Hampton.

Hampton was at a distance of five hundred miles from the place where he was working, and he had no money to pay his railway fare. He walked the distance, begging rides in wagons and cars, and after a number of days reached Richmond. He slept in the street at night, having no money to pay for his lodging. In the morning he secured a job as a coolie in the wharf of Richmond harbour. In this way he earned money to pay his fare. When after all he arrived at Hampton, he had only fifty cents in his pocket.

When he presented himself for admission, the teacher thought he was a loafer or a tramp, as he had been without food and change of clothing for a long time. The teacher asked him to sweep the floor of the recitation room and then see him. He did so, and the teacher was deeply impressed by his earnestness. He was admitted to the school and also worked in it as a janitor or doorkeeper. This enabled him to pay for his board. He graduated in 1875.

After taking his degree he became a teacher in a native school at Maldan. He was called to his old college at Hampton and asked to deliver the convocation address. He chose to speak on "The Force that Wins." After this General Armstrong, founder of the Hampton Institution, asked him to train seventy-five teachers for working in Red Indian schools. He did this work and in addition started a night school called, "The Plucky Class", admission to which was given only to those who had worked for ten hours in the day.

In 1881, he was put in charge of a normal school for coloured people. He had to start work in this school without a building and without any apparatus, only the teachers' salaries being guaranteed. He hit upon an old dilapidated house as a building for the school, and started it with only thirty students. He was not content with giving his pupils knowledge only; he trained each of them for a profession, so that they could make a decent living after they had left school. Three months later, with the help of friends, he purchased a small plantation, and trained his students to learn

agriculture there. This taught them also the dignity of manual labour. All the school buildings, nearly forty, with the exception of four, were built by the students with their own hands.

He died at Tuskegee, Nov. 14, 1915, as the result of a breakdown due to overwork. Some of his books are *Up From Slavery* (1901), *Putting the Most into Life* (1906), *The Story of the Negro* (1909). The best biography is *Life of Booker T. Washington* by D. F. Riley (1916).

In order to raise money for the schemes which he had in view for the amelioration of the miserable condition of his race, he took to public speaking. His fame as an orator spread throughout the United States. Some extracts from his speeches will help us to get an idea of the true greatness of Booker T. Washington.

"To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the Southern White man, who is their next-door neighbour, I would say, 'Cast down your bucket where you are'—cast it down in making friends in every manly way of the people of all races by whom we are surrounded."

"No race can prosper till it learns that there is as much dignity in tilling the field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities."

(2)

What are the lessons we can learn from the life of this great and heroic negro ? The position of the untouchable in our land is not dissimilar to the position of the Negro in America. Like the Negroes, our untouchables are poor, ignorant and socially isolated. The life that they lead is unhealthy, and their bodies are weak and ill-nourished.

The type of education given at Hampton is the only remedy for the mass of so-called untouchables. What we need in India to-day is to raise the dignity of labour.

At the Tuskegee Normal and Industrial Institute more than two thousand students of both sexes receive education. There are 2345 acres of land attached to it, and the agricultural

department includes industries for girls and the Nurse Training School. There are shops where mechanical industries are taught—such as carpentry, woodworking, printing, tailoring, blacksmith's work, wheelwrighting, harnessmaking, carriage-trimming, plumbing, steel fitting, electric lighting, architectural and mechanical drawing, tinning, painting, steam-engineering, and shoe-making. For girls the study of cooking and domestic science is compulsory.

The academic side is not neglected. Teaching is given in subjects ranging from English to music, both vocal and instrumental. There is a library which contains 19,000 volumes. There is a special section of the library devoted to the study of Africa and the Negroes.

I wonder if any of my readers, untouchable or high-caste, will be stimulated to lead a life of self-sacrifice and social service as Booker T. Washington did! Unfortunately most of our young men are careerists and opportunists, and great examples are lost upon them. Still, his life has many lessons to teach us.

If our people earnestly and truly desire a great man Nature *will* send a great man to lead and guide us. The untouchables in India can become free only by their own efforts. Dr. Ambedkar, great though he is, is not great enough to do any *constructive* work such as Washington did. He will probably spend the whole of his life thinking out which is the best religion for the untouchables to adopt—as if all religions did not lead (or mislead, if you like) equally to Reality.

31. LIFE OF A GREAT MUSLIM (*All. U. 1910*)

(*Sir Syed Ahmed Khan*)

'We (*i.e.*, Hindus and Mohammadans) should try to become one, heart and soul, and act in unison. If united, we can support each other. If not, the effect of one against the other would tend to the destruction and downfall of both. In old historical books and traditions you will have read and heard, and we see it even now, that all the people inhabiting one country are designated by the term one *nation*. The different tribes of Afghanistan are termed one nation, and so are the miscellaneous hordes peopling Iran, distinguished by the term Iranians, though abounding in variety of thought and religion, still known as members of one nation, though people of other countries also come and settle among them, and though

mixed, they are called members of one and the same nation. So that from the oldest times the word "nation" is applied to the inhabitants of one country, though they differ in some peculiarities which are a characteristic of their own. Hindu and Mohammadan brethren, do you people any country other than Hindustan ? Do you not inhabit the same land ? Are you not burned and buried on the same soil ? Do you not breathe the same air and tread upon the same earth ? Remember that the words Hindu and Mohammadan are only meant for religious distinction—otherwise all persons, whether Hindus or Mohammadans, even the Christians, now residing in the country, are all in this particular respect belonging to one and the same nation. They must each and all unite for the good of the country which is common to all."

—*Speech by Sir Syed.*

Sir Syed was the greatest Muslim of modern India. He was born at Delhi on the 17th of April 1817, and claimed direct descent from the Prophet of Islam.

Syed Ahmed was left fatherless at an early age, and he owed his upbringing to his mother, who was a lady of great practical wisdom and common sense. She taught him Arabic and Persian, and he got such a good grounding in these two languages that at a later period of his life he was able to enter successfully into controversies with the *mullas* and theologians of his day.

When he was twenty-two, he took up Government service as a clerk to Sir Robert Hamilton, Commissioner of Agra. Two years later he was appointed Munsif at Mainpuri. In 1846, he was appointed Sadar Amin at Delhi.

The versatility of his mind can be seen by the archaeological researches which he made during his nine years' stay at Delhi. Even the Royal Asiatic Society recognized the value of his researches by appointing him a Fellow in 1864.

When the Sepoy Mutiny broke out in 1857, Syed Ahmed ways posted at Bijnor and here he helped in saving many English lives. After the mutiny was over, he wrote in Urdu a pamphlet on the *Causes of the Indian Revolt.* This pamphlet is really a defence of the Indian character against the bitter invectives of its critics. Syed Ahmad tried to show that the revolt was due to the Government's ignorance of the discontent of the people, and the people's ignorance of the intentions of the Government.

In 1863, while posted at Ghazipur, he founded a scientific society, whose main object was to translate works of science, then available only in European languages, into Urdu. In 1869, he accompanied his son to Europe and it was there that the idea, which was later on to be his life work, first came to him. He resolved to found a University in India, based on the models of Oxford and Cambridge.

In 1871, on his return to India, he started a paper called *The Social Reformer*, in order to eradicate from the Muslim community the many evils that had crept into it. He was bitterly opposed by the fanatical *mullas*—then, as now, the bane of Islam—who went so far as to say that anybody who assassinated him would do a meritorious act. They excommunicated him and called him a *Kafir*—the bitterest taunt that can be hurled at a Mohammadan. It is worthy of note that Syed Ahmed, who was considered to be a radical in his own days, seems, from the modern point of view, strangely conservative. Although a strong advocate of English education, he did not like to send girls to schools, or intermarry with Europeans, or dress in the European way.

Change of customs was a contributory cause of the bitterness with which Sir Syed was assailed, but the main reason was on account of his theological views. It was because Sir Syed adopted opinions which were in the eyes of many Muslims absolutely heretical, if not anti-Moslem, that their great hatred of him arose. Once at Lucknow he said to a Maulvi connected with the most pronounced anti-Aligarh organisation 'Why is it you and your party so strongly object to English education or to education ?" He replied, "We don't object to English education; what we object to is that you learn natural theology, that you try to interpret the Koran in a way we cannot follow; that you throw aside the authority of the commentators, and take your stand upon the text as interpreted by your own intelligence."

He retired in 1876, and devoted all his energies to the amelioration of the lot of his beloved community. He wanted to found a college at Aligarh, which he hoped would later on develop into a University on the model of Oxford and Cambridge. He was convinced that Muslims would not be able to take their rightful place in Indian politics and social life unless they seriously took up English education. Since the days of Sir Syed, the little Aligarh College has developed

into the renowned Aligarh University, whose scholars and sportsmen have distinguished themselves all over India.

The government showered honours upon Syed Ahmed. While in England he was presented to the Queen, and the C.S.I. was conferred upon him. Later on he was knighted.

The greatest benefit that Sir Syed conferred upon the Muslims was that he roused them to a sense of the benefits of modern education. During the first half of the nineteenth century, the Muslims had refused to benefit from Western culture and had been content to study Arabic and Persian in their own mosques. Sir Syed Ahmed revolutionized the Muslim community by founding the Mohammadan Anglo-Oriental College at Aligarh in 1873. This college differed from all the other colleges then existing in India in two ways —it gave religious instruction in the Muslim faith, and was residential, being avowedly based on Oxford and Cambridge.

Sir Syed Ahmed was not oblivious of the political future of India, and the advantages that might come to us from representative institutions. "The admission of Indians," he said on one occasion, "to the Supreme Legislative Council is the beginning of the advancement of India. You remember my premonition that the day is not far off when I trust that the Council will be composed of representatives from every division or district, and that the laws will be enacted by you and abided by you also. So ponder well how necessary it is for people to advance in education and experience."

In 1886, he founded the Mohammadan Education Conference, which has been an annual feature of Indian life ever since and aims at popularizing the ideals for which Aligarh stands. In 1887, he was nominated on the Public Services Commission. The Government gazetted him K.C.S.I. in 1889.

Sir Syed passed away at Aligarh on the 2nd of March, 1898. No Muslim in modern times has attained to the intellectual and moral strength of Sir Syed. Modern leaders are the slaves of popular sentiment, which Sir Syed understood, controlled and directed. He was a great writer, a great speaker, a great reformer, and a great lover of his country. He can be called a nation-builder in the true sense of the word. He was simple in his habits, and always wore Indian dress.

30. YOUR FAVOURITE HERO IN HISTORY

(*P.U. Inter. 1924*; *B.A., 1924*)

My favourite hero in history is Napoleon. I look upon him not as an unparalleled butcher—in whose wars 1,700,000 Frenchmen and 2,000,000 of other lands fell. He happened to be this, but he was also one of the greatest creative spirits of the nineteenth century and a very great man. It is his constructive spirit and his greatness that appeals to me.

In the caricatures that appeared in English newspapers, about the year 1814, Napoleon is represented as the devil himself, or with the devil pointing towards him and saying: 'This is my only begotten son in whom I am well pleased.' His enemies called him the devil or morally and intellectually sub-human. To me it seems that he was almost superhuman.

Without him the French Revolution would have gone to pieces. He protected the Revolution from its enemies with the mailed fist—the only way left for protecting it, and made it impervious to attack. When he fell he left behind him—like ancient Rome—the Code Napoleon which survives in France to this day. His enemies have asserted that he took upon himself the credit of the work of his jurists, and that the Code Napoleon was the work of Portalis, but even his enemies admit that Napoleon had driven these jurists almost to the point of weariness. This Code of Laws has been adopted in Switzerland, and recently Mustapha Kemal has, with slight alterations, made it the code of Modern Turkey.

Napoleon was a politician and on occasions capable of minimizing his glorious achievements for the sake of political necessity. Note the following letter which he sent to the Count of Rovigo after the glorious victory of Montmisail and Vaux Champs in 1814:

> "You must have lost your head in Paris since you have permitted it to go out that we here battled one against three, when I have here proclaimed that I have 300,000 men, which the enemy believed, and which I must now reiterate to my disgust. In this way you destroy with a stroke of the pen all the good results of our victory. You should understand that an empty honour avails nothing and that one of the first principles in war is to exaggerate your strength. But how can this be made clear to a poet who thinks only of flattering me and pleasing the national vanity."

In 1912, the centenary of the retreat from Moscow was celebrated with great festivities throughout Russia, as if in commemoration of a great national deliverance. Of this retreat George Brandes says: "It can scarcely be doubted that had it been Napoleon's fortune to have established a foothold in Russia it would have been a blessing to the people of that country. The Russian serfs would then have been liberated half a century before they were. The religious liberties which the Czar in his fear proclaimed in 1905 would have been a reality in 1812, and without doubt the Russian people would have been led into ways of freedom and prosperity such as have since been open to the people of France."

Wherever Napoleon went he took the spirit of the Revolution with him. He put an end to the Inquisition in Spain; he brought human rights to the Jews of Germany. He established the Code Napoleon with its liberal principles in the Rhine provinces and in Russian Holland, where it still exists.

Napoleon was possessed of extraordinary mental powers. He remembered the disposition of his armies and fleets and the possibilities of their transformation and employment. He had a thorough grasp of civil and financial matters—receipts, expenditures, taxes, levies, national debt, loans, public bonds, etc. He was an unmatchable master of detail, as is shown by his correspondence, published under the direction of Napoleon III, from which many letters have been omitted. Even then it occupies thirty-two folio volumes.

Amongst the hundreds of instances revealing his grasp of details the following may be cited:

Following reports of many disorders he sent an officer to Belgium to investigate the military situation there. The officer returned and reported. Napoleon quickly handed him back the report, with the words: "It is short of two cannon in Ostend", which it really was.

As a man Napoleon was good. At school he was an industrious student; in the army he was a conscientious officer. Throughout his life he was a good son and a good brother.

By temperament he was scrupulously economical, and frequently lost his temper when any one tried to cheat him. His high-mindedness is shown by the pardons he gave for breaches of confidence and large betrayals. Few men in

history have been betrayed as much as Napoleon was. The only parallel that occurs is Cæsar.

Once an adjutant of the Viceroy of Italy had lost all his dispatches while on a trip. Napoleon wrote to his step-son; "Your adjutant has lost my dispatches. Place him under arrest for a couple of days. An adjutant might in his distress lose his trousers on the road, but not his dispatches."

No Englishman has been able to understand Napoleon. The legend of Napoleon with the devil pointing towards him and saying: "This is my only begotten son in whom I am well pleased" still persists. As an instance we may point to Bernard Shaw's picture of Napoleon as permitting himself to be bullied by his Lieutenant, have his nose tweaked by an Irish woman spy, and have his dreams of world conquest thus dissipated. It is needless to say that all this is nothing but silly caricature and one wonders how Shaw can so daringly falsify history for the sake of a play.

Jawahar Lal Nehru writes of him as follows:— "It is difficult to judge great and extraordinary men! and that Napoleon was great in his own way and extraordinary there can be no doubt. He was elemental, almost like a force of Nature. Full of ideas and imagination, he was yet blind to the value of ideals and unselfish motives. He tried to win and impress people by offering them glory and wealth. When therefore his stock of glory and power lessened, there were few ideal motives to keep by him those very people whom he had advanced, and many basely deserted him. Religion was to him just a method of keeping the poor and the miserable satisfied with their lot. When in Egypt he showed favour to Islam no doubt because he thought this might win him popularity with the people there. He was thoroughly irreligious, and yet he encouraged religion, for he looked upon it as a prop to the existing Social order. "Religion," he said, "associates with heaven the idea of equality, and prevents the poor man from massacring the rich. Society cannot exist without inequality of property; but this latter cannot exist without religion. One who is dying of hunger when the man next to him is feeding on dainties can only be sustained by a belief in a higher power, and by the conviction that in another world there will be a different distribution of goods."

33. THE TRUE FRIEND (*P. U. 1927*)

I will not follow the practice of other writers who put an ideal of perfection before their readers and say that that is the

sort of friend they should like to have. I will describe a man whom I know, who is my friend. If the reader finds that he has many shortcomings, I say beforehand that my friend is a man, neither a statue nor a god.

When I first met Ghias I was puzzled by his temperament. He seemed so inexplicably lazy: one of the most intelligent of men, and yet one of the laziest. He would make an appointment with me for six o'clock in the afternoon. When I reached his house he would be absorbed in a Persian *masnavi*, and begin explaining it to me at great length. When I pointed out to him that he was unshaved and his hair needed brushing, he would say, "Just two seconds" and continue with the *masnavi*. I must say that his criticism of the verse would always be original. If I started quoting his criticism of the *masnavi* written by Maulvi Ghanimat in the reign of Shah Jahan I could go on endlessly.

When after a considerable delay he had shaved, brushed his hair and put on a tie with a "loud" colour he would be ready for the walk. With Ghias walking is an excuse for conversation. He possesses a most agile mind, and his information is so varied and full, that he can go on endlessly from one topic to another. Now when I am analysing my impressions of his talk, it occurs to me that in addition to being a good talker he is also a good listener. That is why his company never bores. If his enthusiastic talk about an author arouses enthusiasm in you about another author, and you expatiate on him at great length. Ghias can be as silent as a lamp-post. And so one topic gives rise to another, anecdote after anecdote is recalled, Ghias is unconscious of how many miles he has covered and where he is going.

One day Ghias brought me a book called "The Man Called Luke." It was a very interesting book, dealing with the problem of the Fourth Dimension. The book gripped me and I read more than half of it during the course of the afternoon. When Ghias came in the evening I was still poring over its pages. We began discussing the fourth dimension. He recalled a picture "Berkeley Square" that he had seen in Lahore, dealing with the problem from another angle. Suddenly he rose up to go. "I have an idea," he said. "I am going to write a story about the Fourth Dimension." And he rushed away. I waited impatiently for the morrow, wondering what the story would be.

Morning came, but no Ghias. I did not see him for three days. When I met him again I inquired about the fate of the story. "I began it, you see," said Ghias. "I have written two pages of it, but....' Ghias is lazy. The story is still incomplete.

Sometimes over a steaming cup of tea Ghias gives free rein to his imagination. "When I read all the romances written by Alexander Dumas, I wish they were all true. Life is so humdrum. Have you read about the Old Man of the Mountains, who had created for himself an earthly paradise? He was the chief of the tribe of 'Assassins.' The word assassin comes from the Arabic word *hasheesh*—that drug which the Count of Monte Cristo gave to Maximillian Morrell when he wanted to kill himself for love of Valentine de Villefort. The Old Man of the Mountains used to give *hasheesh* to his followers, and when they were intoxicated he had them carried into a room in which all that the mind of man can imagine of Paradise was put. The poor fellow thought that he had been actually transported into Paradise by command of the Old Man of the Mountains. When he recovered his sobriety he was ready to do anything at the bidding of the Old Man. The sect of assassins has an esoteric philosophy in which the numbers 7 and 4 are considered to be sacred. This philosophy of numbers goes right back to Plato and Pythagoras......."

Sometimes his imagination flows in another channel. "When my story about the Fourth Dimension is completed and published, I am sure all the leading Urdu journals will hail it as something quite original. I wonder if my readers will be able to grasp the idea of the fourth dimension." "Why not write a preface to the story explaining what the fourth dimension is?" He quite forgets that the story is still unfinished.

So far I have shown that Ghias is intellectual, imaginative, and lazy. I like him because he is intellectual and imaginative. He is such a relief from the commonplace bourgeois in whose company I have to pass so many hours of my life. He is an ideologist, I should say an idealist. For him the idea of a short story is more important than decorum at a tea party, and the verses of Maulana Ghanimat are more important than punctuality at an engagement.

Is Ghias loyal, faithful, true, honourable ? I neither know nor care. I did not expect him to be a paragon of all the Aristotelian and Platonic virtues. I want Brains, and do not care so much about a Heart. So far as I am concerned, he is a true friend. I enjoy his company : I believe that he enjoys mine. What more can one expect ?

He is not able to share all my enthusiasms. I feel at home with the English poets. These he does not like. A line here and there may go down with him, but English poetry is to him a closed book. My favourable poets seem to him to be pessimistic. He likes pessimism as a pose, but pessimism in practical life does not appeal to him. "What is the use of living if one is not an optimist ? " he said to me once. But he thinks Hardy gloomy.

Dishevelled when pursuing an idea, or gripped by a book, he is at other times "dressy." I have mentioned above that he likes ties of a "loud" colour. But his suits are always sober, though expensive. He spends money only on two things—clothes and books.

He hates the bourgeois, as I do. Respectability is his bugbear. "So and so has settled down," he said to me once, "and has decided to multiply miserable copies of himself, and join in the mad grab for gold. Do you think it will make any difference to the world if this man dies or had never been born ? He never buys a book, and his only reading is the newspaper."

Later on Ghias blossomed out into an I. C. S. At the present moment he is posted at Gorakhpur and is a very popular member of the Club there. The last I heard of him was that he was intending to give a moonlight party to his friends.

What is Friendship ? Friendship is a deeper degree of politeness.

Desire for union, for harmony by reciprocation in superficial social matters, between persons slightly acquainted, and mostly confined to the avoidance on either side of acts which would make the other feel inferior and small, and the performance of such as would promote and strengthen the feeling of equality—such reciprocation corresponds to that mental mood which is indicated by the word Politeness. A higher degree of reciprocation in matters deeper than those

involved in ordinary social intercourse underlies the emotion of Friendship. A Sanskrit verse says:

"Sixfold are the characteristics of the friend, he gives and receives presents, confides and is entrusted with secrets, entertains and is entertained at feasts."

34. MY LIFE'S DREAM

If there were dreams to sell
Happy and sad to tell
Which would you buy?—*Beddoes.*

(1)

Ever since I attained adolescence I have been a dreamer. In the beginning my dreams changed with every change in my moods. If I went to see a picture and saw Janet Gaynor in "The Seventh Heaven" I wished I was a Paris *apache* and could live in a garret for ever. If I went out for a walk and saw a lonely hut, I wished that I could live in that hut for ever, far away from all human intercourse. Gradually, as my mind became more fixed, my dreams also became more stable. I made friends and my friendship for them continued for some years. I used to wish that my friends should be my friends for ever. My Paradise was a paradise of friends.

With the passage of time I realized that all human affections are unstable. Neither friendship nor love, nor love of relatives, gave me the peace of mind I desired. So I thought that perhaps peace of mind may be found in some personal ambition. So I set before myself an ambition that at the moment seemed impossible of realization—I wanted to go abroad and study in a foreign university for some years. I was penniless at that time and needed about twelve thousand rupees for realizing this dream. Queerly enough, two years later I found this dream of mine come true. It gave me much satisfaction but also brought about disillusionment. My problem converted itself into—"What then?" After realizing this dream, after realizing that dream—What Then?

Embittered by disillusion, I decided to make some other ambition my life's goal. By now I had realized that neither in friendship, nor in love, nor in the satisfaction of personal ambition, was peace of mind to be found. Was it to be found in impersonal ambition?

I had found by experience that I got much joy in helping those who were down and out. Suppose I made helping the

down and outs the goal of my life—could it bring me peace of mind ? After much thinking, my mind went back to a school for untouchables that I had seen in South India some years ago—it was the Olcott Panchama School in Adyar, a suburb of Madras. There are 400 pupils in it, both boys and girls, and the education that was given to them was not the thoughtless literary education of our Universities, but vocational. Every boy was taught to earn his own living, and every girl was taught the domestic arts. I knew that the school was in financial difficulties.

So it occurred to me—suppose I make the maintenance of this school my life's goal, will it bring me peace of mind ? I made myself promise before an image of Buddha—I revere Buddha more than I revere any one else—that this was a vow I would keep.

I began to dream of the Olcott School which is at present a thatched school, as having a *pucca* building, with a large hall, and a boarding house attached. I thought that the teachers should get higher salaries, and provident fund and other facilities which make government service so attractive.

What was the first step towards the realization of this dream ? Obviously, money. Now it happens that I am myself a poor man. It would not do to idle away my life in impractical dreaming. Somehow my dream must be made practical. But how ?

I drew up an estimate of my income and expenses. I know that as time went on my income would gradually increase. Should my expense increase too ? They would if I married. But marriage L had crossed out of my life many years previously. By rigidly fixing my expenses I could save some money every month.

Every one saves money every month. It may be that I was deceiving myself in thinking that I was saving money for the Olcott School when I was simply satisfying my own personal lust for collecting money. This thought convinced me that if I wanted to help the school, I must help it here and now, every day, every week, every month. So I began to send a proportion of my savings every month to this school. The rest I saved and decided to give it in a lump sum. I know that giving money in a lump sum to an institution is mere useful than giving it by fits and starts, or even in small

sums regularly. Am I deceiving myself again? Is the love of money in me stronger than the dream I have set before myself as a goal? I can't say.

(2)

Why do I like the Olcott School, and why is it my life's ambition to serve it? First, because it is a free school. There is accommodation for four hundred scholars and all are taken free. Knowledge is the inheritance of us all, and I am so glad that four hundred of my younger brothers and sisters receive it free. Secondly, the virus of communalism is absent from that school. Every other school I know teaches that Jesus or Mohammad or Dayanand was the greatest man, and that all other great men are inferior to him. In the Olcott School, boys and girls are taught to revere the great men of all religions, together with great scientists, philosophers and benefactors of humanity. It seems to me that this is the attitude mankind will have to adopt, if it is not to destroy itself by wars of race, colour or nations. Thirdly, I like the selfless spirit of the teachers of that school. They work for a living wage only, receiving salaries of which they cannot save a penny for their old age (there are no pensions). These teachers are martyrs in the cause of humanity and if I can be useful to them in any way I shall consider it a privilege. Fourthly, the school is situated in a grove of palm trees by the seaside. The sea breeze blows in continuously and is good for the children. Free meals are given to poor students. So that the authorities who run the school, feed not only the minds but also the bodies of their wards. The fifth reason why I like the school is because I am a fatalist. I believe in Destiny. I know that the only way to the freedom of India lies through the regeneration of the so-called depressed classes. India is deservedly trampled down by other nations, because she has ruthlessly trod down upon her children. India's regeneration can come about only by the regeneration of these "untouchables."

Education is the seed and root, civilization is the flower and fruit. If the cultivator sows good and wholesome seed his community will reap sweet and wholesome fruit; bitter and poisonous, then bitter and poisonous. Our cultivator, our culture-maker is the teacher. That he may cultivate well and wisely, he should be a Man of God, Brahmana, Maulvi, Divine, Rabbi. These characteristic words of four religions

all mean exactly the same, Man of God, Brahma, Maula, Deus, Rabb. He should be a *missionary* of God, and not a *mercenary* of the opposite, the opponent, enemy of Good.

35. MORAL COURAGE

As I grow older, I find that I look more and more for greatness in little things.........Any one will be great in a great position. Even the coward will grow brave in the glare of the footlights. The world looks on. More and more the true greatness seems to me that of the worm doing its duty silently, steadily, from moment to moment and hour to hour.—*Vivekanand*.

The world fortunately is full of examples of moral courage. Looking at the dawn of Greek greatness we see in the pages of Plato the heroic figure of Socrates being led into prison. And what was his crime ? He was accused of corrupting the youth of Athens, for teaching them that virtue and intelligence were the same thing, and that the wise and virtuous man, and not the orator, should rule the state. " Is it not shameful that men should be ruled by orators who go singing on in long harangues, like brazen pots which when struck, continue to sound till a hand is put upon them ?" Anytus and Meletus, the leaders of the democratic party, condemned Socrates to death. The judges wanted to let him go, but the crowd voted for his death. He could have got freedom and life by begging for mercy from the crowd, but the crowd, the majority that is always blind, he held in contempt, and he disdained to appeal to them. His friends came to his prison and offered him an easy escape ; they had bribed all the officials. He refused. " Be of good cheer," said this first martyr of philosophy and free thought, " and say that you are burying my body only."

We jump two thousand years and come to Giardano Bruno, that magnificent rebel of the sixteenth century. He maintained that God had a body and that body was matter, and that reality is composed inseparably of the physical and the psychical. So the Christian Church ordered him to be killed " as mercifully as possible, and without the shedding of blood." He was burnt alive. For not a moment was there any recantation in that proud, rugged face. The church offered him freedom if he would accept the dogmas of Christianity, for the church was more anxious to humiliate than to kill the great Nolan. But life at the cost of a lie was unthinkable to

Bruno, and he went proudly to the stake, refusing to kiss the cross even in his death agony when he was unconscious.

Take, again, the case of the great living philosopher, Bertrand Russell, who comes from one of the most aristocratic families of England. He is Lord Russell now, but he rejects the institution of inheritance and proudly earns his own living. When the War broke out in 1914, Russell condemned it in winged words of flame. The authorities ousted him from the Chair of Mathematics that he held at the University of Cambridge and sent him into a prison camp in a narrow quarter of London. Russell thought that an Empire was not worth the waste of so many lives. Whatever may be said of Bertrand Russell's wisdom, no one can doubt his moral courage. It is very interesting, therefore, to see the remarks which he made about courage in *Nash's Magazine* some years ago. He said, discussing the French Revolution, that when the Reign of Terror was over, no one was left alive among the politicians except prudent cowards who had changed their opinions quickly enough to keep their heads on their shoulders.

"The result was twenty years of military glory, because there was no one left among the politicians with sufficient courage to keep the generals in order. The French Revolution was an exceptional time, but wherever organization exists, cowardice will be found more advantageous than courage. Of the men at the head of businesses, schools, lunatic asylums and the like, nine out of ten will prefer the supple lickspittles to the outspoken men of independent judgment. In politics it is necessary to profess the Party programme and flatter the leaders ; in the navy it is necessary to profess antiquated views on naval strategy ; in the army it is necessary to maintain a mediaeval outlook on everything ; in journalism wage slaves have to use their brains to give expression to the opinion of millionaires ; in education professors lose their jobs if they do not respect the prejudices of the illiterate.

"The result of this state of affairs is that in practically every walk of life the men who come up to the top have served a long apprenticeship in cowardice, while the honest and courageous have to be sought for in workhouses and prisons."

The sentence in the quotation above "wherever organization exists, cowardice will be found more advantageous than courage," reminds one irresistibly of Krishnamurti and his constant insistence upon the idea that organizations lead to exploitation, insincerity and untruth. One of the finest acts of moral courage that I have seen in my life was performed by Krishnamurti in 1929, when he dissolved the "Order of the Star," because he thought that his followers looked up to him for ready-made thought, and refused to do any thinking for themselves. For the sake of Truth he gave up a good deal which men highly prize.

Another religious teacher who was possessed of intense moral courage was the Lord Gautama Buddha. I know no example in history of a teacher who was so dead set against dogmas and authorities of any kind that he could say to those who followed him: "Even though I say it, it is not true for you, if you do not feel it to be so."

It is said of Florence Nightingale that when she went to have an audience with Queen Victoria, the Queen remarked: "What a head! I wish we had her at the War Office." She was wooed by a handsome and distinguished man later destined to be a Cabinet Minister. But she was possessed with the ideas of rendering service to mankind, especially by way of hospital nursing, and so she sacrificed domesticity. "I could not sacrifice this nature by spending a life with him in making society and arranging domestic things," she wrote. So she went to Crimea and in less than six months she reduced the death rate among the soldiers in the hospitals from 42 per cent. to 2 per cent.—and this in the face of the most purblind officialdom the world has ever known.

I have mentioned Florence Nightingale to show that physical strength is not necessary for moral courage. Moral courage is a mental quality and is the result of intense convictions. It leads Bruno to the stake and Krishnamurti to the ends of the earth, to uphold what they believe to be the truth.

The essence of courage is compassion—the helping of the weak and repression of the oppressor. It is giving—the giving of one's property, one's most cherished possession, one's life—for the succour of a weaker and a younger. Compare the Sanskrit expressions—*dayá-vira*, *dán-vira*, the hero of Charity, the hero of Compassion. Public instinct

does not give the epithet of hero to any one in whose deeds the fact or possibility of self-sacrifice has not been present, who has not undergone actual suffering or the risk of suffering. In the *Mahabharata*, Bhishama, recounting the roll of heroes to Duryodhana, denies that title to Droṇā's son Ashvatthama, in every way equal to Arjuna himself as warrior, *because* "Ashvatthama loves his life, and fights not regardless of it."

36. PAIN

Therefore, since the world has still,
Some good, but much less good than ill,
And while the sun and moon endure,
Luck is a chance, but trouble is sure,
I'd face it as a wise man should
And train for ill and not for good.

—*A. E. Housman.*

Schopenhauer called life an evil because life was based on desire. "So long as we are filled by our desires with their constant hopes and fears, we can never have lasting happiness or peace." The fulfilment of desire is no remedy. The realized desire develops a new desire, and so on endlessly.

The higher the intelligence, the more the pain it has to undergo. "In the plant there is as yet no sensibility, and therefore, no pain. A certain very small degree of suffering is experienced by the lowest species of animal life—Infusoria and Radiata; even in insects the capacity to feel and suffer is still limited. It first appears in a high degree with the complete nervous system of vertebrate animals, and always in a higher degree the more intelligence develops. Thus, in proportion as knowledge attains to distinctness, as consciousness ascends, pain also increases, and reaches its highest degree in man. And then again, the more distinctly a man knows—the more intelligent he is—the more pain he has; the man who is gifted with genius suffers most of all."

Life is evil, because life is war. "The young hydra, which grows like a bud out of the old one, and afterwards separates itself from it, fights, while it is still joined to the old one, for the prey that offers itself, so that the one snatches it out of the mouth of the other. But the bull-dog ant of Australia affords us the most extraordinary example of this kind: for if it is cut in two, a battle begins between the head and the tail. The head seizes the tail with its teeth and the tail defends itself bravely by seizing the head. The battle may last for an

hour, unless they both die, or are dragged away by other ants. This contest takes place every time the experiment is tried.. Younghusband relates that he saw in Java a plaine, as far as the eye could reach, entirely covered with skeletons, and took it for a battlefield; they were, however, merely the skeletons of large turtles,......which come this way out of the sea to lay their eggs, and are then attacked by wild dogs, who with their united strength lay them on their backs, strip off the small shell from the stomach, and devour them alive. But often then a tiger pounces upon the dogs. For this these turtles are born.......Thus the will to live everywhere preys upon itself, and in different forms is its own nourishment, till finally the human race, because it subdues all others, regards nature as a manufactory for its own use. Yet even the human race......reveals in itself with most terrible distinctness this conflict, this variance of the will with itself; we find that man is wolf to man......."

Then Schopenhauer paints a vivid picture of human sufferings. "If we should bring clearly to a man's sight the terrible sufferings and miseries to which his life is constantly exposed, he would be seized with horror; and if we were to conduct the confirmed optimist through the hospitals, infirmeries and surgical operating-rooms, through the prisons, torture chambers, and slave kennels, over battlefields and places of execution; if we were to open to him all the dark abodes of misery, where it hides itself from the glance of cold curiosity and finally allow him to look into the starving dungeons of Ugolino, he too would understand at last the nature of this 'best of all possible worlds.' For whence did Dante take the materials of his hell but from our actual world? And yet he made a very proper hell out of it. But when, on the other hand, he came to describe heaven and its delights, he had an insurmountable difficulty before him, for our world affords no materials at all for this......Every epic and dramatic poem can only represent a struggle, an effort, a fight for happiness; never enduring and complete happiness itself. It conducts its heroes through a thousand dangers and difficulties to the goal, and as soon as this is reached it hastens to let the curtain fall; for now there would remain nothing for it to do but to show that the glittering goal in which the hero expected to find happiness had only disenchanted him, and that after its attainment he was no better off than before."

The only way to avoid the pain of life is to be a genius or an artist. "Genius consists in this, that the knowing faculty has received a considerably greater development than the service of the will demands." "Genius is simply the completest objectivity,—*i.e.*, the objective tendency of the mind. Genius is the power of leaving one's own interests, wishes and aims entirely out of sight, of entirely renouncing one's own personality for a time, so as to remain pure knowing subject, clear vision of the world... Therefore, the expression of genius in a face consists in this, that in it a decided predominance of knowledge over will is visible. In ordinary countenances there is a predominant expression of will, and we see that knowledge only comes into activity under the impulse of the will, and is directed merely by motives of personal interest and advantage.

The deliverance of knowledge from servitude to the will, is one of the functions of art. A work of art is successful in proportion as it suggests the Platonic idea, or the universal. "The portrait of a man, for example, must not aim at photographic fidelity, but at exposing, as far as possible, through one figure, some essential or universal quality of man." "It is the blessedness of will-less perception which casts an enchanting glamour over the past and the distant, and presents them to us in so fair a light." Art alleviates the ills of life by showing us the eternal and universal behind the transitory and the individual. Spinoza was right in holding that "in so far as the mind sees things in their eternal aspect it participates in eternity." This power is possessed above all by music. "The effect of music is more powerful and penetrating than the other arts, for they speak only of shadows, while it speaks of the thing itself."

Thus speaks Schopenhauer on Life, Pain and Art, the Healer of Life's Pains.

Not many experiences are required to convince a man, if he is not wilfully blind to facts, that an element of misery is inseparable from life in every form. It is an old experience of mankind that to achieve the hearts' desire and to be supremely happy is not one and the same thing. What we long for will be realized by us, for our longing is a force, and we live in a world of law, and as is the cause so will be the effect. Sometimes our longings are dammed up for the time; but inevitably when the obstruction is gone, in this

life or in some other, they bring to us the joys we planned for. But always, when at last come the joys we planned to come, we have in some slight measure grown beyond the need of them. And furthermore, a new longing which we did not have previously, has sprung up, asking for a new joy. So the fulfillment of our heart's desire is not without a shade of sadness.

37. HARD WORK (*P. U. 1922*)

(1)

I remember, and am amused when I remember, the exhortation of Solomon to the lazy man: "Look to the ant, thou sluggard! Learn her ways." Evidently Solomon had not studied the ant thoroughly, or he would not have held her up to the sluggard as the type of industry and forethought For unfortunately the ant with all her virtues, has many vices. There is a striking similarity between the vices of man and the vices of the ant. In the nests of many kinds of ants are found beetles which are treated by the ants as honoured guests. If danger threatens, the ants will carry the beetles to safety before thinking of their own eggs. They feed the beetles better than their own young; and even allow them to eat their eggs. What is the secret of this behaviour? Just—drink. The beetles secrete a fluid on the hairs on their bodies. This fluid they allow the ants to lick. And the ants are as much slaves to the appetite of this drug as men are to opium or alcohol. So much for Solomon and his wisdom.

I remember an occasion when a student heckled Krishnamurti, the great poet, mystic and teacher, and asked him to suggest the means for getting through an Examination. Krishnamurti smiling said: "If you can bluff the Examiner without hard work, do so by all means. If you can't, then you must work hard."

(2)

This much can be said of hard work—given proper opportunities, it will take a man far. Imprison Napoleon on the rock of St. Helena, and his Titanic powers of work will rust ineffectually. Hard work is not a virtue in itself but only one of the means towards a given end.

It is true that all the great men of the world have been hard workers. Napoleon, Edison, Annie Besant, P. C. Ray,

Bose—to take only a few at random. But if an unsophisticated man thinks that hard work only will make him happy and rich and wants to imitate these men he will soon discover his folly. Let us take the case of a clerk employed in the office of a private educational institution. He is getting fifty rupees or so and is aged 25. He is just fresh from college and has naturally a strong faith in the virtue of hard work, simplicity, honesty and integrity. But does his success in life depend upon these aspects of his character? No. It depends upon the budget of the managing committee. It depend upon the number of students the college has, and the amount in fees that is paid to it. It depends upon the character of the Principal—whether he is honest, or has attained his position by intrigue and subterfuge, and expects unlimited flattery from his subordinates. Just as the exhortation of Solomon to the sluggard to go and watch the ways of the ant was based upon insufficient analysis and mal-observation, so equally foolish is the advice of those who recommend hard work, and hard work only, as the one means of climbing the ladder of success.

Hard work is useful for those who are deeply interested in the work they are doing. Michael Angelo was one of the hardest working men who ever lived. But was he working for money? No; he worked because he loved the practice of his art. Buddha strove ceaselessly for the enlightenment of mankind. But he worked for no material reward. Charlie Chaplin is another case in point. For weeks and weeks he is the laziest of men—apparently. Then comes on him the fit of work and he works day and night for the perfection of the picture on which he is engaged.

Another virtue of hard work is that it acts as a drug. When misfortunes surround us, and there are clouds darkening the path of our life (and which life is clear from them?) hard work comes as a blessed relief from *tedium vitae*. I remember that the period in my life in which I worked hardest, was that in which the gloom in my mind was deepest. It is said of Goethe that when some one whom he loved deeply died, he, instead of mourning and lamenting uselessly, took up the study of an Eastern language and worked hard at it.

What is the conclusion? Work hard only at the activity you love, and for no material rewards, for they are uncertain. In unhappiness, instead of alcohol, take to work.

There is no final comfort in life, except our work. Loving hands may give us joy and rest, but love's message is ever that we gird ourselves for more strenuous toil. To him who has seen his work, no pain or disappointment can mar his enthusiasm, no heaven can entice him from its fulfilment. Everything of happiness will fade, even after aeons of bliss, but never the great work that is our very soul. Who shall teach us to find that work? None can teach another. Each must find for himself, and he will be led by many a false guide to what he will eventually find is not his true work. But sooner or later he will find; and then he will know that his work is the only thing in him worth calling his "soul".

38. IMAGINATION (*P. U. 1920*)

Hogg, Shelley's biographer, says of Shelley:

"He was altogether incapable of rendering an account of any transaction whatsoever, according to the strict and precise truth, and the bare naked realities of actual life; not through an addiction to falsehood, which he cordially detested, but because he was the creature, the unsuspecting and undesisting victim of his irresistible imagination."

In the case of Shelley imagination or the power of making pictures in the mind, had degenerated into fantasy, and was only a little removed from madness. Controlled, imagination can become the greatest asset of a man. In the case of Napoleon, imagination was kept under strict control. Napoleon had a remarkable memory and knew every gun that he possessed, and the place where it was stationed. His imagination he kept for his maps. He would spread maps on the table and brood on them for hours together—but he never made a scheme that was not possible to achieve, and if some of his schemes miscarried it was due to unforeseen circumstances, not to his wild and uncontrolled imagination.

Imagination makes men ambitious but at the same time discontented. Imagination, and other higher powers of the mind, are the prerogative of man and distinguish him from beasts. The man who never lets his imagination roam, may be a happy man, but he is not a great man.

> "I would live in a nutshell
> And hold myself king of infinite space
> But that I have dreams,"

impatiently exclaims Hamlet. And it is the dreamer, the man of ardent imagination, who is unhappy. Imagination is most

powerful in youth. The young man sees a healthy animal (whom middle age calls 'a young lady') and at once his imagination is fired, and he calls her the Cleopatra of his dreams. If by some chance he comes to know her more inimately he discovers that this Juliet, this Cleopatra, this Mercedes, is fond of pictures, chocolates, sexy magazines, flattery, fine clothes, and has got the brains only of a sparrow. If the young man discovers it in time, and is able to detach himself from his emotions, he congratulates himself upon the providential escape. Escape from what?—from the young lady?—no; from his own imaginative dream. For if the dream, the imaginative impulse persists, and the lady is lost then he will invest some other young lady with the same attributes, and sign himself her slave for ever. As Coleridge pointed out long ago—

"We receive but what we give."

The man with imagination is in Emil Ludwig's words, "always akin to the fallen angel, who is proud and unhappy, beautiful but troubled, and whose plans and efforts, though vast, are denied success." But this is the beauty of it, that though they may be denied success in the world of every day life, in the world of ideas they have a perennial freshness. It may be your dream to make money and attain to power through that. Circumstances and your own weak will may not let you achieve what you desire. What will you do? Sit down and let your dream take the shape of a "Count of Monte Cristo." There are always ugly edges to a realized dream. Round them off in your imagination. Art, after all, is sublimated life, life made more beautiful than it actually is, through the medium of imagination.

The imaginative man can never settle down into the life of the bourgeois—the middle class married man burdened with his property and his lust, willing to sacrifice every value in life at the altar of respectability. He is the reverse of a bourgeois—he is a Bohemian always—and what is a Bohemian? A French writer Monsieur D'Ydewalle says of some Bohemians:—

"They were Bohemian in their unprejudiced outlook, their absolute lack of snobbishness, their unique position, their love of adventure, their indifference to danger, etiquette, and criticism. They were in no wise confined within the conventional limits of the bourgeois conception of life—life as

liked by men of property, great or small, in the twentieth century."

Let us take Shelley as the typical poet, the man who was "of imagination all compact." Shelley had no love of property, and sacrificed a huge income because he would not give up his ideas. The institution of marriage and the bourgeois conventional, hypocritical respectability attached to it, he failed to understand. He was the most sympathetic of men, unique in his love of liberty and mankind. All his virtues (and his so-called vices too) were the outcome of his unique imagination.

We will close this essay by two extracts of beautiful poetry extolling imagination—

(1)

When I could not sleep for cold
I had fire enough in my brain,
And builded with roofs of gold
My beautiful castles in Spain.—*Lowell.*

(2)

Fancy can save or kill : it hath closed up
Wounds when balsam could not, and without
The aid of salves:—to think hath been a cure,
For witchcraft then, that's all done by the force
Of mere imagination.—*Cartwright.*

There would be less misery in India if Indians were a more imaginative people. Our imagination is all of the wrong type. We take the wish for the deed ; that is why the Advaita Philosophy is so popular with us. Everything is *Parabrahma* ; we are all immersed in it—so why bother ? We are all fighting for what type of Swaraj we shall have—the Muslim League wants a Muslim State from Iran to Delhi, the Congress wants a Constituent Assembly, and Swaraj is as far away from us as ever. If we had imagination we would try to see each other's point of view—why people defend ideas or institutious, the very opposite of our own, with as much fervour as that with which we defend ours.

39. LEISURE. (*Delhi University, B.A., 1933*)

" What is this life, if full of care
We have no time to stand and stare."—*Davies.*

The cry nowadays is for more leisure. The working classes demand leisure, the middle classes demand leisure.

It is only the aristocrats, and the big landowners, who do not raise this cry because they have already got leisure in plenty.

Why do people want leisure ?

To this question different people have made different answers. Bernard Shaw thinks that people want leisure for contemplating the laws of nature (*Back to Methuselah*). H. G. Wells thinks that the leisured classes of the future shall study mathematical physics (*Men Like Gods*). As Mr. Aldous Huxley puts it: "These leisured masses of the future will do all the things which our leisured classes of the present time so conspicuously fail to do."

Let us study those men who have got leisure in the present time, and see how they use that leisure. Leisured classes in India spend their time between tennis, bridge, pictures, newspapers, and cheap fiction. It will be a mistake if we think that all these things are indulged in because of a love of them. No. They are indulged in to escape boredom. Some people take up the study of art. Not that art which becomes a passion and an obsession and ruins a man's life, but the worship of art for the sake of snobbery, that amateurish milk-and-water art which school girls take up as respectable assets that lead to better results in the matrimonial market.

In Europe, in addition to all the above-mentioned cheap methods of killing time painlessly, there is the craze for "Sport." A very small percentage of Europeans actually play games. But they pay enormous sums of money to see others play and read avidly about games. Such a sentence as the following, for example, is eagerly read by the rich man over his breakfast table, and the poor man over his clay pipe:

"The great champions had ring craft beyond the modern boxer's ken, hit their pile-driving blows, not from the shoulder but with the shoulder, and every ounce of the body behind it, fulcrumed from the floor."

The desire of the leisured classes is to be amused effortlessly. That is why the cinema, the radio, the newspaper, and the gramophone are so popular. Nobody wants to *do* things. All want things done for them.

Spending leisure is an art, lost both in Europe, and Asia. There was a time when Indians knew how to spend their leisure time. I went to Kashmir last year, and saw beautiful wood carvings, carpets, woollen clothes, *papier mache*,

furniture and toys. I was told that all these beautiful things were made by local workmen in winter, when snow lay all around, and there were long days of enforced leisure. The Kashmiri knows that the correct way of spending leisure is acquiring culture, making and contemplating beautiful things. The Punjab peasant, also, has many months of enforced leisure—but how does he spend them ? In laziness, litigation and crime. One reason why India has made no advance in science is, that Indians as a people are not prepared to take up scientific hobbies. I have seen educated Indians in *moffusil* towns, where there is plenty of leisure for mental culture, employ themselves only in one way—playing bridge.

Nowadays we hear so much about educated unemployment. Unemployment means enforced leisure. I venture to suggest to my countrymen one way of spending this leisure which will do good both to them and to our country. You read so much of cheap fiction. Why not read serious literature, or even fiction of a high standard, and *translate it into our vernaculars*. Good, conscentious translations are in no way inferior to original composition. In this way in a decade or two all the masterpieces of the West shall be in our hands. Western scholars have spent long years in studying the literatures, philosophies, and religions of the East. Why are we content with only second-hand knowledge of our own scriptures —why is India not able to produce a Max Muller ? Because we mis-spend our leisure and have no intellectual curiosity. There is so much to be done along so many fields of knowledge, and so few labourers.

Educated Indians spend their leisure in occupations which are futile and frivolous. By the way in which they spend their leisure one might conclude that they had never been educated at all. In fact this is true. True education arouses intellectual curiosity. And since so few so-called educated men and women in India are intellectually curious, we must conclude that they are not educated at all.

Leisure is a privilege. It is the right of those who know how to employ it. Give Newton plenty of leisure and he shall carry further the boundaries of human knowledge. Give Kant leisure and he shall perfect a system of philosophy. But give leisure to the bourgeois and what does he do with it ? He pays others for carrying his body from place to place, while his mind remains inert and inactive. He boasts of the

countries he has visited, and the picture sellers he has patronized. He becomes a brainless snob.

Let us look at the other side of the picture. Workmen nowadays are demanding holidays with pay. Why do we have the distinction between black-coated workers (I am one myself) who have long been accustomed to receive holidays with pay, and manual workers who have not? In the former work in holiday seasons is commonly spread among the existing staff without additional cost to the employers while among the latter it cannot be. A week's holiday to the cotton-spinners would cost the industry (in England) £400,000. In other words, an annual holiday with pay must be regarded as an addition to wages. But because it is a concession to labour which will cost money it does not follow that it is a concession that ought not to be made. And it may well turn out that the increased fitness resulting and the diminished discontent may prove an asset offsetting the cost. All agree that an annual holiday is a human necessity. But is it a holiday if the workers' wage is stopped?

40. PERSONAL EXPERIENCE (*P. U. 1923*)

"Experience is essential. People who are childishly innocent tend to be petty, and narrow and jealous.......These do not give true and great Experiences. You do not want the innocence of the child who has had no experience, who does not know what it is to suffer mentally. You must be like the man who has suffered, who knows, who has built."

—*Krishnamurti.*

What is that which distinguishes the great spirits of the world from the common ones? The desire for experiencing everything at first hand, taking nothing for granted. I consider Lord Buddha to have been the greatest man that our planet has produced so far. And it was this characteristic which distinguished him from the hundreds of other teachers who went up and down in India in the sixth century B. C. Which other teacher has been there who could say to his disciples: "Even though I say it, it is not true to you, unless you know it from personal experience?"

Life which seems so chaotic has only one purpose—that every possible experience should come to every entity inhabiting this globe. The ant has her vices as the man has his, and the ant neglects her young ones for the delicious liquid secreted in the hairs of the beetle, as a man neglects his family for alcohol. From the highest up to the lowest in the ladder of life, life encounters the same temptations,

succumbs to the same vices, has similar glories. A lioness will die in defence of her young as an American mother would. Their emotions are similar.

If all life has similar experiences, why is it that living beings do not sympathise with one another? Why is there so much of chaos, cruelty, and exploitation? Buddha laid his finger on this weakness of human beings when he recommended them to meditate on "Right Memory." If we remember that the pain of losing a loved one is similar both in us and our enemies, we would not be so cruel. There was a poem about the Great War which I read some years ago. I forget the title for the moment, but its thought was so remarkable that it has remained in my head ever since. The thought was this. An English mother sends her son to the war, asking him to remember that the glory of England depends upon his personal bravery. The boy goes to the trenches, advances, and finds that he is trampling on a German boy. Just as his foot is about to fall on the face of the German boy, a feeling of pity comes into his heart. But then he remembers his mother's admonition and tramples his wounded enemy's face deep into the mud and blood. Thus the poem ends and the poet asks with great force: "O English mother, have you forgotten the German mother?"

Krishnamurti says "Experience is essential." Somehow by the word 'experience' we understand only pleasant experience. Experience, living one's own life, has come to mean having pleasant sensations, satisfying all the desires of one's body, emotions and mind. But this is only a partial connotation of the word. Experience means personal awareness of all phases of life. If it includes in itself sleeping in the arms of the beloved, it also means seeing her sleeping in the arms of another, and continuing to live. There is in Dostovesky's novel, "Crime and Punishment," a character who is so addicted to alcohol that he permits his dearly loved daughter to go on the streets, because his craving for drink is stronger than his sense of honour. It is experiences of this type without which, as Krishnamurti points out, people tend to get "childish, petty, narrow and jealous."

"Experience is essential." What does this mean? Is it possible in the brief span of life that falls to mortal lot to experience all the "roses and raptures of vices" and all the glorious renunciation of the saint? Can a man be both a

Kant and a Napoleon in the twenty or so years of adult life that are his share of life? No. How then is it possible? What does Krishnamurti mean? Krishnamurti, it seems to me, like the great idealist that he is, takes human nature as being considerably better than it is. He depends too much on human powers of sympathy. He believes that by sympathy, by deep affection for all kinds and types of men, we can make their experiences our own, and so learn from them and suffer with them. This may be true in the case of poets and musicians,—people who deal directly with emotion, but can every man do it?

As life is at present, the outcast sympathises with the outcast and the bourgeois with the bourgeois. It is not possible for us to project ourselves into a different *type* of experience. Only a universal genius like Goethe can live through the life of a Napoleon and a Beethoven. Ordinarily musicians sympathise with Beethoven and generals with Napoleon.

Yet Krishnamurti is not wrong. The stuff of which experience is made is the same. We exult in rain after heat, and moon-light on a mountain goes into the heart like a spear. The prattle of children is sweet, and the mysterious curves of a woman's body are an ever unexplorable mystery. Is not there a tinge of pity for the vanquished even in the greatest victory? Was there not a Russian soldier whose heart went out to Napoleon on the retreat from Moscow? On the platform of common experience all men can meet, and it is on this that the future ethics and metaphysics of humanity will be built.

"Which one of you has sympathised so deeply that you put yourself in the place of the man who suffered?" asks Krishnamurti pointedly in 'The Pool of Wisdom." Projecting ourselves into the lives of our neighbours through the power of sympathy--was not this the teaching of Christ when he said, "Thou shalt love thy neighbour as thyself?" Gray's "Elegy" is a great poem, but Gray lacked a certain element in his nature which was found in Heine. Heine said on seeing a tomb:—

"Quite suddenly it came into my mind
The dead man in the marble tomb was I."

This is the power of personal experience, to make one's ego universal and lose the individual self in the life of mankind.

All experience is useful—even the experience of being treacherously betrayed by our best friend. The mind receives a terrible shock which transforms it. The latent selfishness of our personality is exposed. It desired worldly happiness too much, and so made itself petty, pitiable, pitiful. Now the shock throws it back upon its inner resources. It gains courage and power. It attains freedom, sooner or later, from affection which is a bondage, which makes it the slave of another. The misery brought about by excessive faith in *any one* rouses the Rock of the Ages within. It is a terribly cruel thing but beautiful beyond description in its fruits.

41. THE SOCIABLE TEMPERAMENT (*P. U. 1932*)

Christ said: "Love one another." His thought was beautiful, but Europe has not been able to understand it. Love leads to service, but Europeans think that love leads to conquest and exploitation. Exploitation they call service. Europe would have been much more sociable if Christ had paraphrased his thought and said: "Help one another."

If we start with the idea of help, we become automatically sociable. We find ourselves lending our money, umbrella, bicycle, or books to our friends without a moment's hesitation. There are some who even think that they should share with their fellows all the good things of life. "Friends should have all things in common," said Pythagoras. Those of us who have received a college education should try to share even this with others. Every college boy should have a small library from which he should not hesitate to lend a book to his class fellows. In the vacation he should try to start discussions with those with whom he lives and in this way try to give them some of the enlightenment which a benevolent destiny has given him. Ignorance and selfishness are the curse of mankind. We should at all times try to remove selfishness from our own selves and ignorance in others.

The sociable man is patient. At present I am living in the cool heights of Simla, and the weather is monsoonish. The newspaper boy comes at irregular hours. Sometimes he brings the paper at ten in the morning and sometimes at two in the afternoon. Every day he comes forward with a fresh excuse for the delay. I do not turn him away because I feel a great pity for him. An accident of birth and I might have been the newspaper boy, and he the man to reprimand me.

So I try to be patient. What is the use of anger or harsh words ?

The German poet Tedlitz recounts the following Muslim story. Amir Hunan, uncle of prophet Mohammad, sat for dinner. The slave who carried the dishes, dropped them on the floor, which was covered with costly carpets. The slave bowed low and said at once : " Our prophet has taught that he who masters his anger is a wise man." The Amir replied, "I am not angry. Go away." The slave continued : " Our Prophet has taught us that he who returns good for evil is the wisest of all." The Amir smiled and said : "I give thee thy freedom and also this sum of money with it. Go in peace."

Anger, envy and impatience disappear before the determination to see good in others All these vices have their root in abnormal egoism. We should think less and less of " I " and more and more of " us " and " we. " Each man has his good points, and his bad points. We should try to see the good and ignore the evil. Thus we shall be happy ourselves, and by our appreciativeness, bring joy into the lives of others. Some days back I met a man on the ridge, who, I thought, once tried to do me harm. Two years ago I would have felt angry with him and been impatient of his company. But experience broadens our vision, and now I put my arm through his, and we spent the evening chatting about Abyssinia, the picture, called " Dinner at Eight," and the vagaries of the weather. When we parted I found that he was not bad at all, but nice and well-meaning, and that I had disliked him previously because our egoisms had clashed. He had seemed selfish and unscrupulous to me, because there was selfishness in my own heart.

There is a misconception in the minds of those who are sociable by temperament, and it is that whenever they meet other people it is necessary to talk. So they tell smutty stories and enter into frivolous chatter. This is not necessary and only shows the low level of culture of those who make this conversation. One can talk about books, politics, pictures, social events, newspaper reports, and current affairs. The sociable men must never be moody in company. Some who realize that a good deal of social talk is just unnecessary gossip fall into the opposite extreme and sit silently at parties like tailor's dummies. This is a fault that must be avoided. We should neither be silent, nor monopolize the conversation,

but cheerfully contribute our own share to the talk. Every one should have a chance to say something.

The really sociable man should give up possessiveness and the love of money. At present love of wealth rules the world. Those who profess to love Christ or Buddha or Allah do so only in name. Really they love gold. Love of gold strengthens that egoism which the sociable man must root out from his soul. He must realize that the "Not I" has as important a place in the scheme of things as the "I". Then the man will find his true place in life and will become "free," as Krishnamurti is free.

The most sociable person I know is Krishnamurti. He can sympathize with the high caste Brahmin, and the convict, with the butcher and the dog dying of mange in the street. He is entirely at ease with schoolboys giving an impromptu pantomime performance to amuse him, and the little girls who sing songs in honour of the ten *avataras* of Vishnu. Only one type of man he cannot brook—he, who comes forward to touch his feet and worship him. Once Krishnamurti was lecturing to an audience in Benares. A little beyond the outskirts of the audience sat on old woman. Krishnamurti pointed her out to his cultured hearers, and told them that until they could understand that old woman, and the peculiar problem of unhappiness that she was facing, it was no use talking of philosophy and the sociological problems of the world. On another occasion he was stepping out of board a ship at Ballard Pier when an old man who had come to welcome him dropped his umbrella on the ground. With a quick eager movement Krishnamurti picked it up, and after wiping it with his sleeve, handed it over with a dazzling smile to the old man.

There is only one Krishnamurti on the planet, and by no assiduity of imitation can we become like him. However, we can, each one of us, in his or her place, learn and practise the value of the virtues of helpfulness, patience, unselfishness and altruism. If we cultivate them we shall develop the sociable temperament. By instinct we are all sociable but the natural impulse towards sociability needs cultivation.

We must all make ourselves truly sociable The centre of consciousness should be shifted from our private to our associate life. If we become conscious of the solidarity of

the group it will lead us directly to a sense of responsibility—responsibility in a group and for a group. Every single act of our life should be looked on as a social act. It is only by all practising in their daily lives true brotherhood and sisterhood, that the real human solidarity which lies at the root of the elevation of the race can be attained.

I will end by a quotation from Herbert Spencer which brings out the great value of sociableness :

"The forms of social organization are determined by men's natures, and only as their natures improve can the forms become better...The practicability of co-operation depends upon character. Higher types of society are made possible by higher types of nature. The requisite sweet reasonableness is not yet sufficiently prevalant. Out of ignoble natures we cannot get noble actions."

42. THE IMAGINATION—ITS DELIGHTS AND TERRORS (*P. U. 1920*)

"I know of no other Christianity and no other Gospel than the liberty of both body and mind to exercise the divine arts of Imagination"—*Blake*.

Like a diamond every facet of which presents a new scheme of colours, imagination shapes itself differently in every individual. There are some who delight to get into the realm of imagination, and the outcome of their pleasure is poetry. There are others who believe this world to be a creation of imagination, and the result of their thought is the Vedanta philosophy. There are those who fly from imagination as they would from a bloodhound—they are the criminals. But there is one who is neither a poet, nor a Vedantist, nor a criminal ; with him imagination is sometimes a source of delight, and at other times a source of terror. It is the last-mentioned type that we will deal with first, and for convenience we will name its representative Smith.

Smith was a youth of twenty-two. He was of a good and loving nature. Every one who came in contact with him took a liking to him immediately. He was very much interested in scientific experiments and had just passed his M. Sc. examination. One night he was brooding over the problem of making a hair tonic much cheaper and yet far better than any other on the market, and after thinking for the whole night he discovered a formula at about five o'clock in the morning. He was overjoyed and at once began to have dreams of pleasure and success. He thought that with

the formula in his pocket he would become a moneyed man and be able to make a huge fortune. Then he would be able to provide for one who, in a moment of madness, had once said to him, "I love you." He could not forget her though she was hundreds of miles away. It was for her that he had been toiling and his poverty had so far not permitted him to propose to her—for he was a gentleman. But now his imagination began to soar, and he took a leap into time. He imagined himself the owner of a small, cosy house on the bank of a stream and in the midst of a forest. The roof of the house was painted red, and no sooner did he enter the park in his roadster, than a lovely face appeared in the verandah, with an exclamation of rapturous welcome..He went further into the abyss of time, and saw himself sitting by his hearth, full of life and gladness......Then he fell asleep. He dreamt that he had gone into the biggest Hair Tonic firm, and had offered his recipe for sale. The manager read it and sighing with an air of regret said: "Only yesterday our chemist has hit upon the identical formula and I am very sorry, Mr. Smith, that we can't use it. If you bring something new next time, I hope we may be able to buy it." What a shock !—the red house, the stream, the forest, the beloved face, the pattering of children's feet, all vanished in a trice. He woke up with a start. It was breakfast time, and the sun was flooding his room. Again his mind turned into the realm of imagination. This time he did not get the youthful thoughts of joy, but thoughts that depressed him. He really believed that his dream was correct and that some one had already forestalled him in his new and wonderful invention. He fell brooding again. Time passed. At last he shook himself up, dressed and went to the firm.

This is a case purely of the delights and terrors of imagination. Merely by switching himself on to two different ideas Smith became happy and depressed. From this we see that imagination is like the swing of a see-saw—it can transport a person into the realm of joy and pleasure and then bring him back again into misery and despair; and the irony of the whole thing is that it is all self-created. Smith built his pleasures on foundations of sand. Who knows whether the girl still loved him—or hers was a merely butterfly love, the love of a single moment ? He based his miseries on an idea which might as well have been true as false.

A man cannot act rationally if his imagination is crippled. As the head is necessary for the body, so imagination is necessary for the mind. The clearer we imagine, the better are we able to play our part in life. This is the greatest delight of the imagination that it helps us to lead better lives than we otherwise could.

A bachelor is liable to be misled by his imagination. I remember a particular case. I knew a married couple. I used to visit their house and used to envy their felicity. The husband used to be extra loving to his wife, and the wife always took care to seem to respond to his affection and was always elegantly dressed. To me their home seemed to be a piece of Eden fallen upon earth. It was all because I knew only one part of their life (which they had carefully rehearsed and prepared for public view), and about the rest I was in complete darkness. That part of their life of which I was ignorant I used to colour with my imagination, and thought they were the happiest couple upon earth. One day I went to their house before breakfast time. They lived on an upper flat, and just as I was about to ascend the staircase leading to their apartments, I heard the husband saying: "Oh for God's sake finish up adorning yourself: I am dying for breakfast" And the wife replied, "I am not your servant. I will come when I am ready. If you can't wait for breakfast, then you can go out without it." I beat a hasty retreat, and thanked my stars which had shown me the other side of this carefully window-dressed matrimonial venture.

That was years ago. Now I have more experience of life and know that even the best of loves is fluctuating. It is foolish (the result of a raw imagination) to expect it to go on at the same pitch always. Therefore, the remarks that I heard at the staircase were quite natural. The couple may have been as loving as it was possible for two human beings to be who know each other inside out. My reasoning may have completely misled me Imagination is really a see-saw; what it is really, a delight or a terror, I do not know.

One delight of the imagination is to look through a telescope at the sky and the planets or the nebula in Orion. This I did a few days ago and as I looked at the planet Saturn, with the many rings round it I wondered if life existed there too and if these living beings were happy. I imagined some human on Saturn looking at the earth through a telescope and

thinking that he would like to be born on the earth which must be a happy place. What a fallacy that would be—a beautiful piece of imagination and no more.

43. A SLEEPLESS SUMMER NIGHT (*P.U. Inter., 1939*)

Why does one feel sleepless ? Is sleeplessness the result of indigestion or heat or over-exertion ? Partly. In youth one does not sleep because of the fear of examinations or of love. Fortunately both examinations and youthful love—probably all love—are passing. It is the more permanent sleeplessness of middle age with which I am concerned. It is a deadly thing and works havoc with the nerves. Now why does one feel sleepless in middle age ? A doctor friend of mine has given me two reasons—sexual starvation and "temperament". Sexual starvation can be remedied by marriage but what shall one do with his temperament ?

Probably it was my temperament that kept me awake last night. I was reading "Anthony Adverse" till a late hour, and it had rained heavily in the evening. The cool breeze blew my hair caressingly and lapped my body but did not bring me sleep. I went out on to the roof and looked at the sky. The moon was hidden deep in the clouds. I could see only two stars. For many minutes I walked up and down but no sleep came. Instead of sleep my brain became feverishly active and started thinking, clearly, logically, excitedly.

Why is one born ? As a result of the unsatisfied cravings of the last birth, as Buddha pointed out. But this takes the argument back by a step—why was I born in my last birth ? and backwards and backwards and backwards. Philosophy points out that I am Divine, that in the last resort God and Man are one. If that is so, if I am just a son of God or a part of God, why am I so helpless ? Caught in the coils of matter, why do I who am God suffer the indignities of endless limitations ? No answer came to these questions though like an ox round the oil-press my mind repeated the argument many times.

Truth is silent. Ultimately it shows life to be a mystery—there is no final, satisfying answer to the everlasting 'Why'? 'Whence ?', 'How ?' and 'Whither ?' "We are such stuff as dreams are made of, and our little life is rounded with a sleep"—said Shakespeare. To sleep, to die—perchance to dream. Yes, one dreams in the sleep of death and that dream is called 'Devachan' by Buddhists and Theosophists

Is not life too a dream.' Where is yesterday ?—Where is my youth ? They have become memories. The only difference is that the memory of a dream passes away in a few minutes, and these other memories take longer, sometimes ten years or so. Experience tells me that it takes ten years or so to make bitter memories mellow, to take the sting out of memories of despair and helplessness.

What is this memory ? Who is this 'I' that remembers ? Are memory and the 'I' one and the same thing. Yes. Take away memories and where is this 'I' ? This tormenting 'I' is nothing but layers and layers of memory and when somebody remembers his previous birth, as the Buddha did, he simply unfolds more layers, as I, if I make an effort, can remember yesterday in detail. So the Buddha was true when he said "There is in man no abiding principle."

What have I come to ? I started with the assumption that I was divine—now I come to the conclusion that I am nothing but layers and layers of memory and when memory fades away, as it must in time, then I die. This 'I' dies. Here is a contradiction between the Vedanta and Buddha. Why do I have such a hungry desire to go in the footsteps of the Buddha and throw away Vedanta? Because deep down in me there is the desire—not-to-be. One must have eyes to see when not-to-be is better than to be. Why should I not be ? Can the self, the 'I' will its own annihilation ? It desires it but can it will it ?

Oh that I could sleep ! Let me lie down and see if I can. Nothing philosophical now—that excites one more and more and sleep goes miles away. Yes, yes, who was she ? Tall, slim, full-bosomed, clad in silk *salwar*, *chemise*, the rain breeze pulling the *dopatta* away from her. I must not think of her otherwise how shall I be able to sleep? Go away image. She must be sound asleep and why am I worrying about her ? Oh but she is so beautiful! Now is she? What is this Beauty! Beauty must be in me too. If there is no light in the eye the eye cannot see. If there is no Beauty within me how can I see Beauty ? The ancient thinkers were right—they gave the Atma in man three attributes—Satyam, Shivam, Sundaram, Truth, Power and Beauty. Oh thinkers of our bygone past how you haunt me !

It has started raining. There is a dog barking in the distance and a baby in the neighbouring house is crying. Patter,

patter, patter comes the rain. Bow-wow-wow barks the dog. *Men, Men, Men* cries the baby. Yet to me the sweetest sound is the sound of rain. Yes, this is the month of *Sawan* (night between August 4-5, 1939)—that is why the rain is so beautiful. What a treasury of songs and legends we have about this month? Lovers return in this month. I lie awake thinking and they lie awake talking. But I *know* there is no love. Was there ever a lover who came back *Sawan* after *Sawan* to the same sweetheart, with the same zest? Time the jester perpetrates many cruel jokes and the greatest of them all is the "passing brevity" of love.

There is so much work to do to-morrow. My brain must be fresh for that work. How can overstrained nerves do critical thinking! If I wake up tired and broken in the morning what work shall I be able to do? One work at least--I shall read "Anthony Adverse" the whole day. But that is no work at all, it is a pleasure. Patter, patter, patter, comes the rain. Patter, patter, patter.

44. MY FIRST TALKIE (*P. U. Inter., 1938*)

I do not remember my first 'talkie.' I remember my first Urdu talkie, *Alam Ara*. It came to the Capital Theatre on Mcleod Road, Lahore. I still remember some of its songs, and the characters in it. I remember the first moving picture I ever saw and that was when I was a child of six. In those days there was not a single cinema in Lahore. There was a Skating Rink on the Mcleod Road, near Qilla Gujjar Singh. For some evenings it was converted into a movie and the film was made to revolve before the light by a man moving a handle. It was a story from the Arabian Nights Entertainments.

I used to go to the cinema more than twice a week in the good old days. Most of the pictures that I saw I have forgotten completely. I do not remember the transition from silent to talking pictures. But when talking pictures came in I liked them immensely. Many people thought that talking would kill the art of pantomime, but it did not do so. Talking pictures crowded the theatre off the stage but that was the only deleterious effect they had.

Some of my favourite talking pictures I have seen more than four times—"Dev Dass" featuring Saihgal and Barua and Jamna and "Dreaming Lips" featuring Elizabeth

Bergner and lately "Ninotchka" featuring Greta Garbo. I liked "Dev Dass" so much that I picked up some Hindi and labouriously went through the Hindi translation of the Bengali novel by Sarat Chander Chatterji on which the film is based. As it happens the novel is better than the film. The good thing about the film is its natural dialogue. Some of the best parts of the dialogue in the film are lifted straight out of the novel. What I did not like about the film was its over-emphasising the obvious—the death of Dev Dass for instance, or making him sing in the streets with a bottle of whiskey in his hands. The scenes I liked were the night meeting between Dev Dass and Parbati, ("You have come, Parbati." "Yes, Dev Dass." "But Parbati, where will you live"? "At your feet."), where Parbati falls down on her way to the temple, and far away in the train Dev Dass starts spitting blood. This last scene is not in the novel, and it was a beautiful brain wave of the scenario writer which included it. One other difference between the novel and the film—and it is fundamental—is the character of Dev Dass. In the film he is the gloriously unfortunate hero. In the novel Dev Dass is a charming but weak and degenerate type—the man who cannot face life and is unable to say 'No' to temptation. The novel is a very fine study of this type of character. "Dreaming Lips" is the story of a woman who is respectably married, but falls in love with a musician friend of her husband, commits adultery, and ends her life by jumping into the Thames. A commonplace theme—the faithlessness of women, but treated in so wonderful a way that our hearts are torn by sympathy with all the three unfortunate characters. As in the plays of Shakespeare we condemn no one and exonerate no one. It is as a—moral as life. Nine tenths of the appeal of this picture depends upon the superb acting of Elizabeth Bergner. Whenever she comes into a picture she walks away with it but here she excels herself. With any other cast the film would be flat.

Curiosity about talking films once took me to Calcutta (1936). After a great deal of futile searchings I at last arrived at the house of Mr. K. L. Saihgal—the famous cinema star. I am no apologist of Saighal but I must say that he is a fine man, courteous, cheerful, anxious to do everything that he can for every one who meets him. He asked me to come to the New Theatres Studios. The New Theatres have got two studios in Calcutta—there may be more now—at a distance

of about half a mile from each other. Saihgal took me round the two Studios. Many tricks of the trade were disclosed to view. When the films show a man going upstairs the man simply walks up a staircase. A photograph is taken showing the man going up. Then he comes down and opens a door. He is again photographed opening the door. When the two pieces of the film are joined together they show a man going upstairs and opening a door *upstairs*. But most wonderful of all was the technique of sound recording. There were musicians singing in a room before a microphone. There was a pipe laid from the microphone into a motor lorry standing about 50 yards away. The microphone and pipe conveyed the sound into the motor lorry and there it was recorded on a film in zig zag lines *i.e.*, *the sound had turned into light and was recorded as a photograph.* Later on the picture of the musicians singing and the sound lines are recorded upon a single film. When this film is exposed to light, *the light again becomes sound* and we get a 'talkie.' The process is highly technical but I have put it into as bald a language as I could. In the New Theatres Studios the film 'President' was being 'shot' in those days. The scene where Leila Desai jumps from a school wall on to Saihgal's shoulders was going on. But there was no school at all—just a bare wall, six feet high. The other parts of the scene were photographed outside the studio. I saw Uma Devi too sitting in a room on a low stool, in a white *sari*. To me she seemed much prettier and smaller than she looks on the screen. Probably make-up spoils her.

Exercise 197. *Write essays on the following subjects :—*

1. A Thunderstorm. 2. How I once Played the Truant. 3. A Street Quarrel. 4. An Adventure I Had with a Lion. 5. The Funniest Incident in My Life. 6. Election Day in a Provincial Town. 7. Pleasures of Reading. 8. A Visit to an Exhibition. 9. A Holiday Excursion I Enjoyed. 10. A Trip to the Hills. 11. The Most Exciting day in My Life. 12. A Visit to a Theatre. 13. A Dramatic Performance I Enjoyed. 14. A Public Lecture I Attended. 15. An Interview I Had with a Great Man. 16. A Character-sketch of a Man Known for His Piety. 17. Camping Out. 18. A Day in the Life of a Schoolmaster. 19. My Impressions of the Villages I Visited. 20. Life in an Indian Village. 21. An Account of the Debate in which I Took Part. 22. A Meeting Held to Press the Extension of Education Among Women. 23. A Humorous Description of Your Friend. 24. How I was Once Caught Sleeping in Class 25. How I once Lost My Way in the Jungle. 26 An Adventure I Had with a Pick-Pocket. 27. On Stumbling Upon the Wrong House. 28. How I Was Once Duped by a Beggar. 29. The Life A Professional Beggar Leads. 30. An Accident that might have proved Fatal. 31. A

Dream Which I Dreamt Last Night. 32. A Visit to a Garden. 33. A Run-away Horse and Carriage. 34. An Unexpected Piece of Luck. 35, A Ghost-Story I Ever Enjoyed. 36. The Most Honest Man I Ever Knew. 37. Mountain-Scenery. 38. A Municipal Election. 39. A Visit to Some Historical Place in India 40. A Tour to Some of the Beautiful Places in India. 41. A Moonlit Night. 42. A Walk by the Riverside. 43. The Rainy Season—Its Pleasures and Charms, 44. A Bitterly cold Winter Night. 45. The Aeroplane. 46. An Indian Peasant. 47. The Procession of the President of a Conference 48. A Furious Mob. 49. An Act of Heroism I Witnessed. 50. A Raw Villager's First Visit to a Big City. 51. A Morning Scene by a Water Tap in a Street. 52. A Friend Whose Peculiarities have been for years a Source of Mirth to You. 53. Cleanlin-ness. 54. Good Manners. 55. Contentment. 56. Conscription. 57. Patriotism. 58, Discipline. 59. Politeness. 60. Idleness. 61. A Noble Deed. 62 A Striking Scene in any Play that you Have Read and Enjoyed. 63. Caught in a Shower of Rain. 64. A Journey Round the World. 65. A Visit to Elfland. 66. A Visit to the Moon. 67. An Un-pleasant Surprise. 68. A Race for Life. 69. An Adventure with a Cobra. 70. A Holiday Ramble. 71. My Visit to a Famine-Stricken Area 72. My Visit to a Ruined Building. 73. The Happiest Day in My Life. 74. The Most Thrilling Incident in My Life. 75. What I Saw on the Mall Road Last Night. 76. The Strangest Tricks I Ever Saw. 77. A Dis-appointment I Met With. 78. A Visit to a Haunted House. 79. A Ceremony : The Laying of a Foundation Stone. 80 The Most Hard-Working Man I Ever Knew. 81. Some Scene of Natural Beauty. 82. An Entertainment at which You Were Present. 83. Beauties of the Autumn Season. 84. A Wet Day. 85. The Book You Like Best. 86. The Sky at Night 87. A Radio Programme I Once Enjoyed. 88. A Concert. 89. The Dream I should Like to Have. 90. My Greatest Wish. 91. Our College Debating Society. 92 Hitler. 93. Mussolini. 94. The Life of Some Great Reformer. 95. My Country. 96. My College Days : A Retrospect. 97, A Day In the Country. 98. My Childhood. 99. My First Impressions of College Life. 100. My Favourite Poem. 101. A Cinema Film that Made an Impression on You. 101. Modern Inventions to Save Time.

CHAPTER XXXII

EXPOSITORY, ARGUMENTATIVE AND IMAGINATIVE ESSAYS

518. In this chapter, we now deal with more difficult and more important essays—essays on *Expository*, *Argumentative*, and *Imaginative* topics.

In *Narrative* composition you set out to narrate the various facts in the order in which they took place, in *Descriptive* composition to convey to others a distinct impression of the chief characteristics of a thing, and in *Reflective* composition to give your reflections on some abstract subject. In **Exposition** it is your object to explain something to those who know little or nothing of the subject with which you propose to deal.

To explain a thing clearly to other people is not an easy matter, for although the explanation may be perfectly clear to you it may not be at all clear to them. What is easily and completely understood by you may be quite unintelligible to others. Hence the first thing you must do is to suit your explanations to the mental level of those for whom they are intended. To do this successfully you must first make sure of what they do not know and then introduce in their proper order the new facts which you wish to explain.

519. The object of **Argument** is to induce other people to think as we do on the particular matter under discussion. In other words, we must convince them that our views are right and that their views are wrong. To do this successfully, you must lay down before them both the pros and cons of the whole case, then refute the arguments you do not believe in by advancing strong counter arguments, and lastly establish thoroughly, firmly, impartially, and dispassionately the view that you hold. A writer says, "Do not be hard and uncompromising in your attitude. Yield a little, when you find it expedient to do so. In this way you may be able, later on in the argument, to carry conviction on some vital point."

520. Essays on such subjects as "If I were a Dictator", or "The Autobiography of a Bird", may be called **Imaginative Essays.** In writing such essays, the writer is required to use

his imagination by pretending to be in the position of another person or object and tell the story in the first person as that particular object, animal or person might be supposed to do.

521. Study carefully the following examples of Expository, Argumentative, and Imaginative Essays :—

45. A BOOK YOU HAVE READ, GIVING THE REASONS WHY IT INTERESTED YOU. (*Delhi University 1924*)

(1)

It is the fashion nowadays to run down great writers of the Victorian age, and to look upon those who enjoy them with pitying tolerance. This is not the case with me. I have a hearty taste for Dickens and have respect for him amounting almost to reverence. I regard him as an incomparable genius.

I think this belittling of Dickens and his contemporaries is due to confused thinking. People confuse art with science. Science has progressed by leaps and bounds during the last hundred years or so, and men have begun to think that art also must progress in a corresponding way, and for this reason later achievements in literature are necessarily greater than previous ones. This is a fallacy. At the bottom of every art there lies a fringe of science. While the secrets of that science are unconquered an illusion of progressive advancement is inevitable. But when that is over, all is over. A perfect work of art is complete in itself and is incapable of advancement. It neither knows rivalry or competition ; the victories of to-morrow cannot put it under eclipse.

For this reason I am not at all discouraged in finding myself ranked as a champion of outworn fashion. I would rather be old fashioned and love Dickens than be modern and bereft of him.

(2)

Not two months ago I began to read Dickens systematically. I started with *Dombey and Son*. There was no reason whatever for starting with this book except that I had not read it before and had a sentimental regard for it because it was recommended to me by a girl with whom I was in love nearly ten years ago. Secondly, it was a big fat book (one thousand and sixty-two pages in the Gadshill Edition) and I thought I would try my patience on it. So I started to read. It took me nearly two weeks to go through it.

When the book was finished I took out a History of English Literature, opened it on a page which contained a picture of Dickens and addressed the picture as follows: "Mr. Dickens, Sir. May I take the liberty of saying that I have thoroughly and heartily enjoyed spending my time with you. I have been deeply touched by the chapter entitled "What the waves are always saying", and wonder why people blame you for false pathos. It seems to me, Mr. Dickens, that people are much too ready to live on second hand thought and because some one some decades ago made himself cheap by sneering at you, therefore clever cheap men who never read you repeat those sneers. Let them only read this chapter and the place in the book where Captain Cuttle goes to the shop of Soloman Gills with his silver and his spoons to relieve him of the bailiffs or the scene where Captain Cuttle and Walter go to Brighton to interview Mr. Dombey, and let them *dare* to sneer at you. You, Sir, are trying to show that pride and love cannot go together and for this reason you have drawn the picture of Mr. Dombey. I do not see anything unnatural in a father becoming jealous of his daughter or behaving in the brutal way in which Mr. Dombey does to Florence. Then there are so many compensations. Susan Nipper may be wrong in grammar but her heart is certainly in the right place. And who can blame the irrelevance of Corin Feenix if he be so delightfully irrelevant? I am genuinely frightened of the school run by Doctor and Misses Blimber (who said at evening parties that if she could have known Cicero, she thought she could have died contented), and have gone into paroxysms of silent laughter at the speeches of Josh, Joey B alias Major Bagstock. Sitting alone on these winter evenings and much disgusted with the men with whom I have to deal from day to-day I think of your rich warm humanity, how you could *enjoy* all types of human beings, villains and heroes alike, and envy you. For whatever the crosses and difficulties of your life (and you had more than your share) you possessed the magic wand of imagination with which you could build up a new heaven and a new earth, and have built one for us too. Life would be poorer if you had not lived and done your work, and generations of men unborn will bless you for your gifts."

The picture of Dickens seemed to look at me with austere criticism (but without disgust or contempt) and seemed to say to me: "If I had known you I would have put you into one of my books, and you would have been a man like Mr.

Dick in *David Copperfield.* For you too are afflicted with your head of Charles the First, and are a man of grotesque emotions and perverted intellect. People like you are very well between the covers of publisher's leather but have no business to be knocking your shins against life. Accept life as it is, try to *enjoy* it—and one of the ways of enjoying life is to read my works, and in this I call you wise—and see all the laughter and tears in it."

46. BOOKS THAT HAVE INFLUENCED ME (*P. U. 1925*)

(1)

Only those men can be influenced by books who love knowledge. They must not necessarily dedicate themselves to the things of the mind but they must realize the value of knowledge. Knowledge is more permanent than the pleasures of the emotions, which, in their very nature, are unstable. And sensual pleasure is the briefest of all experiences. So knowledge must be preferred both to the pleasures of the affections and those of the senses.

We feed the body several times a day. We must feed the mind equally regularly, and we cannot do that if we do not possess books. Nobody has the right to say that he is too poor to buy books. Everybody should study new and second hand catalogues from booksellers, and hunt for cheap secondhand books in the bookshops. All of us naturally and rightly feel very proud of our private library, however small. It is good to set apart a certain proportion of our income and call it the "Book Fund." If we do not draw upon it for any other purpose (and we should not) we will find it easy to buy books regularly. If we had the immortality of Tithonus, and unfading youth, we will find that life is too short to read all the books we want to. We must remember Dante's exhortation :—

Fatti non fasti a viver come bruti
Ma per seguir virtuete e consoscenza.

(You are not made to live like brutes, but to follow virtue and knowledge.)

(2)

One of the authors whom I have loved most is Plato. I love to revel in his ideas, and I have no doubt that slowly they are permeating my personality. Take the following extract from the *Symposium* :

"When a man proceeding onward from terrestrial things by the right way of loving, once comes to sight of the Beauty, he is not far from his goal. And this is the right way......he should begin by loving earthly things for the sake of absolute loveliness, ascending to that (as it were) by degrees and steps, from the first to the second, and thence to all fair forms; and from fair forms to fair conduct, and from fair conduct to fair principles, until from fair principles he finally arrives at the ultimate principle of all and learns what absolute beauty is. This life, my dear Socrates, said Diotima, if any life at all is worth living, is the life that a man should live, in the contemplation of absolute Beauty." (*Translation by Robert Bridges*)

Or that haunting passage in *Phaedo*, one of the noblest in all the world's literature, which describes the death of Socrates:

"And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my tears were flowing fast; so that I covered my face and wept over myself; for certainly I was not weeping over him, but at the thought of my own calamity in having lost such a companion. Nor was I the first, for Crito, when he found himself unable to restrain his tears, had got up and moved away, and I followed; and at that moment Apollodorus, who had been weeping all the time, broke out into a loud cry which made cowards of us all. Socrates alone retained his calmness: "What is the strange outcry?" he said; "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience." When we heard that, we were ashamed, and restrained our tears; and he walked about, until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison, looked at his feet and legs: and after a while he pressed his foot hard, and asked him if he could feel; and he said, "No;" and then his leg, and so upwards and upwards, and showed him that he was cold and stiff. And then Socrates felt them himself, and said, "When the poison reaches the heart, that will be the end." He was beginning to grow cold about the groin, when he uncovered his face, (for he had covered himself up) and said,—these were his last words,—"Crito, I owe a cock to Aesculapius; will you remember to pay the debt?" "The debt shall be

paid," said Crito; "is there anything else?" There was no answer to this question; but in a minute or two a movement was heard, and the attendant uncovered him; his eyes were set, and Crito closed his eyes and mouth.

"Such was the end of our friend, whom I may truly call the wisest, the justest, and the best of all men whom I have ever known."

Plato has the tongue of a poet, and the mind of a philosopher. Neither before, nor after him, has philosophy been written so brilliantly. Even in translation the beauty of the style shines and sparkles and bubbles. "Plato exhibits the rare union of close and subtle logic with the Pythian enthusiasm of poetry, melted by the splendour and harmony of his periods into one irresistible stream of musical impressions, which hurry the persuasion onwards as in a breathless career" wrote *Shelley*.

(3)

Two other books (amongst others) which have iufluenced me profoundly must now be mentioned. They are *A Shropshire Lad* and *Last Poems* by A. E. Housman. Lines from these two books keep running in my head at all hours, whatever the thing with which I may be occupied. I cannot explain why the following line goes into my heart like a spear—

"Be still, my soul, be still; the arms you bear are brittle.";
Or why I am haunted by—

"If the heats of hate and lust
In the house of flesh are strong,
Let me mind the house of dust
Where my sojourn shall be long."

(So beautifully reminiscent of the remark of Socrates: "The body fills us full of love and lusts, and fears, and fancies of all kinds, and endless foolery.")

When the love of a man for a poet is so insistent, as mine is for Housman, he finds it difficult to explain, and is forced to quote, hoping that the ecstasy the verses arouse in his mind shall be aroused in the readers also. He is compelled to fall back upon intuition, hoping that the sun of poetry shall show the way itself, and there will be no need of the tedious map of argument.

Here are some lines from "The Oracle":—

"O Priestess, what you say is true, and right good sense I think it,
But let the shrieking echoes rest, and froth your mouth no more:
'Tis true there is better booze than brine, yet he that drowns must drink it,
And O my lass, the news is news that men have heard before.
The king with half the East at heel has come from the land of morning,
His archers drink the rivers up, their shafts benight the air,
And he that stands must die for nought and home there is no returning:
The Spartans on the sea-wet rock sat down and combed their hair."

Elsewhere he addresses a suicide thus:

"Right you guessed the rising morrow
And scorned to tread the mire you must:
Dust is your wages, son of sorrow,
But men may come to worse than dust."

I hope my readers will be induced to read Plato and Housman by these extracts. This the reason why I have quoted so profusely.

47. THE POEM I LIKE BEST AND WHY

When we prefer one piece of literature to another the reason for it is always personal. In fact literary criticism is nothing but a cloak for personal preferences. The reasons of our preferences are not always known to us, being deeply rooted in the unconscious of our personality. Literary criticism is rationalization of the unconscious response of a man's mind to a particular poem or a piece of prose.

I am beginning to think that we like a piece of literature because something in us *demands* that we like it just as a piece of food makes the mouth of a hungry man water. It is the unconscious part of a man that creates his likes and dislikes, his preferences and distastes. The mood in which we are makes us accept a certain type of philosophy or poetry and it is not the philosophy or the poem that creates the mood. So I like Housman because most of my life has been such as creates a grey mood in the mind. With different circumstances I might have preferred P. G. Wodehouse.

The test of our liking a poem is whether we know it by heart. However long a poem may be, if a man keenly and fondly turns it over in his mind he will learn it by heart. So if somebody comes and tells me that he likes Wordsworth's "Ode on the Intimations of Immortality," I ask him if he can recite the Ode to me—not one stanza or two, but the whole poem. Nobody has been able to do it so far, and so I draw my own conclusions.

The poem that I like best is A. E. Housman's "*Be still, be still, my soul.*" (Housman died on April 30, 1936.) Who was A. E. Housman? He was the first Latin scholar of Europe, and Kennedy Professor of Latin at Trinity College, Cambridge. I do not know much about his Latin scholarship, but I know that he was a great poet. In the course of a lifetime he published ninety-four short poems—many of them not more than eight lines in length. Each one of these poems is a masterpiece in itself, and it is difficult to choose the best. But I prefer the poem I have mentioned, and the test of it is that I know it by heart, as I have said above, and have often and often meditated over it as people meditate over religious or philosophical aphorisms.

Now let us take the poem itself and discuss it.

"Be still, be still my soul, the arms we bear are brittle,
Earth and high heaven are fixed of old and founded strong.
Think rather, call to thought, if now you grieve a little
The days when we had rest, oh soul, for they were long."

Note the repetition. "Be still" is repeated because the poet wants to emphasize the necessity of Stoicism in the face of life. What are the arms which a soul bears and why are these arms called brittle? The arms of a soul are spiritual,—determination, purity, selflessness, love, friendship. Are these of any use in the struggle for existence? When an eagle eats a dove, does the purity, love, kindness, friendship, the beauty of the dove help it? (As Voltaire pointed out long ago.) The greater the nobility of a personality, the less survival value it has. Christ could not lift a finger against his enemies.

The second line shows that it is impossible to change the laws of the universe, however cruel and unjust they may seem to us to be. So the best thing is to accept them, though we may condemn them morally.

In the third line there is repetition. "Think rather, call to thought." Evidently the poet is going to make an important statement, otherwise he would not give it so much emphasis. And what is the statement? The same that Buddha made long ago. Life is pain, and there is peace only in non-existence.

I will take one other stanza and analyse it—

"Ay, look high heaven and earth ail from the prime foundation,
All thoughts to rive the heart are here, and all are vain.
Horror and hate and scorn and fear and indignation
O why did I awake?—when shall I sleep again?"

Why does Housman call heaven 'high'? Because, however loud you may cry to it, it will never listen. The idea of pain is emphasized in "ail from the prime foundation." This brings out the idea that the pain of life is nothing new, but began when life began. (In what contrast is this to Isaiah's account of the creation, "When the stars shouted, and the sons of heaven sang for joy"?) The uselessness of complaint or lamentation hinted in 'high heaven' is stated clearly in "all are vain." Then follows an analysis of the emotions one finds in life, and the line rises until it almost becomes a cry of pain. "Horror and hate and scorn, and fear and indignation."

The stanza and the poem close in the words of Job, put more briefly,—"Let the day perish wherein I was born, and the night in which it was said: a man child is conceived.— Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

"For now should I have lain still and been quiet. I should have slept: then had I been at rest."

It is in that which Housman suggests even more in that which he says that his greatness lies. The echoes and counter-echoes that his poems rouse in the mind are beyond the reach of all analysis and exposition. They must be experienced to be understood.

48. HISTORY: WHAT IT TEACHES US

The study of history makes a man a convinced cosmopolitan, like Goethe, who said: "Above all nations is humanity." By studying history we come to realize that mankind is One, and lose much of our pride in Nationalism or Race. History shows us that all nations and races have progressed by conquering nature and eliminating evil from society as far as they could.

History proves the inter-dependence of nations and races. The Chinese and the Hindus borrowed from each other. The Muslims, before they became the teachers of Europe, were the pupils of Greece. Modern European civilization is built upon the legacies left to it by Greece, Rome and Islam. The historian can say proudly with Terence, the great Roman historian: "I am a man and nothing that relates to Man is alien to me."

In the study of history we get cured of that intellectual myopia which sings the praises of a single race or nation. Even the greatest of men in the past have suffered from this intellectual myopia. Guizot wrote: "To France, therefore, must be ascribed the honour, that her civilization has reproduced more faithfully than any other the general type and fundamental idea of civilization." A Hindu has dedicated his book, entitled "Hindu Superiority", to "India, paradise on earth, that gavest civilization and religion to the world: Eternal, Immortal, Everlasting." The cure for all this kind of lunacy is the study of history.

History makes men tolerant. We learn to judge all persons by the standards of their age and environment, and not by the ideals of our own age.

We realize that particular lines of knowledge or aspects of knowledge are the superstitions of an age, but the historian should be bound by the superstitions of no age including his own.

The study of history fires us with enthusiasm for reform. We are convinced that all elements of permanent value in the old institutions must be preserved, no matter what race and nation evolved these values. This is not all. We also recognize the necessity of overhauling all institutions at intervals to suit the needs of the changing times. History makes us realize that we must destroy in order to build.

Whittier has put it very beautifully:

"I looked: aside the dust-cloud.
The waster seemed the builder too;
Up springing from the ruined Old
I saw the New.
'Twas but the ruin of the bud,
The washing of the wrong and ill!
Whate'er of good the old time had
Was living still."

A great Indian has summed up the lessons of history as follows :—

(1) Personal despotic rule is a curse. Government by assembly is the only safeguard against misrule (*e.g.*, Greece, Rome, India, England, France).

(2) Monotheism breeds intolerance (*e.g.*, Christianity).

(3) The maximum of personal freedom is the mainspring of progress (*e.g.*, Athens, England, India, United States, France, Scandinavia, Switzerland).

(4) Organized monastic institutions based on the rule of celibacy are harmful (*e.g.*, the Catholic and Buddistic monasteries).

(5) Oligarchies are always very selfish and cruel, and also lead to internecine strife (*e.g.*, the Romans, the feudal barons, the French *bourgeoisie*, the Japanese landlords).

(6) Self-denial and simplicity of life are necessary for the success of new movements (as shown by the lives of Buddha, Jesus, Mohammad, Dayanand, Mazzini, Marx, Gandhi).

(7) Martyrdom must sometimes be endured for the sake of progress (as illustrated by the lives of Stephen, Etienne, Dolet, Vanini, Ferrer, Teg Bahadur, Qurrat-al-Ayn).

(8) Economic inequality leads to disorder or stagnation (*e.g.*, in Peru, Greece, France, Russia).

(9) Standing armies are a menace to the freedom of the people (as in the case of the Moghul Empire, Russia, Prussia, Turkey).

(10) Polytheism, monotheism, and metaphysics, are inimical to Science and progress (as shown by the history of Peru, Mexico, Egypt, Babylonia, Byzantium, India, Islam, and Mediæval Europe).

(11) Great art is the product of great social ideals, (*e.g.*, Periclean art, the Gothic Cathedrals, Buddhist Sculpture).

(12) The conquest of Nature can be enormously accelerated through the systematic encouragement of scientific research (*e.g.*, in Europe in the last century).

(13) People can be led to happiness or disaster by their leaders (*e.g.*, Themistocles, Nicias, Alexander, Cromwell, Washington, Napoleon, Chatham, Charles XII, Banda, Caliph Omar, Lenin).

(14) Resolute armed minorities can impose new religions, laws and institutions on the people by force (*e.g.*, the Moslems in Persia and Kashmir; the English Protestants; the Bolsheviks; the Fascists; the Incas).

(15) Able and energetic men will exploit the people by Fraud or Force, if they are not trained in high ideals of personal conduct. Every movement tends to produce a gang of charlatans and parasites, however noble its aim may be at the outset (*e.g.*, Christian Bishops, Trade Union officials, socialist leaders).

(16) Imperialism always involves cruelty and injustice, and leads to the degeneration of both the conquering and the conquered people (*e.g.*, in the cases of Assyria, Persia, Rome, Spain, India).

(17) Progress is facilitated by the contact of different cultures *e.g.*, (Greek, Indian and Chinese culture in Central Asia, and Hebrew culture in the Roman Empire; Greek, Roman and Christian culture in Zoroastrian Persia; Moslem and Indian culture in the Abbasid Empire; the European, Hindu, and Islamic cultures in India).

(18) Political fusion and aggregation are inevitable (*e.g.*, abolition of the Heptarchy in England; Union of England and Scotland; the German Empire; the United States of America).

No single law or theory can interpret history. Such laws or theories apply to small groups only. The reason for this is very simple. We can foretell the movements of the stars in the Milky Way, because the laws of Mechanics apply to them. History cannot be made into a science because that with which it deals is the most inexplicable phenomenon in the world: The Mind of Man.

Man's growth from barbarism to civilization is the theme of history. History shows us how the idea of co-operation has grown and our ideal should be to work together for the common good. But sometimes looking at great stretches of history it is difficult to believe that this ideal has made much progress or that we are very much civilized or advanced. There is enough of want of co-operation to-day, of one country or people selfishly attacking or oppressing another, of one man exploiting another. If after millions of years of progress we are still so backward and imperfect how much longer

will it take us to learn to behave as sensible and reasonable persons?

49. EDUCATIONAL VALUE OF FILMS

(*P.U. Inter., 1932: D.U. Inter., 1934*)

The use of motion pictures as an aid to education has now come to be recognized in every civilized country. Even in such a backward country as India there is a society called "The Motion Picture Society of India," which undertakes to exhibit educational, cultural and industrial pictures to school-going children. During the first six months of 1935 this society had exhibited to no less than 25,000 schoolgoing children pictures placed at its disposal by other agencies.

The Indian Cinematograph Company, in the chapter called "Education and Public Utility Films" of their report, remark, that the exhibition of educational films is not a commercial proposition, and, therefore, they are not imported into, far less exhibited, in the country. There are two or three firms who do import classroom films but these are suitable only for the children of the countries in which they are manufactured. It is clear that Government action is required in this direction, since traders cannot be expected to purchase and exhibit these films from motives of philanthropy. Only one government in India, the Government of Bombay in the Education Department, has been considering this question since July 10, 1934. Other provincial governments are indifferent.

However, it is clear that Government subsidy must have its limitations, as also the resources of the producers. So we cannot hope to see rapid progress made. In spite of this, producers in India must be encouraged to produce educational pictures for Indian children based on Indian conditions. In fact, exhibition of educational pictures in cinema halls should be made compulsory by order of the Government.

Since direct orders of Government cannot make a picture popular, local bodies should make a beginning in this direction by giving educational films a proportionate exemption from the payment of Entertainment Tax. This will induce exhibitors voluntarily to include educational shots in their programme.

The power to decide whether a picture is educational or not is at present vested in the Board of Film Censors. It is necessary to obtain non-official representation on these Boards

so that the censor's activities may not be prejudicial, as at present. At present there is no definition of educational pictures, and the censors charge five rupees per reel as censoring charges indiscriminately. The rule is that this sum of five rupees per reel will be refunded in the case of educational films but in practice this is never done.

Recognizing the educational value of films, the following suggestions are worth considering, as leading directly to encourage exhibition of such films :—

(*a*) That greater use of the motion picture be made by the Government in teaching through the Visual Education Department;

(*b*) That Government should give a monetary grant for the production of educational pictures suitable for schoolgoing children and adults;

(*c*) That a rebate be granted to cinema theatres from the entertainment tax collections to the extent of educational pictures shown;

(*d*) That eminent educationists be given representation on the Board of Film Censors;

(*e*) That no fees be charged by the Board of Film Censors for examining educational pictures;

(*f*) That Education Departments should train teachers in handling apparatus, etc.

The Government have ratified the Convention of the League of Nations in the matter of Educational Pictures, and they should try to give effect in the immediate future to the suggestions made above.

It is not enough to facilitate exhibition of educational pictures. Children should be told how such films are made. For instance, technicolour films are very popular with school children, but how many children know the process by which such films are 'shot'? We all think that when actors and actresses come before the light of the motion picture they are 'made up' for the occasion. This may be true in the case of ordinary pictures, but in shooting a technicolour film hardly any make-up is required. Bleached hair, mascava to enlarge small eyes, grease paints to hide freckles or skin defects cannot escape the colour-camera under the increased light, which is above 80 per cent. more than normal.

Colour in the picture is really the 'tone' of a scene, not the actual colour one sees in real life. The producer takes care that there is colour harmony—no abundance of colour, no brilliant hues—between every bit of colour in the scene to be shot between a tie, the walls, draperies, carpets, furniture, gowns, etc.

Colours in motion pictures are true to art, not to life. Colours are influenced by light, and thus, on a set filming a colour picture, the scene will be flooded by amber, red, blue or any other colour as one sees on a theatre stage to create the desired mood and effect. Technicolour lights are really mood lights.

The above may appear a digression, but is really not one. It is put in simply to explain how much intelligence is needed to produce even a children's picture. To learn how Micky Mouse pictures are produced is an education by itself. Just as much intelligence and even more technical skill are required to 'shoot' a picture, so, correspondingly the spectator should co-operate with the producer, and use his brains to appreciate it. This is the eductational value of films.

I suppose that the word 'propaganda' has part of the meaning of the word 'education' because a great part of education is only creating a certain bias in the mind of the child for certain ideas. This purpose films fulfil to a nicety. Only the other day I saw a film in the Regal Theatre featuring Greta Garbo and entitled "Ninotchka." It was a beautiful story but from first to last it aimed at showing up the seamy side of Soviet Russia and upholding capitalism.

If films of excursions to hills are taken—the students of the Government College, Lahore go on a hike in the hills every summer and a film is made of the hike—then in addition to teaching boys photography we can teach them natural geography, history and anthropology. Films are only an extension of the vision. I have not been to Tibet but I have seen films of Tibet monasteries and so my mind is enriched. The same is true of all educational films.

50. SOURCES OF HAPPINESS (*P. U. 1912*)

"I cannot hope from outward forms to win
That passion and the life whose fountains are within."
—*Coleridge.*

There are as many sources of happiness as there are men. Each man has his own idea of happiness, and it differs in

many details from his neighbour's. Napoleon and Dante could not have been happy in the same environment. Carlyle points out that it is difficult to imagine *any* environment in which Dante could have been happy. It is easy to imagine an environment in which Napoleon could have been happy.

"Better a Socrates dissatisfied than a pig satisfied," said somebody. This remark gives something a higher value than mere satisfaction or happiness. "Happiness," said Napoleon, "no, not happiness, but the greatest possible development of all my faculties." So it is evident that there have been men who have preferred other things to happiness. Happiness is not the supreme goal of all human beings.

"Pyotr Vassilyitch, his wife and all his household lead a very monotonous life, quiet and peaceful; they are happy..... for there is no other happiness on earth." So ends a story of Turgenev's called "Two Friends." This is a picture of domestic happiness—a picture of those whose only joy lies in their wife, children and property. There can be no domestic happiness where there is no property. I do not believe that poverty and love can lead to a happy life. "There should be a genteel sufficiency," says Aldous Huxley, "for respectable love-making." Love-making is a whole-time job. It presupposes plenty of leisure. When a man works twelve hours a day for earning his livelihood, and comes home completely fagged out, body and mind, he cannot write sonnets to his wife's eye-brows. Sheikh Sādi has pointed this out very beautifully in a verse which means; "One year there was such a famine in Damascus, that lovers forgot all about love." The ideal of domestic happiness is a bourgeoisideal, always presupposing a "genteel sufficiency." This is the ideal of nine-tenths of mankind.

"Oh that my love were in my arms
And I in bed again."

runs an anonymous ballad, summing up the hopes of men—love, procreation and property.

A satisfactory sexual life may not be necessary for a man's existence, but it is necessary for his happiness. Our age is such that, owing to economic pressure, marriage is postponed to the beginning of middle age. In middle age people make compromises, and lower most of their standards. So they do not expect to find much happiness in marriage. Happiness they seek with their mistresses.

There are other men, more rare, whose happiness lies in the satisfaction of their hunger for truth or in their ambition. Newton, Spinoza and Kant, intellectual giants, are those who preferred truth-seeking to marriage. "Perhaps," as Fontenelle says of Newton, "he never had the leisure to think about marriage." A biographer says of Spinoza: "He was so passionate a seeker after truth that though his health was exceedingly delicate and he needed rest, he took so little of it that on one occasion he never left his room during a period of full three months. His love of truth was so great that he refused a professorship at Heidelberg, for fear of its interfering with his purpose." Peter the Great, Frederick, King of Prussia, and Napoleon belong to the class of those who preferred ambition to love, hoping to find happiness in that.

Men often confuse pleasure with happiness. Pleasure is a petty thing and leads to ennui, ignorance and frivolity. Those who seek pleasure spend much time and energy on gossip, indoor games, whist, bridge, novel-reading, cheap tobacco and the cinema, flirtations and sex-stimulation. They are disinclined to exert themselves strenuously in any way except for the necessary task of earning their livelihood. They wish to get as many pleasant sensations and "thrills" as they can manage to get. Pleasure follows the law of diminishing returns known to students of economics. More and more is required as time passes, and at last even the maximum of stimulus fails to produce the minimum of nervous and sensuous response. Dante paints the pleasure-seekers very well:

As in large troops
And multitudinous, when winter reigns,
The starlings on their wings are borne abroad;
So bears the tyrannous gust those evil souls.
On this and on that, above, below,
It drives them; hope of rest to solace them
Is none."

Happiness, on the other hand, consists in the harmonious development of *all* one's faculties—it is a balance between Reason and Emotion. If we concentrate on self-development, the development of the whole of our Personality, happiness will automatically follow in the wake.

The happiness is in us and within us, as it is a part of our self, our very ego. It is always carried on our person, like the beauty of the belle, of the voice of the singer. It consists in our Personality as completely stripped of all adventitious

and accidental adjuncts as Odysseus was when he stood before Nausicaa, or St. Francis in the presence of Bishop Guido of Assisi. If we have this imperishable wealth, then everything that we do will add to our true treasury of happiness, as the touch of Midas turned everything to gold.

Those who do not seek this development, do not get any true lasting happiness and are unaware of what they have missed, as a man born blind cannot measure his loss. They are lazy and deprive themselves of science and literature.

Even in grief one can be happy. When I suffer it is wrong of me to concentrate my mind only on the stream of pain. I must realize that all suffering is (in ultimate analysis) self-inflicted and be grateful to the law in the universe which tries to grow on my dark soil of pain the white flowers of virtue and strength. A time comes when the body wears away and the senses are blunted and the business of living slackens. Even then we must not grieve. We should look into the eyes of those whom we have loved deeply and intensely and be thankful in the memory of what little service we have done to them. The things of our world are transient and time's blight covers all things. One thing time cannot take away from us—the kisses we have given and received, the memory of friendship and youth and the golden days when we first fell in love.

51. THE SPORTING SPIRIT (*P. U. 1933*)

Who is the true sportsman ? He, who plays a game in the right spirit, for the sake of the joy which he gets in the game and not for the sake of winning. The true sportsman plays a game with his full attention, never loses his temper, works with his team, and plays according to the spirit of the rules of the game.

In our times the meaning of the word sportsman has been unnecessarily extended. Sometimes this term signifies a person who patronizes some sport or game. For instance, the Aga Khan and Lord Derby are called sportsmen, not because they run races themselves (they are too fat for that), but because they patronize horse-racing. People who neither play games themselves nor patronize them, but only watch others play, also call themselves sportsmen. I think this term should be taken to signify only those who take an active part in games, and no others.

A clever Frenchman, de Courey Laffam, is worth quoting in this connection. He says: "If you want to call yourself a sportsman, think whether—

1. You play the game for the game's sake.

2. You play for your team or for yourself.

3. You carry out your captain's orders without question or criticism.

4. You accept the umpire's decision absolutely.

5. You win without swank and lose without groaning.

6. You would rather lose than do anything unfair.

A spectator, if he is a sportsman,

1. will not refuse to cheer play by his opponents;

2. will not boo the umpire if he gives a decision with which he does not agree;

3. will not want to see his side win if it does not deserve it;

4. will not quarrel with another spectator for backing the other side.

Those men who go out with a gun to kill God's creatures have no right to be called sportsmen. In the early days of civilization it was necessary to kill many animals in order to clear the jungle, but in many parts of the world this cruel necessity does not exist any longer. There is no point in breeding animals especially for the purpose of slaughtering them at one's leisure for the fun of it. People take pride in the number of animals they kill, and congratulate each other upon it. Unnecessary cruelty coarsens a man and no true sportsman should take part in stag-hunting, fox-hunting, bull fights and bulbul fights. A sportsman must be just and merciful.

Should the sporting spirit be confined to games only, or should it be taken into the larger concerns of life also? Let us first hear a man who advocates taking the sporting spirit into life: "The quality of sportsmanship is not one that is to be exhibited by the players and the spectators on the playing fields only. It has a much wider field of practice. Sportsmanship is to be practised by all, in all the spheres of life. We must 'play the game' in business as well on the playing fields, in politics as well as in the stadium. There is to be no hard and fast line dividing the regions where sportsmanship is necessary and where it is not. The real solution of the troubles of the world will come when sportsmanship will flow

from the playing fields to the business offices, the legislatures and the conferences. When we work for our side and not for ourselves, when we work for success but without injuring or over-reaching others, when we obey the rules of behaviour not only in the letter but also in the spirit, when even the interests of our association, community, or country, do not make us over-ride the interests of humanity : then, indeed, will be the millenium, when we are sportsmen all."

I have given this quotation in full, lengthy though it is, because it fully represents one point of view—that of the idealist, who works not for to-day or to-morrow, but for the day after to-morrow. So far no millenium has ever been realized, and if sportsmanship is observed in every walk of life and by every individual on this earth, we shall soon be in Utopia.

But the realists have something to say too. They say that in this battle called life, what we need is not sportsmanship, but strength ; not humility but self-confidence ; not altruism but resolute intelligence ; that not justice or sportsmanship but power is the arbiter of all differences and destinies. This view was expressed bluntly by Bismarck, who said that "There was no altruism among nations," and that modern issues are decided not by votes and rhetoric, but by blood and iron. If life is a struggle for existence in which the fittest survive, then strength is the ultimate virtue, and weakness the only fault. *Good* is that which survives, which wins, *bad* is that which gives way and fails. There is no room for the sporting spirit in this world."

Which shall we prefer, Justice or Force ?—Sportsmanship or the theory of Darwin ?

There is this ambiguity about force. We are never sure that it will be used for purposes of Justice. Voltaire said, quite rightly : "War is the greatest of all crimes ; yet there is no aggressor who does not colour his crime with the pretext of justice." It is true that on occasions force may be employed by the oppressed against the aggressors who exploit them. Thus history records the success of the Greek against the Persian invaders, of the Italians against the Austrians, of the Afghans against the British. But the record of the triumph of Right over Might is meagre : we must not forget that Might has won many more victories over Right during untold centuries.

Evidently a man who stands for sportsmanship in this world of brutal competition will be hopelessly crushed. A sportsman, in the true sense of the word, must be a pacifist, and pacificism will expose him to persecution. In a country like Italy to-day the crime of love of peace is liable to get a man shot for "cowardice." Yet those who have loved great ideas have never shirked paying the price for them.

Sportsmanship is another name for Justice or Fair Play; when the Englishman says of something "This is not cricket," he means "This is not justice." And what is Justice? This question has been answered at length by Plato in his *Republic*. Justice is not strength, but harmonious strength—desires and men falling into that order which constitutes intelligence and organization; justice is not the right of the stronger, but the effective harmony of the whole.

Once again, let us answer the question with which we began this essay—"Who is the true sportsman?" This time we answer the question differently, though in essence it is the same answer as the first. "The true sportsman is he who harmonizes strength and weakness in the interests of harmony and order." So thought Plato.

There can be no true sportsmanship without a new world order. We must reconstruct the world so as to eliminate competition from it. The individual cries out: *I must* be happy at all costs for there is no time to be lost. The nation cries out: *I must* be prosperous at all costs or I shall go under. So civilization has entered into an era of callous competition. No peace treaty can end this. The world must be reorganised as a federation and essentially as *one*. Until that is done the noble shall always be at the mercy of the ignoble and there will be neither peace nor sportsmanship in the world.

52. THE POWER OF THE PRESS (*P. U. B. A., 1935*)

The invention of the printing press, the production of cheap paper, and the introduction of penny postage made it possible, during the last century, to print and publish newspapers at a nominal cost and to distribute them far and wide without much expense. Any one who could afford a penny or so—and a very great majority of the people could do it—wanted to read news as well as authoritative views on political and other questions.

Very few men have any analytical spirit. They cannot reach the bottom of things. They run away with the views

supplied to them by newspapers—not caring to inquire if they are right or wrong. For instance, a man living in America or Europe derives his information about a country, like India, from newspapers alone. It is not possible for him to come here and see things for himself.

Not only do people lack the analytical spirit, they have no time to probe deeply into the real state of affairs. We live in an age of hurry : there is no time to waste : people have always many more important things to do.

So newspapers, with their large circulation, educate people on different problems of the day. They form what is called public opinion. They have a strong hold on the people. The power which they have come to possess is indeed very great.

Granted this, it is obvious why every important body or institution in a country wishes to have the backing of a strong press. A party may have a large number of faithful followers, but if it has no press, it will not be much cared for. Its voice will be drowned by the newspapers of other parties. On the other hand, if even a microscopic minority has a well-organized press, it is easy for it to make its weight felt. The Anglo-Indian community in India is a case in point. The members of this community do not exceed a few lakhs, but partly because of its press, it occupies in Indian politics a position far stronger than its numbers warrant.

The power of the press is felt at the full at the time of general elections. At such times the newspapers carry on a whirlwind campaign. Whichever candidate has "a good press" is sure of success.

Even the governments of the day are afraid of the press. They carefully woo press support. This is particularly so in the case of democratic countries. Here the press representatives are courted even more than millionaires. The displeasure of the press is scrupulously avoided in every important matter. If the government does not care for the press it soon finds itself out of office. Great statesmen do not fear even bomb outrages so much as criticism by the press.

The press is the people's weapon against the government, and is their voice. It is necessary for every government to keep in touch with the press always, and take suitable steps to remove the grievances of the people. The press of a

nation that is educated is more powerful than the press of an uneducated nation. In England the percentage of literate people is 96, in America 98, and in Germany 100. In India, however, the percentage of illiterates is 90. The result is that the power of the press in India is very small as compared with its power in these countries.

Too much power given to any organized body is harmful to the state. This is true in the case of the press also. It is always desirable that the press of a country should be controlled by its government. It may happen that the press may be captured by any one party, and the country plunged into civil war. A powerful press can create a revolution against the government any time it likes. The press sometimes embitters international relations. An example of this can be seen in the Italian press. News was published some years ago in the Italian press that Great Britain was supplying arms and ammunition to Abyssinia. This rumour spread a great deal of hatred in Italy against Englishmen, and a special guard had to be placed upon the British Embassy at Rome.

Modern newspapers keep us in daily touch with the whole world. In the olden days a man's 'World' consisted of his village, or the two or three neighbouring villages that he knew. It was difficult for him to know what was going on in other parts of the district in which he lived. But to-day the press, assisted by rapid means of communication, makes every rumour on the Antipodes known to its readers.

The press discusses every topic—social, literary, political, scientific and so on. People gradually become enlightened. It educates the masses and broadens their outlook on life. Who was not moved when he read about the Quetta disaster in the newspapers? Every one wanted to help the victims. If we had not read press accounts of the calamity we might have done nothing to help the unfortunate sufferers.

The advertisement columns of newspapers are as important as the columns that contain news. They help the commerce and industry of a nation. The modern art of advertisement owes its importance entirely to the press.

When the press is in the hands of unscrupulous persons it can do great disservice to the country. In the recent Shahidganj imbroglio at Lahore the press was responsible for much of the bloodshed that took place. Had those who controlled

the press kept cool and level-headed, perhaps, this calamity might have been averted.

Daniel O' Connell is reported to have said, "Let me make the songs of a nation and I care not who makes its laws." Nowadays it is better to say that the people who control the newspapers really govern the country, so the saying can be changed into: "Let me control the press and I care not who governs the country." The laws of a nation are really made by its press. The masses react to press suggestions as a herd of cattle obey the shepherd. Democracy, a powerful press, and so-called liberty go together, or rather the press leads and the people follow.

The power of the press is seen not only in what the press publishes but also in what it fails to publish. A very interesting study is the columns of two important Lahore dailies.—The Tribune and the Civil and Military Gazette. Read in these papers the account of a Congress Meeting. The Tribune is apt to take an idealistic view of the Congress and the Civil a critical one, if not definitely hostile. The Tribune fails to report much that goes against the Congress, the Civil much that goes in its favour. This is true of international press too. Nowadays the press is sedulously schooling us into a hatred of Germany and Russia, and when peace is declared and Britain wins (as win it must) then these very papers will become generous to a defeated Germany. The wise man should not accept all that he reads in print as gospel truth.

53. ADVERTISEMENT

"Is this a world to hide virtues in?"—*Shakespeare.*

The word "advertise," comes from the Latin *advertere*, notice. So "to advertise" means to make something noticed, to bring it to public attention.

We all know how disappointed we all are when we buy something after reading or seeing an advertisement of it. Advertisement in our times has degenerated into wholesale cheating. If you happen to have goods to sell, no adjective is too strong to apply to it, no praise, however fulsome, which will not fit your article. This trick has been carried to special excess in the world of the theatre and the cinema. They use such praise as this for any film: "Film world's three great hits in one great week of entertainment," "Gales of laughter greet new comedy," "A grand and glorious musical comedy romance," "Its gaiety and heart-stabbing

drama await you." Now if we take all this praise literally, it is evident that a new masterpiece of the screen must be produced almost every day in our studios. We know that it is not so.

Not only the film-producing corporations but the newspapers also join in the game of cheating the public. On a page where it will easily catch the reader's eye the following sentences are inserted in a Lahore daily: "To the Reader. In the...you hear modern salesmen speaking with honesty and intelligence." "From the Reader. Your advertisements make me extravagant. I profit exceedingly from the advertisement." Similarly in a weekly from Bombay a full page is reserved for Bargains by V.P. Post, and on the top are the following words: "Shopping by post is much easier—and often a bargain is missed by waiting. Manufacturers who have confidence in their goods use the V.P.P. system."

Even if the manager in charge of a newspaper advertisement department were the most conscientious man going, he must find it impossible to verify the truth of statements made by people who want to advertise in his columns. But we know that managers of newspapers are not concerned with the truth or falsehood of the advertisements that appear in their pages. Their only aim is to make as much money as they can by charging the highest possible price for every square inch of space they reserve for advertisements. If all the advertisements that appear in newspapers were true, then it should follow that the human race has entered upon an era of unprecedented health, wealth and happiness. For grey hair are banished, men given youth and strength, women presented with painless hair removers and beauty creams (not to speak of Bustophex or Bustophene for keeping the breasts firm and youthful)—and in fact, all the million ills that flesh is heir to are at an end. Every man knows that this is not so. And from this we can judge the truthfulness of advertisers.

For one thing we must give advertisers credit—and that is their enterprise. I have just come back from a visit to Narkanda, fifty miles from Simla by a bridle road, and there I saw advertisements of Players Cigarettes that I had seen in London and Bournemouth and every town of England. Evidently the Players Cigarette company are greater than empire-builders in their determination and enterprise, and have made up their mind that every adult human being on

this earth should smoke their cigarettes. I have no doubt that if I went to the Gold Coast of Africa, or in some out-of-the-way place in Tibet I shall find Players Cigarettes advertised there. I have taken up Players cigarettes, not because I am a sales agent of this firm, but because the example is most handy. I have no doubt that the reader will be able to think of scores of such examples.

It is very interesting to study the mind of the advertiser, and the motives of the human mind upon which he wants to play. The most advertised goods are women's toilet accessories, or things that women require for perserving their youthful looks. Fat women are anxious to grow slim, so advertisers play upon women's fear of growing fat. "Her joints squeaked like new shoes. Swollen with the rheumatism at thirty," so begins an advertisement of Kruschen Salts. Here is the beginning of the advertisement of 'Aldiflu': "Obesity, 'tis said, is the beginning of the end: An out-size embarrasses and endangers. For it puts blood, heart, liver and muscle out of fettle. Starve oneself thin? No use. Dissolve adipose tissue? Yes; but the consequence?" The semi-medical form of this advertisement gives it great advantage over others. When we look underneath we find that Aldiflue is a French preparation. Trust a French man to know a woman's mind. If we take up any newspaper we find scores of such advertisements. "I detest a shiny nose, that is why I use Perfect Face Powder." "Girls—be sure of beauty," says Jean Harlow. "And use Lux Toilet, the Beauty Soap of film stars." "Gone and for ever, ugly unwanted hair." "Love, Romance, Popularity, are attracted by feminine charm. Fascinating curves that are the height of fashion—the very essence of feminine appeal—can be quickly yours through the safe, harmless, tested, Bustophex."

What Aldous Huxley says of Guide books ('Along the Road') can be said with even greater force of modern advertisements: "For every traveller who has any taste of his own the only useful guide book will be the one which he has himself written; all others are an exasperation. They mark with asterisks the works of art which he finds dull, and pass over in silence those which he admires. They make him travel long miles to see a mound of rubbish; they go into ecstasies over mere antiquity. Their practical information is invariably out of date. They recommend bad hotels and qualify good ones as 'modest.' In a word, they are intolerable."

On the other hand, there are certainly beautiful things of which people know nothing because those who possess them never think of advertising them. I know of a beautiful philosophy by which I have tried to guide my life for many years past, which deserves to be known far more than it is. The people who are its guardians (I, amongst others), think that to advertise it in the popular way, in which cars, Pelmanism and the million panaceas are advertised, will be to take away something from the dignity of that philosophy and will distort it in popular imagination. That philosophy is Theosophy, the wisdom religion which has been the guiding star of all the great minds of the world, from Plato, Jesus, Mohammad, Mira Bai, Kabir, Nanak down to H. P. Blavatsky and Annie Besant in our own day.

Truly we live in the age of advertisement. While decrying the many advertisements of others, I have inserted an advertisement of my own in this essay. My advertisement may make human minds more beautiful. The world detests a shiny nose in a woman, but does it detest an ugly mind ? We cannot escape our environment.

54. EARTHQUAKES—WHY ?

The recent earthquake in Quetta, the horrors of which are so fresh in everybody's mind, has raised the question why earthquakes are caused, and whether any human agency can prevent their recurrence.

Up to quite recent times men went on believing that earthquakes were caused by subterranean volcanoes. Though many earthquakes are caused by volcanoes, volcanoes are really a subordinate cause of major earthquakes. Where an earthquake is volcanic in origin there is always an eruption of dust, gases and rock fragments. Such earthquakes are due to the collapse of the earth's crust on account of the melting of the underlying lava.

The worst earthquakes of the volcanic type of which there is any record in history occurred in Java in 1883. One cubic mile of the earth's crust was hurled upwards. Thirty-six thousand people were killed, and the air waves travelled several times round the earth. The sea wave travelled across the Indian Ocean at the rate of 271 miles per hour, and was recorded even at Cape Horn and in France. No record of an explosion as vast as this exists in human history,

If we burrow into the earth we find that the earth's temperature increases with its depth—40 to 50 degrees centigrade per mile. There must be terrific temperature some miles below this, because volcanic lava has been noticed at 1,000 degrees of centigrade temperature. Presumably the temperature goes on rising till we reach the centre of the earth, where the heat must be several thousand times greater than what we call " white heat."

The scientific study of the earth reveals that the earth's core is surrounded by a series of shells of different thickness. An earthquake is something like a wave of a wireless aerial that has to penetrate many shells and when it reaches the earth's surface, is usually recorded as an earthquake disaster. The latest investigations show the earth to be made as follows :—

Starting from the core of the earth for a radius of 2,000 miles there is liquid iron and nickle ; then iron and silicate for 870 miles ; then silicate for 1,000 miles ; then, of a thickness of about 500 miles, the crust on which we live, and on which earthquakes occur.

The highest point on the earth's surface is Mt. Everest, 5 miles in height, and the lowest is near the Phillipine islands, seven miles in depth. The stress difference between these two points is equal to the weight of ten miles of normal rock. In other words, between these points the earth's surface is burdened with such a great weight that the outer crust of the earth is unable to support all this terrible weight, and adjustments occur which we call earthquakes.

As a result of the above theory, the earthquakes should have occurred only once in recorded time and then everything should have been normal. But we know that this is not so, and there must be a reason.

The reason is not far to seek. It is rainfall. A rainfall of thirty inches a year, amounts to one mile in 2,000 years. During the whole of the age of the earth, about 1,000,000 miles of rain must have fallen. Rain falls and makes its way again to the ocean. But it does not go alone. It carries vast quantities of earth along with it, with the result that some parts of the earth are overloaded and others made light. The change in strain during geological time must have been enormous, and every change of strain must produce an attempt at an equilibrium and an adjustment. The adjustments are earthquakes.

There are two regions of the earth especially liable to these adjustments—the Pacific and the Japanese Islands, and the Himalayan-Caucasus region. These are the parts of the greatest rainfall and so of the greatest change in stress. The question is: since rain is always falling, why are adjustments not taking place constantly ? Adjustments are taking place constantly, but they are so minor that we are not aware of them.

Scientists are unable to prevent earthquakes. Can they foretell them ? A Japanese scientist says : 'Yes.' Japanese seismographers have observed that just some hour before an earthquake occurs, the earth is tilted by an angle that can be observed. The instrument which records this is called the Tiltometer. Whether or not the tiltometer is infallible only time can show. With the help of the tiltometer earthquakes may be foretold several hours before they occur. Lives may be saved, though not property. Noticing a tilt the inhabitants can evacuate a place immediately, and save their lives.

Religious people explain earthquakes as the natural result of evil doing. They say that mankind has a vast reservoir of evil Karma, the accumulation of ages. During each generation the high level of this reservoir is lessened by discharge through periodic calamities and disasters (such as earthquakes, devastations by sea and flood, wars, famines) which man attributes to an unfeeling and merciless providence. Otherwise why is it that where science has curbed various diseases, new forms of disease appear ? If tuberculosis is lessening, cancer is increasing. There never was a time when nature was so obedient to man. The world's wealth has grown and yet, during the last years why do so many millions suffer acutely for want of employment ? Mankind has more wealth and more health, more schools, more books, more means of enjoyment than ever before. And yet, at the same time, more causes and occasions for hatred. These new hatreds among men return to them as famines, earthquakes, wars.

55. MY HOBBIES. (*P. U. Inter., 1937*)

Each one of us has a hobby for his leisure and so have I. When we are tired of our routine work at school or college, we play games to refresh ourselves. All work and no play make Jack a dull boy. I believe in this saying and have ever since my boyhood been fond of gardening, cycling and photography. I combine pleasure with profit and I do not see why others should not.

I have a passion for gardening. I remember distinctly that it was during the cholera days that my parents packed me off to my maternal uncle's house in a wayside village. I was then only nine when I saw my maternal uncle supervising his labourers or taking a turn at work. I insisted upon having a set of tools for myself. Gardening provided me a holiday from books and I took to it with a rapture akin to Wordsworth's love for mountains. It was my first love. Gardening is a very good hobby. It gives me lot of exercise to dig, to sow, to tend plants, to water them and to lop off the sickly twigs. I feel proud of my wonderful achievements. Is it not wonderful to sow a tiny seed and reap a fully grown plant ? I grow my own vegetables and fruit and thus am assured of a fresh and healthy supply. I invite my friends and they compliment me on my venture and taste. Last year I exhibited my Chrysanthemums in the Punjab Flower Show and got a second prize for the pure white variety. As a practical gardener I have come to acquire a wealth of information regarding the selection of seeds, the times of sowing and harvesting, etc. I can challenge a student of agriculture to test my knowledge ; I am sure I shall acquit myself well. Gardening keeps me away from foul-aired cinema halls and dusty thoroughfares. I bask in the rays of the sun, listen to the warbling birds and suck out cheerfulness from them. I save what my friends mis-spend and whatever I spend gives me a very good return. Nature is bountiful to her votaries.

Cycling is a recent hobby. As a child I had a hobby-horse to ride but no tri-cycle. I think my parents were either too poor to get me one or too nervous lest I should break my bones some day. Unknown to them I had many furtive rides on my friend's cycles and these stolen moments of ecstasy were always looked forward to. When I joined college I could not repress my desire to own a 'machine' or a bike of my own. The collegian's field of activity is vast and divorced from my garden I had to fall back on another prop to kill time. The highways, the playgrounds, the places of picnic are all out of the reach of a pedestrian and the strict traffic rules make it heroic, if not suicidal, to ride two on a bike. Gardening was my hobby before but it has been superseded by my second choice. It is useful in its own way. As a means of transport it is the poor man's Ford car—and a student is always poor. It requires no regular looking after and is always ready through pouring rain or knee-deep mud. In the colleges

cycling is encouraged as a sport and if I can qualify myself as a 'star' I may even distinguish myself in the international sphere. Gardening was a physical exercise, cycling lends me wings. I feel like the wind and the birds. When forgetful of the world and its seething turmoil I ride on my bike I fly, as its were, in space. Beeching, the poet, has a beautiful little poem on the subject. It is entitled "*Coming down hill on a Bicycle.*" I hope you will appreciate his point of view. If you cycle up a hill and return, you fly like a bird : for a minute or so you transcend your being. Although the joy is brief, yet it is worth while having.

> Alas, that the longest hill,
> Must end in a vale ; but still,
> Who climbs with toil, whereso'er,
> Shall, find wings waiting there."

Who could have thought of the philosophic teachings of cycling !

This brings me to my latest find, photography. I do not exactly know how I came to love it. My friends have cameras and they are always keen on *shooting* men or objects with their clicks. I caught its infection and the contagion spread and transplanted all. It must have been the novelty and the fun of the whole thing. You look at an object ; you fall in love with it and you want it. Your camera comes to your aid and you can carry with you a copy of it. A gifted person's imagination serves him as a good substitute but then such gifted persons are rare. Moreover, you should have the power of recollecting emotions in tranquillity. There are other unique moments in our lives, of which we cherish not merely a memory but a living picture. Old photographs speak to us in what the poet calls "an inarticulate voice". I have a 2-year old impression of myself and I smile whenever I look at it. Am I that child ? Photography is an art also and if I successfully go through the mysteries of the 'dark room' I may after my student career set up a studio of my own.

From gardening to photography is a long story. Sometimes I regret why I took up photography so late. There are many, many scenes in my life which I would have liked to preserve. I once saw a girl in Venice standing in St. Mark's square with pigeons all round her, some perched on her shoulders. The other day I saw a beautiful face at the Regal and though I remember it now where shall it be next year ?

I wish people allowed me to photograph (or shoot) them when I go to them and say: You are so beautiful, may I shoot you with this camera?

56. CYCLING AS A RECREATION. (*P. U. Inter., 1936*)

Cycling is good for health. It is one of the best ways of seeing the countryside. Walking is slow, but on a cycle one can regulate his speed according to the gradient of the road, and the mood of the moment. Walking is one of the greatest pleasures of life. So also, for those who develop the taste, is cycling.

Cycling in the countryside one gets that quiet companionship with nature which the literary mind especially craves for. When one is in the countryside he should not be in the mood which Housman describes in the following verses:

For nature, heartless, witless nature
Will neither care nor know
What strangers' feet may find the meadow
And tresspass there and go,
Nor ask amid the dews of morning
If they are mine or no.

but rather in the other mood which this same poet has interpreted with even greater beauty:

'Tis spring; come out to ramble
The hilly brakes around,
For under thorn and bramble
About the hollow ground
The primroses are found.

And there's the windflower chilly
With all the winds at play,
And there's the Lenten lily
That has not long to stay
And dies on Easter day.

The countryside in India is rather monotonous for cycling. I remember that the cycling trips I made in England were far more enjoyable than those that I made in India. About sixteen miles from London, near Wimbledon, is a small town called Surbiton. Here I lived for a month and every Sunday I used to go to Woking to see a friend. The distance from Surbiton to Woking is about thirteen miles. I would start after breakfast. The countryside in England is not flat, as here, but full of ups and downs. If there is difficulty in cycling over a stretch of half a mile or so, there is great pleasure in having about an

equal distance to go on a down gradient. Then the scenery is much more varied. There are farms, houses, inns, rivers, commons, towns, streets, cinemas every five miles or so. If one is tired or thirsty he can stop at any village ale-house and drink a glass of beer. After about an hour I reached Woking, played cricket there, lunched, heard a sermon at the Woking Mosque and by tea time started back for Surbiton. In the afternoon I would cycle slowly, a tingling sensation of fatigue at my calves and back, which was not at all painful but very delightful. And so evenings at Surbiton and then to bed with the conciousness that one had spent a nice Sunday.

One experience of cycling I will never forget. It started in fun and ended very nearly in my death. It was autumn in Oxford, where I had gone to spend some time with friends. Nearly forty miles from Oxford is Stratford-upon-Avon the birth place of Shakespeare, where every year a special festival is held in Autumn, and all the plays of Shakespeare are acted turn by turn. Funds were short with us, and so it was decided that one of us should cycle to Stratford-upon-Avon from Oxford and another should do so on return. That would save money and give us a chance to see the countryside in the famous district of Cotswold. My friend cycled to Stratford. The play ended at about ten o'clock in the evening. It was my turn to cycle back to Oxford. I could easily have slept at Stratford, and cycled back the next day, but a perverse spirit of adventure in me made me decide to start for Oxford at that time in a moonless night and clouds in the sky. For five or six miles I cycled with great speed and much confidence, the lamp giving me a merry light. Then a stone came before my wheel, the wheel jumped up, and down fell the lamp on the road, broken and unfit for use. By this time it was quite dark. However I thought I knew the road to Oxford and would reach there even without a light. But I relied too much on my knowledge of English roads. Somewhere in the dark I must have taken a wrong turning and gone miles and miles away from Oxford. After cycling for two hours or so I began to get worried as none of the villages that were on the way to Oxford arrived. By this time it had also begun to drizzle. I was very tired and cold. So I crept into a hayrick, hid the cycle under the hay, and covered myself with hay, hoping to find warmth and shelter from rain. I could not sleep because I was too uneasy and tired. However the hay gave me warmth and with the return of warmth confidence came back to me. It must have been in the early hours of the morning (the coldest

part of the day) when I put my bicycle on the road again and started. I soon reached a railway station and there I learnt that I had gone in the wrong direction and that Oxford was still twenty miles away. That night I must have cycled fifty or sixty miles in the dark. A sense of pride in me forbade me from going to Oxford in the train and I cycled to it. My friends were very much surprised at my story, but they regarded me as a bit of a madcap and so gave me a warm welcome.

This adventure did not cure me of my love of cycling and I still cycle occasionally—say fifteen or sixteen miles. However I must say that cycling is a pleasure only for the young. With the beginning of middle age one's capacity for this kind of recreation diminishes considerably. Not eight years ago I cycled fifty miles in a day and played Badminton after that in the evening. Now I draw the line at twenty miles. After that it ceases to be a recreation and becomes *labour*.

57. WONDERS OF ELECTRICITY. (*P. U. Inter., 1937*)

Who does not know the wonders wrought by electricity, the fairy-child of man's brain? Its origin was humble but certain and promising. Its application to practical life has revolutionized life and what Hercules was supposed to do in the early Greek stories, it has performed. These achievements are important and we are so used to them that we do not know what we would do without them. We can have some idea of the "mighty conquest" of the giant of the button" by cataloguing some of them. We may divide them tentatively under the following heads :—(1) Communications ; (2) Medical treatment ; (3) Domestic uses ; (3) Locomotion and transport ; (5) Industry ; (6) Defence ; etc.

The telegraph was the earliest wonder in communication. It beat the existing methods : the post, the courier pigeon, and the flag or light signalling. It was the forerunner of the telephone and incidentally of the existing bee-hive commercial world. There were greater surprises that waited : the radio and the television. The telegraph had conquered distance but the radio conquered space also. Barriers, geographical, political or racial cannot stop a message from spreading over the ether. Linked with the telephone system the radio has brought the commercial world together into one international market. At a little cost any one of us can keep a radio set and listen in to songs, speeches or news bulletins from all over the inhabited world.

Ships on high seas, sub-marines under water, aeroplanes perched in mid-air, the stranded explorer on the top of the Himalayas—the radio message can be picked up by them all if they possess a receiver. For local purposes we have the telephone and for places not linked up by the telephone we have the telegraph. These three are the strong links of the chain which links up the hitherto segregated humanity. Television is yet another prodigy: a combination of the radio and the screen picture. What we need to remember is that the sending of these messages or their reception is cheap and convenient, though of course the sets are highly complicated and expensive.

Electricity plays a great part in the treatment of human ailments, especially where external stimulation of the system is needed. Its effectiveness is recognized to-day in "Nature Cure" clinics specializing in electric baths. Paralysis, nervous diseases and venereal diseases can be cured through such treatments. With the popularization of the electric treatment, it is hoped that electricity will play as great a part in keeping up health as medicines.

It is in domestic life that it is the eternal handmaid. In summer it works our fans and in winter it heats our rooms. It works in the kitchen and the laundering room: it cooks our food and presses our clothes. The electric vacuum cleaner dusts off our carpets, cupboards and book-shelves. Those who live in modern flats, like the skyscrapers in U. S. A. have lifts at their disposal. Our rooms are lighted at the mere pressing of a button and the tiny electric bell announces the visitors. The radio and the television sets the whole world next to us and the telephone on the table brings us within call of every one of our acquaintances. It is possible for a cripple or an aged person to enjoy the comforts of good living. Electricity means the comfort of life, its glow and its charm. Over and above all, it is cheaper and more convenient to use than either steam, or gas, or compressed air.

If electricity does so many trifling odds and ends for us, it can also do giants' work. Its motive force or traction power can move and operate huge machines. Our heavy industry and manufacture will not work without electricity half as efficiently and profitably as with electricity. A visit to a workshop, a factory or a mill gives us a fair idea of its strength. The gigantic electric hammer, the Vulcanite furnace, the Herculean

electric crane, the welder and the boring screw display their strength, accuracy and rhythmic movements through electricity. The movements of these sinews of heavy industry beat as harmoniously as the human heart. Electrically controlled locomotives and electric trains, and trams are popular everywhere. Electric tools have made it possible to bore into the heart of the mountains, to divert the course of the rivers, to store water behind dams, to dig canals and construct barrages, to construct bridges and floating docks and raise the water in the Suez Canal. The inaccessible tops of mountains have a net work of trains spread over them. The sight at night of the electric lights of a town from a suburban train or the top of a building is as diverting as the sight of mighty London lying asleep was to Wordsworth.

We live in an age of war and strife where defence works count a lot. The Maginot and the Siegfried Lines are more useful and more impregnable than the famous Wall of China. Electrified barbed wires play a great role in defence. In attack it is useful in discharging highly charged shots with an accuracy that is amazing.

Electricity has a glorious past behind it and a still more glorious future.

58. HOW TO IMPROVE OUR CATTLE (*P.U. Inter., 1937*)

The problem of cattle improvement in our country is fundamental as it concerns the welfare of the whole of India. India is predominantly rural and agricultural and cattle are like the spinal cord of the peasantry. When we look at the mortality figures of children and mothers and the ever-increasing list of famished looking ill-nourished youngmen, we realize how much farm animals matter to us. For it is lack of good cattle that makes us poor and weak. Better cattle mean better milk and ghee and butter which are the necessary ingredients of Indian food. Our country has been much extolled for her cattle but like other good and glorious things it was in the long past golden age. We worshipped cows then and we also worship them now. But what a difference! Our worship is devoid of actual service. Perhaps, it is illustration of the well-known proverb: "The nearer the church, the farther away from God." The present Viceroy, Lord Linlithgow, has taken in hand the improvement of cattle and under his lead some good work has been done.

Before any improvement is possible, it is necessary that a survey be made of the various parts of the country or data

collected regarding the various breeds. Western methods of dairy-farming must be introduced, the people educated on those lines and the progress of the work and its effectiveness must be carefully watched. This would involve selection and rejection. Pedigree bulls and cows naturally will be preferred to second rate and third rate heads. In the west there is no social or religious prejudice against slaughtering the useless cattle. From cattle they are converted into preserved meat in the gigantic abattoirs. "The greatest good of the greatest number" is no more tenable in this case than in Mr. H. G. Well's theory of the Superman. Let us have only a few heads of cattle but let them be of the finest breed and maximum yield. For better breed we have to sacrifice the weaker to the cause of the race which consists of the best. Even this may be possible in the near future. We shall need uptodate dairies and experts whose observations and judgments can be trusted.

Indian sentiment is opposed to the slaughtering wholesale of weak cattle and I deeply sympathise with that sentiment. Why not send all weak cattle to the jungles to roam about wild?

Once the selection has been made in a particular breed, further improvement can only be affected by cross breeding between the home breeds inter se and the home breeds and the imported breeds. Here too, statistical figures are of invaluable use. Blind preference of mere appearance or the cost of the cattle is no sure guide, for actual experiments have proved that all imported cattle do not flourish here. The work of experimentation in a poor and backward country like ours can only be done by Government Farms and Officers. Their work can, of course, be supplemented by private owners of large live stock or *pinjrapoles* and *gowshalas*. With well-established local bodies, it is very easy for the Government to propagate the desired breed and exterminate the undesired. This could be done by castration. There is no need to kill.

Another factor that goes a long way in improving cattle is better and hygienic conditions of their keeping. We in India are trudging along the beaten track of our forefathers in keeping our cattle; perhaps our children may be more fortunate. The majority who keep cattle have no idea of keeping them. They give them plenty of water to drink and little of food, and extract milk out of their very bones and skins. The lowing of the starved calf is music to their ears. They do not believe in letting the poor dumb-driven cattle wander in a pasture or swim in a nullah and a small cow tether is a

most abominable sight. Before the government can make headway, the private owner must change his outlook and receive a new education. Old prejudices die hard and where our selfishness is at stake, they die in centuries. Indians are not only illiterate but they have also no energy. We must impress on them the desirability of acquiring this new knowledge and press into use their humanitarian and religious instincts. If we can convince them that the better keeping of a cow, for instance, is more profitable than its ill keeping, probably their instinct of selfishness will goad them on. Little do we know the evil practices which are resorted to in order to squeeze out the last drops of milk. Some of us are aware of the *phuka* process which had to be abolished by legislation. These practices and the popular superstitions make the task of education in cattle breeding terribly difficult. Howsoever insurmountable difficulties may be, where there is a will there is a way. Cattle improvement is our own improvement. Why not be *selfish* and think of cattle as a part and parcel of yourself and so improve them ?

59. INDIA'S DEBT TO HER MOHAMMADAN RULERS

(*P. U., Inter., 1938*)

The greatest gift of the Mohammadan rulers to India is the gift of Islam,—I say this although I am a Hindu. Long centuries before the Prophet of Islam was born in Mecca Shri Shankaracharya had made titanic efforts to popularize the Adwaita philosophy of the Vedanta—the philosophy of the 'One without a second'. In no way does this differ from Mohammad's formula, "There is no God but Allah!" The Mohammadan is a Unitarian and so is the Vedantist. Indeed, if one looked deeply into it he would realize that the *essentials* of Hinduism and Islam, as indeed of all the great living religions of the world are the same. The differences emphasized often by "religio-political" leaders, either out of ignorance or out of selfish motives are all as to *non-essentials*. The Muslim Sufi and the Hindu Vaishnava—although one is a beef-eater and the other does not touch even eggs—are very close in their deep and one-pointed devotion to the Supreme. The great Muslim saints had many Hindu followers, and the Hindu holy men had many Muslim devotees. These people had spiritual insight and saw through the outer husk to the light within.

It is true that the Muslim rulers were political figures first and took interest in religion only now and again. But they

could not help imbibing the culture of the conquered and expressing it. One of India's debts to her Muslim rulers is in architecture. If the Hindu looks in 'Muslim' architecture with unbiassed eyes he will not find much difference between the temple and the mosque. For instance the dome of the temple (*mandapam*), shorn of its exhuberant symbolism, is the same as the dome of the Muslim mosque or tomb. Even the characteristic arch of the mosque—so often called Saracenic—is the same as in the Hindu and Buddhist shrines. The crescent moon had been the emblem of Shiva ages before the Prophet of Mecca was born. So Muslim architecture is nothing 'foreign.' Its not only Indian, but even archaic Indian. Islam is only a restatement of Vedanta. If the Hindus hold Sri Shankracharya in such high honour, why don't they honour equally the Prophet of Islam? Both were servants and lovers of mankind.

India owes the present land revenue system to her Mohammadan rulers—particularly to Sher Shah Sur and Akbar. Sher Shah was the first king to *measure* the land before any tax was put upon it, and to fix rigidly the share of the state. Before him the revenue Collectors had taken what they pleased and gave the government only the portion that they thought was expedient. Todar Mall, the great Revenue Minister of Akbar, systematized and simplified the revenue system that Sher Shah had introduced. That system goes on to this day with a few modifications. It has now become out of date and tyrannical but we cannot withhold praise from those far-sighted kings who began it and then carried it on.

To Akbar we owe the first vision of a great Indian nation. That he did by employing Hindus and giving them the highest offices in the state. The Hindus began to feel that the Moghul Dynasty was as much Hindu as Muslim. The king had Hindu wives. Three Moghul Kings had Rajput mothers. It was this idea of a common bond—even though it was confined only to the ruling class—that was the bulwark of the Moghul Empire. When that disappeared the Empire went to pieces. I have a soft corner in my heart for Akbar's *Din-i-Ilahi*. Akbar had the vision to see that in India politics and religion had always been inseparable. He was trying to found a religion—or a religio-political sect—that would include the essentials both of Hinduism and Islam and *exclude* those points—the inessentials—that created so much bloodshed and hatred for centuries. The message of the *Din* was that in Hindustan all

political and social disqualifications on account of religious differences were to be swept away. It proclaimed that Divine Grace is shed on all alike and that no man should suffer on account of the way he chose for worshipping God (Ain-i-Akbari, Garrett's Translation, Vol. III, p. 381). Akbar was steeped in the atmosphere of India and he made a direct appeal to the deepest feelings of his subjects by giving his Order a religious colouring. Indeed the only solution of the deepest problems of this unfortunate land is either that there should be no religion, or that there should be a common religion like the *Din-i-Ilahi*. It is idle to expect the masses to rise to such heights of philosophic detachment that they should begin to see the essential unity of Hinduism and Islam.

We must not forget that the Muslim Rulers gave a long era of peace to the country. For two centuries no foreigners could come into India and it was the sword of the Mohammadan Kings which guarded the gates. The flowering of the Indian School of Bhakti—Nanak, Kabir, and Chaitanya took place under the rule of the Muslim Kings. Not all of them had the vision or the broad-mindedness of the Great Akbar, but, except at the time of the collection of the land revenue, they left the villager to his own devices. The Bhakti movement could not have spread if the Muslim kings had been constantly out on conversion crusades—as some historians seem to believe. An incident from the life of Chaitanya will bear this out. "The Mohammadan Governor of Bengal having heard of the extraordinary power of the Brahmin monk came privately to see him, gave him an escort of soldiers to protect him from river-pirates, accompanied him through the province he administered with as much devotion as any of Chaitanya's Hindu followers" (*Chaitanya-Charit-amrit*, Translated by Professor Jadunath Sarkar, pp. 193—195). It seems to me that a just estimate of what India owes to her Mohammadan rulers is very necessary on the present moment when bitter prejudice and blind fanaticim have destroyed the sagacity both of Hindu and Muslim leaders.

60. LIFE IS WORTH LIVING (*P. U. Inter., 1938*)

The philosophy, that life is worth living, is inherent in the conduct of everyone who is alive. Those who do not think life worth living do not live. The world never hears of them. Nearly two thousand years ago Marcus Aurelius Antoninus, the Roman Philosopher-Emperor put the problem succinctly. "The door is open; if the house is smoky, leave it."

Yet the paradox remains, that many of us do not think life worth living, and yet continue to be alive. Desire is life and it is frustrated desire that takes the worthwhileness out of life. When we fall in love with some 'human face divine,' and that divine face does not love us back in return, then the desire for life goes out of our heart. When a trusted friend stabs us in the back, when our dearest dreams vanish like particles of smoke into the air, when we lie awake at night brooding over our misfortunes, when we have to go about from door to door looking for work and finding none, or finding only charity, when it is necessary to be humble before our enemies and put a cheerful face upon it, when we look far away into the stars and find them as empty as our own hearts, when we try to drown our thoughts in work—then life seems a poor thing indeed, and we could leave it without regret. But something irrational in us, a divine stubbornness, a something that sees the dawn of hope even in the deepest clouds of misery, still makes us carry on.

What makes life worth living is the heightend consciousness of certain moments of our existence which compared to the daily routine, seem lofty like mountain peaks. Such moments can come to men in three ways—from the senses, from the emotions and from the intellect. From the senses they come in two ways—the sexual act and alcohol. People will not admit it but if they faced themselves frankly they will be forced to the conclusion that they enjoyed themselves most when they were drinking or having the sexual act. This is Omar Khyyam. This is the practical philosophy of ninetenths of mankind—including even the so-called saints and prophets. But the trouble with such pleasures is that they are momentary. There is a nervous spasm, the movement of a muscle this way or that and the pleasure is over like a flash of lightening. For my own part I condemn these pleasures. The sexual act, when it comes naturally, is not only a sensation but a culmination, a fulfilment of personality. Reduced to the level of alcohol, as mere sensation, it is futile, like Sisyphus rolling his stone ever up-hill. One never gets in it what one is seeking.

The pleasures of the emotions are more subtle and more lasting. They are affection given and received, the love of friend for friend, the love of lovers, the love of parents. Under this head we must include also ambition and those tricky forms of compensation that are so various and so hard to classify—all the complexes and obsessions of men. One may want to be a conqueror, another a scholar or a lover or even

a philanthropist. All these are forms of domination. The craving is for the satisfaction of the burning desire in one—exactly as the drunkard craves for his bottle. The most common form of seeking emotional satisfaction is vanity or conceit. Love me, respect me, be dominated by me, admire me, see how superior I am—this is the conscious or the unconscious desire. An illusion. Selfishness is so deeply ingrained in human nature, and assumes such Protean forms, that it is idle to expect anything except self-love.

The last pleasures—the pleasures of the intellect—are not so intense as sensual or emotional satisfactions, but they are most lasting. Friends betray and sweethearts are faithless, but knowledge is always there. We may live to the age of Methuselah but knowledge does not tire, nor will its satisfactions ever cloy. This is a pleasure, however, that requires training, perseverance, and intelligence. Every Tom, Dick or Harry can do the sexual act or drink or love. But how many are prepared to make arduous efforts to learn Spanish in order to read 'Don Quixote' in the original, or pick up enough Greek to read Homer? To the man who seeks only to know, life is worth living. Life is not so wonderful that one should waste it singing the praises of its Creator. Essentially it is brutal and unjust. Suppose some one decided to be a completely moral man. He made up his mind that he would do no harm to even evil things and evil persons. If he does not end up on the gallows like Christ, he will die of starvation. He has to say to the jungle—I must kill you to build a house for myself. To the plants—I cannot let you survive because I mean to survive myself. To his fellow man—I am taking this woman away from you because I mean to enjoy her myself.

All this is true. Yet life is worth living for the sake of those exquisite moments that it gives us now and then. To me most of these moments have come from books, and very, very few from men directly. I remember the deep satisfaction I had in reading Housman's poems, or how I sat late at night, headache and all, to read Schopenhaur's views on love. Or the Dynats or Aldous Huxley or Krishnamurti or H. P. Blavatsky and so many other books. From relationships with man my heart has often turned away in bitter disgust. There is only one man whom I love so deeply that I could give my lifeblood for him. I won't say who he is but I worship him. He certainly makes life worth living for me.

61. WHY I LOVE PUNJAB (*P. U. Inter., 1939*)

It is the fashion these days to boast of one's love for his motherland. The virtue of patriotism is extolled so much that even those who have never felt any such sentiments force themselves to do so, and become ful-fledged lovers of their motherland. A genuine love of one's country should be searchingly dissociated from the usual, advertisement one. And it is for each to do it for himself.

I have travelled over many places in the world, including Kashmir and Switzerland—and so it is not possible for me to say that Punjab is the most beautiful country in the world. It is hot, and dusty and the flats are monotonous. There are rivers but they are emaciated ones. And then they are so alike each other. (I have not seen the Indus, but if it is anything like the Brahmaputra, which I have seen, it must be the most beautiful river in the Punjab.) Yet I am fond of the Punjab, in my own way.

First of all I love Punjab because I love the Punjabis. Now love is blind. So when I say I love the Punjabis the argument should be final. Yet one tries to justify one's emotional preferences. The Punjabi is tall and straight and manly. The women, especially between the ages of sixteen and twenty, at the college-going age, are some of them so beautiful that the senses ache looking at them. There is more freedom given to the women here than in other parts of India, so the women go about with a confident air which is very pleasant to look at. We provide more than fifty per cent. soldiers for the Indian army, and that shows that our people are virile. Only a people who know how to die can live well. And the Punjabi is well-known for his good living. Punjabi food, though simple, is more nourishing than the peppery and luxurious dishes taken by people down South. The Panjabi dresses well and has a cheery look. This has been noticed by such different types of observers as Miss Katherine Mayo and Mr. Aldous Huxley.

There is lovely weather here for about $3\frac{1}{2}$ months in the year from the beginning of December to the second week of March. Though not so intoxicating as the early summer in England (April and May) it has a charm all its own. The winds blow from the mountains and the sun shines austerely. Even breathing becomes a pleasure. Often and often in these months I have gone out with a book and wandered for hours

and hours in the villages on the banks of the *Ravi*. When tired I have lain down on the ground, read a page or so, and then put the book over my eyes and gone to sleep. No one disturbs me. People take it as a casual sight that a man in western dress should be sleeping on the ground with his *sola* topee under his head and a book over his eyes. March brings spring and with it flowers, and the air becomes even more intoxicating than before. Then one gets nostalgic for sweethearts and a shy peep from a pair of dark eyes keeps one awake for long hours at night. Then slowly and inexorably comes the tyrant summer. Rosy cheeks pale, throats go bad on account of the dust and men begin to long for the rainy season which alas! does not always come up to their expectations! It is only this year (1939) that the rain has been good and at eleven o' clock in an August morning the frogs are croaking away merrily in the fields. It rained heavily last night and sleep was deep.

The Panjabi language is sweet to the ears. It is the language of those who live in the open air and have not yet become overformal, as some people in other parts of India have. The language is based upon a recognition of the brute nature of facts, and even when it is sentimental it faces facts. The cartman as he twists the tail of the bullock sings away the weary distance. I translate a few lines from a typical song of bullock cart drivers just to illustrate my remarks about the language.

"O Heer, do not call me back again and again. I have tested your friendship and found it worthless. Always you were protesting your love for me and now you have been purchased by another. Go your way. Do not call me back."

There is here much sweetness and even despair but no false sentimentality. The lover recognizes that women are so made that economic considerations weigh with them heavily, but he does not wallow in false emotion. He recognizes this fact and goes his way. The Sikh Gurus have given to the language a power of expression and a depth of mystical meaning which can make it bear comparison with the mystical poetry of any language in the world. I refer especially to the song by the Tenth Guru which begins. "Give Him, the Beloved, news of us His devotees." Then Sain Bullah Shah with his: "There is not even a straw here which is not the Spouse. Oh that men had eyes to see." And Warris Shah with his immortal ballad.

I was born, bred and brought up in Lahore and I am deeply fond of it. I have seen the town grow from comparatively small beginnings to its present gigantic size. Here I have dreamed and despaired and dug out of myself the strength to dream again. Here I have built a house in which I want to live and die, and here I am slowly and slowly realizing my life's purpose. Which Punjabi does not love Lahore? It may be that this is merely habit and power of association, but the love for it remains a fact all the same. Of all parts of Lahore the sweetest is the Lawrence Gardens, and the Golf road, and the roads crossing it up to the canal bank. Here I wandered when a child, here I go about now a middle aged man full of schemes for the future and many, many dreams. Here it may be that I will come just a few days before my death, a grey-haired tottering old man, and take my last look at the trees, for one or two of which I have a special affection, and brace myself up to face the final scene. It is curious that even in Kashmir, surrounded by gorgeous beauty, I thought of my favourite trees in the Lawrence Gardens—so deep is affection, or perhaps association.

I wonder if this is a correct rationalization of an instinctive sentiment and I wonder if other Punjabis will endorse this analysis.

62. THE WISDOM OF THE EAST (*P. U. 1914*)

A personal friend of George Russell, the great Irish patriot poet, writes of him :—

"A. E. has told me that he was not originally robust physically or intellectually, nor of a fundamentally decided character, nor of an especially psychic nature; that he made himself one from very little by a gradually increasing interest in, and application of, the thought and methods of the Vedanta. He held that meditation on the ideas of the Bhagvad Gita and the practice of the psychological discipline systematized by Patanjali must astonishingly energize any person and that these ideas and this discipline had transformed him from a shy, self-doubting youth to the cheerful, courageous person he certainly became."

This is good praise from a foreigner for the wisdom contained in two of the greatest books that the East has produced—the *Bhagvad gita* and the *Yog Sutras* of Patanjali. Another confirmation that the East has penetrated into regions of thought to which the West does not even aspire, comes

from the pen of Eleanor Glyn, the famous Hollywood actress. She says, amongst other things : "I believe that each human being has lived before on this earth and will live again, evolving up from prehistoric man to individuality. I believe that we are not allowed memory because we must improve through the desire for evil being eliminated."

Eleanor Glyn is not the only Westerner to believe (and I suppose try to live by) the two fundamental concepts of Vedanta—Re-incarnation and Karma. There are many thousands of men and women in the West who find the philosophy of Vedanta to be the only philosophy that satisfies them. This is due mainly to the life-work of the great founders and leaders of the Theosophical Society—H. P. Blavatsky, H. S. Olcott, Mrs. Annie Besant, and C. W. Leadbeater.

There in the minds of Easterners is a good deal of misunderstanding about the law of Karma and so I will attempt to make an exposition of it, as far as my lights permit.

In the first place, the theory of Karma lays it down that man is divine in origin, and that man and God are in essence one. ('There is no divinity except man purified,' says Krishnamurti.) The great Upanishadic text, "That art thou," the utterance of Jesus, "I and my father are one," and the last words of Plotinus to his physician, "I was waiting for you before that which is divine in me departs to unite itself with the Divine in the Universe," all point to the same thing.

The doctrine of Karma says that it is a law of nature that wrong doing and punishment are inseparable, for there is no real distinction between action and its outcome. Therefore, in quality and in quantity, one span of human life is a fitting reward for the deeds of a previous existence.

The objectors to the Karma theory say : "Is it just to punish an individual for sins committed in a former birth of which he has no recollection ? If there is no memory of a past existence, of what value is this scheme of recompense ?"

The reply to this objection is : It is far more unjust that a man should bear the penalty of sins committed by his progenitors, sins for which he is in no way responsible and of which he has no knowledge. I know of a man the happiness of whose life has been blasted just because his father was poor at a critical period of his life, and he could not purchase the goodwill of certain persons, of the price of which he had an accurate idea in rupees, annas and pies. The value of

retribution does not lie in the accurate memory of the details of experience, for man does not carry over details from one life to another, but he carries character. It is not memory that matters, but strength of mind.

The law of Karma points out that the world in which we live is a world produced by law, and that it is moved and governed by the operation of natural laws, the law of retribution being also a law of nature. Therefore, punishment suffered is not anything ordered by some supreme God, but the result of the natural operation of the law itself.

(2)

Much wisdom and beauty are to be found in the words of the Quran which made Omar accept Islam. History says that, having failed to prevent people from embracing Islam, he determined to kill the Prophet and his followers. Going to the house of his brother-in-law, he found both him and his sister reading the following words of the Quran :

"Whatever is in the heavens and the earth declares the glory of Allah, who is mighty and wise. His is the kingdom of the heavens and the earth ; and He has power over all things. He is the first and the last and the ascendant (over all) and the knower of all hidden things and best cognisant of all things. He it is who created the heaven and the earth in six periods, and he is firm in power. He knows that which goes deep down into the earth, and that which comes forth out of it, and that which comes down from the heaven, and that which goes up into it, and he is with you wherever you are ; and Allah sees what you do. His is the kingdom of the heavens and the earth : and to Allah are all affairs returned. He causes the night to enter in upon the day, causes the day to enter in upon the night, and he is cognisant of what is in (your) hearts." [*Translation by Maulvi Mohd. Ali of Lahore.*]

Every word of the passage sunk into Omar's heart and he shouted in ecstasy : "I bear witness that there is no God but Allah, and that Mohammad is his prophet."

(3)

Into the *Japji Sahib*, the morning prayer of the Sikhs, Guru Nanak has put so much wisdom and fervent devotion, that if a man repeats the Japji every day, his life unconsciously becomes noble, pure, beautiful, and full of service to mankind. Below I give some extracts :—

He, who builds and unbuilds the universe—in whom all

Being is, coming forth from Him, and returning back to Him, —seems so far, yet so near; Omnipresent, Omniscient, Him have sages adored! Countless millions have sung of Him, yet he still remains unknown and unsung!

How great is the kingdom of nature that thou hast given to man! Thou didst create all this but by one word.

From one word of Thy lips is made this thousand-rivered nature. Man plays the fool in thinking so much of himself.

What are his ideas, resolves, efforts, labours and pain?
Are not his deeds as fates combined against him?
Is not his past self his own undoer?

No way of escape from the wheel of birth and death but His Saving Mercy, His Grace and Glance!

O Lord, throw me not on myself; of my will I cannot speak nor observe silence.

All men are the same, not more not less, when seen from the eternal. [*Prof. Puran Singh's translation*]

Each religion aims at intensifying the capacity for good action in each man. But it is only for a while that a religion produces the full effect intended. Soon it becomes rigid; it stresses the outer form and not the inner life; vested interests of priesthoods make of religion a mechanical creed.

While religion becomes slowly stereotyed, rigid, a matter of formal observance and not a life of the heart and mind, evil grows. Not that religion actively encourages evil but it does so passively by refusing to control abuses. All the evils which add to the reservoir of evil can be described in one word—cruelty. The truly religious man is not cruel.

63. THE SEARCH FOR HAPPINESS. (*P. U., B. A. 1938*)

This is a question I have been asking myself at different moments, in different moods, for the last ten years.—"Can I be happy? If so, how?" And the answer has always been "You cannot be happy. No one is happy." I have, as a drug, entered upon altruistic activities of various types, which although they brought me satisfaction left an aching void in the heart all the same.

As I lay in bed last night, pondering over this problem, a thought that has come to me often and often in the past, which I have sometimes brushed aside as irrational, came to me again. "I could have been happy if I had been a contemporary of Buddha and a member of his blessed fraternity. He would have shown me the way. I would have served him as

Ananda served him. Then I could have been happy." This thought rouses loving reverence in me, yet it does not open the secret door of happiness. I have studied Vedanta and as philosophy it appeals to me powerfully, especially the Doctrine of Karma : "We create our own destiny, mould our future, determine our character by our thoughts and deeds. We cannot blame God or Satan for our own misery and sufferings for which we ourselves are responsible, because what we deserve we have got now, and what we shall make, we shall receive in future Our present was determined by our past and our future will be determined by our present. This is the eternal Law." (Swami Abhedananda) Buddha too taught the same thing and with him it was not only a matter of speculation only but of direct knowledge : "Ye suffer from yourselves ; none else compels" ......there *is* none else to compel.

If the doctrine of Karma is true, and to me it is self-evident, then I may through the course of many births and many deaths, undo the fetters that lie heavy on my feet and ultimately walk into that Kingdom of Happiness which is my inheritance. Oh ! but how many more births and deaths must I go through ? I am tired of these cycles within cycles, the apparent heartless inequities of life, and this slaughterhouse that is called the Universe, fatigues me.

Here it becomes clear that patience is necessary. In my next life I may be nearer to happiness by a minute fraction if I live unselfishly in this one—but what am I to do in the meantime ? The reply comes from Mahatma Gandhi : "Realization of truth is impossible without a complete merging of oneself in, and identification with, this limitless ocean of life. Hence, for me, there is no escape from social service, there is no happiness on earth beyond or apart from it. Social service here must be taken to include every department of life. In this scheme there is nothing low, nothing high. For, all is one, though we *seem* to be many" This is the reply which I have given myself too but which, as I have said before, though it gives me a csrtain amount of satisfaction gives no lasting happiness. However one must not blame the idea. It seems incomplete because I have not wholeheartedly put it into practice. If I devoted each and every moment of my life to serving others, as I do minute fractions, now and then, then there is bound to result that calm serenity which characterises Mahatma Gandhi.

"Only the brave deserve the fair." The brave deserve not only the fair but happiness also. For to achieve happiness one must be one-pointed, all his energy must be directed towards that one end. One must have the divine madness of Buddha. "I will not enter these gates again until I have won the secret of life and death to help my fellow sufferers". If one wishes to be happy he must be mad like Buddha.

> " Io ho veduto tutto il verno prima
> Il prun mostrarsi rigido e feroce;
> Poscia portar la rosa in sua la cima."

So sang Dante. (I have seen all the winter through the briar show itself hard and forbidding; and then it bore a rose upon its summit.) That rose at the end of the winter is ultimate happiness which seems hidden so far away, far far away from us. Ah! if only during our life's winter some one could give us just one glimpse of the rose that will be formed in spring! The tragedy of life is that, as we aspire to one happiness after another, destiny thwarts us. It is as when the tree puts out little buds to grow into flowers, some wintry blast comes and nips them, and the tree can offer to the world only bare twigs without flowers. Our hopes of self-realization are continually being pruned by destiny. "Man is driven by impulse after impulse, always to seek some other happiness than that which he has known. Every dream which is fulfilled brings in the train of its happiness the need to create another dream. So man in the long course of his many lives is driven from one plane of his being into another. At first, as the pure savage he needs to satisfy only his physical appetites: then at a later stage, he craves a higher happiness, of the emotions of wealth and fame. These two in turn come to him. For the Lords of Karma decree the equal reaction of every action, and therefore there ensues the realization of every ambition, of every plan for which the individual has created energy. But as the cultured soul reaps these harvests of happiness which he has planned, there then comes to him that acutest form of dissatisfaction, harder to bear than all others, the spiritual hunger more full of suffering than any other deprivation. That stage is known in India as "Mumukshattava," the craving for Moksh or Liberation or Happiness (C. Jinārajādasa in "The Divine Vision").

Then the man learns the following three facts, living which he attains Truth and Happiness. They were taught by the Masters of Wisdom in Ancient Egypt and ever since every where.

1. The Soul of Man is Immortal and its future is the future of a thing whose growth and splendour have no limit.

2. The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

3. Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his *reward, his punishment.*

64. DRAMA AS A SOCIAL FORCE

(1)

There are those who hold with Oscar Wilde that art is quite useless and has no ethical significance, and whenever the artist comes out with a moral, they condemn him and say that he has betrayed his art.

To them drama is not a social force. They believe that those who preach social or economic equality or justice through this medium, are really interested in politics or economics and should leave drama alone. There is a good deal to be said for this point of view, though it does not contain the whole truth. If we insist on the dramatist popularizing our own brand of ideas and no others, we shall soon need a labour playhouse, and a socialist playhouse and a capitalist playhouse and drama shall perish. It is true that when we have a good playhouse, our ideas as well as everybody else's will one day find themselves on the footlights.

But here it is necessary to make an important distinction. That which gives value to drama is the idea contained in it, not its lack of ideas. Even those plays and works of art which proudly claim to have no social and ethical significance are not without value. Their value is that though they preach no explicit doctrine, they help a man to forget himself for a short time, to kill his ego as it were (as Schopenhauer would say), and so become social. The remark of Dio Chrysostom about Pheidias's statue of Zeus at Olympia can be applied to many plays which are rebelliously written in defiance of ethics and society : "Any man who is heavy laden in soul, who has suffered many misfortunes and sorrows in his life, and who has no comfort of sweet sleep, even such a one, I think, if he stood opposite this statue would forget all the dangers and hardships of this mortal life."

(2)

In India drama has always been recognized as a powerful instrument in moulding social conscience. In this we have unconsciously followed Aristotle. To Aristotle the value of drama lay in its catharsis, or purification. Emotions accumulated in us under the pressure of social restraints, and liable to sudden issue in unsocial and destructive action, were to be worked off and sluiced away in the harmless form of theatrical excitement. Drama was to appeal to intellect as well as to emotion and this intellectual pleasure was the highest form of joy to which a man could rise.

Unfortunately playwrights in India do not always live up to this high ideal. There is a tendency in them to appeal to sex and sex only. Professional playwrights do not move on a high moral plane. The great pity is, that the arts of singing and dancing, so closely allied to classical Indian drama, have fallen into the hands of ignorant and undesirable men and women. In ancient India drama was regarded as sacred : it was the fifth Veda, *Natya Veda*. If drama is to fulfil its true end in modern India, growing like a phoenix out of its ashes, then its tendency to put undue emphasis on sex must be curbed, and the dramatist must be true to the supreme personal and domestic ideal of India—the ideal of purity.

Many of the greatest dramatists of the west are idealistic. Shaw is avowedly a propagandist. Take the propaganda out of his plays and his plays fall to pieces. Galsworthy pleads for social reform in all his plays. The defects of the existing system of dealing with criminals are explored in " Justice." " The Silver Box " shows that the poor and the rich are treated differently in the course of public justice. That sexual lapses are viewed according to the status of the persons concerned is brought out in " The Eldest Son." The struggle between capital and labour is studied in " Strife," and the " Mob " (produced in 1914) treats of jingoism set against pacifism. But Galsworthy is not a mere preacher only. He combines moral seriousness with great artistic restraint and many beautiful dramatic devices. If he were a mere preacher nobody would go to see his plays.

Tagore, like Shakespeare, does not preach any moral doctrines, but there is an underlying moral fervour in all his plays, though he never stresses it so much as to make his plays undramatic. The greatest of his social plays is *Sacrifice*. Here we have a good king Tipperah who is a worshipper of the goodess Kali. Every day goats are sacrificed before the god-

dess. One day a poor girl's goat is sacrificed, and the sufferings of the girl open the eyes of the king. He forbids the shedding of blood in the temple from that day. The High Priest, however, is angry, and wants to get the king assassinated, first by seducing his general, then his brother. His wrath, though murderous, is sincere. But all his schemes fail. Then Jai Singh, an orphan belonging to the Kashatriya class, whom the High Priest had adopted, promises to kill the king, as according to the High Priest, "The shedding of royal blood is the wish of the goddess." Jai Singh loves the king deeply and cannot kill him. But he has to carry out his promise. He stabs himself before the goddess, and so sheds royal blood for he too belonged to a royal class. This shocks the High Priest, who loved Jai Singh, so much that he throws the goddess's image into the river. The purpose of the play is quite clear. In the words of the king: "How can the mother of all creatures be satisfied by the shedding of their blood?"

(3)

When a dramatist proclaims new ideals we must not condemn him outright, (as the nineteenth century condemned Ibsen), but wait to assess the social value of these ideals. We must remember that the plays of Aeschylus have outlived the Greek civilization. Theophile Gautier has said: "All things pass, Great art alone cannot perish. The city dies but the statue remains." Here we must note the qualification: "Only *great* art cannot perish." Of the scores of plays that are produced in London every week not one is remembered for more than a month. C.M. Joad says: "Beauty, in fact, is for me nothing more than a contrivance of the Life-Force for securing that its ideals shall win acceptance. It is the sugar on the pill." When drama ceases to have ideas, the nation dies. Athens of the sixth century B. C. produced Aeschylus, writer of most sublime dramas, all with a religious and social purpose. But the latter-day Athenians wanted excitement only and no ideas, and so Greece perished.

65. LIVES OF GREAT MEN

(1)

The words of the title are taken from Longfellow's poem "The Psalm of life" from the stanza which runs as follows:

> Lives of great men all remined us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time.

I think a shorter way of expressing the same idea is as follows: "Lives of great men all remind us, we can make our own lives great."

When we read the life of a great man it is not so much to honour his memory, as to get inspiration for living. We think that great men were in every way better than we, and yet they suffered far more than we did. No human attainment is cheap, least of all greatness in any walk of life. Greatness has its price and the price of greatness is always pain. Since these men suffered so much, what do our petty annoyances and disappointments matter?

> What evil luck soever
> For me remains in store
> 'Tis sure much finer fellows
> Have fared much worse before.

A great man who died recently (May, 1935) was T. E. Lawrence better known as "Lawrence of Arabia." The story of Lawrence's life is the story of an English scholar, who welded feudal tribes into a nation and brought them freedom and self-respect. I have called him a scholar, though he is better known as a warrior, because when we study his writings we find in them the enduring quality of literature. For instance, note the closely woven texture of the following metaphor, which he uses to describe day in the Arabian desert.

"The heat of Arabia came out like a drawn sword and struck us speechless. It was mid-day; and the noon in the East, like moonlight, put to sleep the colours. There were only lights and shadows."

Or the following sentences describing his state of mind when he was thirty, and the days of his great achievements were over. The Arab situation had cured him of crude ambition, while "it left in me my craving for good repute among men. This craving made me profoundly suspect my truthfulness to myself. Only too good an actor could so impress this favourable opinion. Here were the Arabs believing me, Allenby and Clayton trusting me, my bodyguard dying for me: and I began to wonder if all established reputations were founded, like mine, on fraud."

Lawrence wanted to become great both in thought and action. Greatness in action, though important, is ephemeral.

But greatness in thought lasts for ever. By the meagre quotations above I have tried to show how he was pre-eminently an honest thinker, with a fierce sincerity that burnt away all the dross from his reflections. Every schoolboy who reads the history of the Great War will realize Lawrence's greatness as a leader of an alien people and as a general. That is why I want to emphasize the less known aspect of his greatness—his greatness as a writer, and as a man.

In many respects he was "less" than the normal man. He had no sexual appetite, and had no taste for eating and drinking. He regarded eating and drinking as a tiresome necessity of life, which he cut short to the minimum. He ate only once a day. The spirit of competition, the ambition to shine, "that last infirmity of noble minds," which spurs the normal man to greatness, was also lacking in him. He never played competitive games when a schoolboy, and at an air station in the North Western Frontier, he gave up gardening as soon as a well-meaning officer commanding offered a prize for the best garden.

(2)

People sometimes damn great men because they say they are unable to see any greatness in them. They measure geatness by their own powers of perception which, in most men, are sadly limited. Men are afraid of being enthusiastic about anybody, because others do not share their enthusiasms, and they are afraid of having their enthusiasms ridiculed.

It is the test of greatness in a man that he should be able to see greatness in others, and give them ungrudging credit for it. That is not to say that great men are above criticism. But there is criticism and criticism. Criticism can be dignified or petty, informed and understanding or ignorant and prejudiced, fair-minded or malicious. We must recognize worth generously wherever we find it, and take care that our criticism is not small-minded depreciation masquerading under the guise of profound intellectual probing.

By our criticism we do no harm to great men, who do not need our eulogies, and care little for our depreciation, but we cloud our own powers of perception, and thus, little by little, stunt our mental stature. So it is good for us to think of the great man, though he may be Lawrence of Arabia, an imperialist to the marrow of his bones and hateful to us, who

are a subject people and victims of that imperialism. But I have tried to show that he was a man of parts, and many aspects of his character were lovable and great.

(3)

A great man of our age who, luckily, is still with us, is Albert Einstein. He was sent to school at Munich, where his father had opened a chemist's shop and there he first learnt the bitterness of being a Jew in Germany. His persecution has made him give up Germany and he is now a wanderer on the face of the earth, with no home. The most lovable thing about Einstein is his extreme simplicity. Some years ago when I was studying at the University of Cambridge, Einstein came there to lecture on his theory of relativity. He lectured in the Senate Hall, the biggest hall in Cambridge, and wrote formulae on the blackboard to explain his ideas to the savants of England gathered there. His English was not perfect, and whenever he came to some abstruse idea, he gave up English, and spoke in German. So absorbed was he in his lecture, that he forgot where he had placed the duster, and once wiped the blackboad with the sleeve of his coat.

How revolutionary Einstein's thought is can be gauged from the following summary of some of the assumptions that he makes in his theory :—

(*a*) Time and distance are relative and depend upon motion.

(*b*) Space-time is constant and therefore essential to all accurate calculations.

(*c*) Space-time is finite and curved.

(*d*) Light rays travel in geodesics or universal great circles, and in a thousand million years may return to the point of origin.

(*e*) The planets travel in geodesics around the sun because of the curved nature of space-time, and their orbits are the lines of least resistance. The radius of this curvature is dependent on the masses of the solar bodies.

(*f*) The sun exerts no direct force on the planets, but they travel as they do because of the hills and valleys that lie in their course.

(*g*) The mass of a body increases with its velocity, and no material body can ever attain the velocity of light—for if it did, its mass would become infinite.

Einstein is above the barriers of race and nationalism, though he suffered bitter persecution in Germany because he was a Jew. He has travelled in Europe, both the Americas, and the East. Asia appeals to Einstein. He wrote of the people of the East : " When one inspects these people closely, one can scarcely any longer care for Europeans, because they are more effeminate and more brutal, and look so much coarser and greedier ; therein too, unfortunately, rests their practical superiority, and ability to conceive big things and carry them through."

We must think of great men often and often because of the compelling power of thought. What a man thinks on that he becomes. That is why we must think of the lives and thoughts of the great men and women of the world. The contemplation of greatness in others rouses greatness in us. We should never think of great men as being so far above us that we can never become like them. The emphasis should be on *men*. What they have done we too can do if we only will.

66. INTERNATIONAL SPORTS

Those who encourage international athletics are of opinion that they encourage good relations between different countries. This, however, is a delusion. The truth is that the popular mind regards sport as a kind of bloodless war ; and if England, for instance, loses a test match to Australia, people think that England is somehow inferior to Australia. A polo team from Jodhpur goes to play in Europe, and beats all European teams, and Indians begin to flatter themselves with the belief that Indians are superior to Europeans.

An Indian hockey team captained by Dhyan Chand few years ago completed a tour of New Zealand, and Australia. The team played twenty-nine matches in New Zealand and won all. They scored 331 goals as against 22 of the opponents. They played four matches in Australia and won all. Our teams scored 47 goals as against Australia's 11.

A correspondent who accompanied the team is jubilant over the propaganda that the team has done for India. "It is," he says, " very unfortunate that the whole world knows India as a land of tigers, snake-charmers, magicians, and what not. The members of the team surprised people everywhere for they 'could all talk in English.' Strange questions regarding their ways of living were asked and the people were surprised

to find that Indians were far from what they expected them to be."

But the enthusiastic correspondent has glossed over the "incidents" which characterized the tour and which leave an unpleasant taste in the mouth. The Managing Committee of the New Zealand Hockey Association have very bitter things to say about the Indian players, particularly about Mr. Gupta's tactless remarks. We read in the papers that Mr. Gupta, assistant manager, withdrew his remarks—or claimed that his remarks had been misrepresented. The pity of it is that Mr. Gupta should ever have found it necessary to give utterance to these remarks. The more diplomatic method should have been to have waited until the team returned to Indian shores, and then to have sent a report from here to the New Zealand authorities, pointing out whatever was wrong with the arrangements. With all that, one wonders if tours of this nature serve any useful purpose.

(2)

"To demand of the nations that they should love one another is mere childishness. To demand that they respect each other is not Utopian: but for such respect mutual knowledge is first needed."--*Baron Pierre de Coubertin.*

One way of such mutual knowledge is by international games. The man who through, let us say, the Olympic games, gives the nations such an opportunity to come together, has done some good to mankind.

The last international Olympic games were held at Berlin in June 1936. All the nations of the world made preparations to send athletes there. The United States sent 327 competitors, Japan 230, Sweden 225, Hungary 248, and Switzerland 150.

Is there any limitation to the number of competitors a nation can send? In the events of field and track athletics, in swimming, riding, shooting and fencing, the number is limited in each case to three. In weight-lifting it is two. In cycling, wrestling and boxing, it is only one.

Let us hope that these games will be played in the "true" sporting spirit. Rivalry and the desire to win are inseparable from games, but these should not be allowed to embitter the relations of the countries which the teams represent. In the

last cricket Test Match between England and Australia, much bitterness was generated by the controversy that arose over body-line bowling. This created almost a war-time spirit between the two countries.

(3)

There is something to be said for international sports, as Baron Pierre de Coubertin, has pointed out. But this encourages professionalism. Of course those who compete in these games are all supposed to be amateurs. But we know that they are fit for nothing else. They are all muscles and no brains.

It is not sports that matter, but our attitude towards them. The English regard games as more serious than work, and when we are competing for a thing to which we attach so much importance, the warlike spirit is easily roused. But in the matter of taking games seriously, the Germans can give points to the English. The English are serious about games whether they are important or not. There is a difference in quality in their attitude. The English boy takes games seriously, but never intellectualizes them. But the German cannot help intellectualizing anything with which he deals, including sports. A German schoolmaster said: "The high jump is specially fitted to develop powers of decision." In Germany athletics have been raised into a cult which serves national well-being.

Very few athletes are intellectually wide awake. If we take two stupid men from Germany and two stupid men from India, and make them do a hundred yards sprint, how do we thereby improve the international relations of Germany and India? If, on the other hand, Mahatma Gandhi or Rabindra Nath Tagore and Bernard Shaw and Romain Roland sit together for some time, and discuss the problems of their respective countries, there is some chance that international relations may improve.

(4)

Those who regard athletics as fostering the international spirit make the same mistake that founders of religions have made. Every religion starts as a nucleus of universal brotherhood, and ends by waging war and shedding blood. (Buddhism is an exception.) Similarly, well-meaning enthusiasts set out to improve international relations by athletics

and end by making a muddle. The public of New Zealand have now a lower opinion of India than they had before our hockey team toured that country. Formerly they thought India was a land of tigers and snake-charmers. Now they think that India is a country of tactless, impatient and unsportsmanlike hockey players.

The hypocrisy of the "welcome" (some newspapers called it a "royal reception") that Australia gave to our hockey players is exposed by the treatment meted out to Indians domiciled in Australia. An Indian can go to Australia as a tourist or a student, provided he has sufficient funds with him, or temporarily as a merchant. But Australia, though she has a small population, does not welcome Asiatics. Australia adopts the "White Australian Policy." The politeness that the Australians offer us is the politeness of a man who takes away my sweetheart from me and then pats me on the shoulder in sympathy. It is simply humbug.

Have the Australian tours given Indians in Australia a better status? What is the good that they have achieved? When an intellectual visits Australia the results can be enumerated one by one. In 1922, the Right Honourable V. S. Srinivasa Sastri visited Australia. His visit had a profound effect on the Australian intellectuals. The result was that the Indians domiciled in Australia were enfranchized in 1925. Put the hockey team?

However much we may talk of the sporting spirit the fact remains that sports are essentially competitive and international sports encourage international competition, which is an evil. Why am I a better man than an Australian because an Indian played better hockey against an Australian some years ago? We must eliminate competition from all spheres of life. Why not give a prize to man who goes into another country and works hard to raise its standard in physique, *e.g.*, Dhyan Chand going to Australia and *training* the Australians to play good hockey and so have stronger bodies. This is a suggestion that will bear thinking out.

67. THE VALUE OF A SCIENTIFIC EDUCATION

There are those who condemn science and everything scientific, and will have nothing to do with a scientific education. George Gissing, the famous English writer, was one of them. He says: "I wonder whether there are many men

who have the same feeling with regard to science as I have? It is something more than a prejudice: often it takes the form of a dread, almost a terror. Even those branches of science which are concerned with things that interest me—which deal with plants and animals and the heaven of stars—even these I cannot contemplate without uneasiness, a spiritual disaffection: new discoveries, new theories, however they engage my intelligence, soon weary me, and in some way, depress. When it comes to other kinds of science—the sciences blatant and ubiquitous—the science by which men become millionaires, I am possessed with an angry hostility, a resentful apprehension. This was born in me, no doubt; I cannot trace it to circumstances of my life, or to any particular moment of my mental growth. I remember, as a lad, looking at complicated machinery with a shrinking uneasiness, which of course, I did not understand. I remember the sort of disturbed contemptousness with which, in my time of "Examination," I dismissed "Science Papers." It is intelligible enough to me now, that unformed fear; the ground of my antipathy has grown clear enough. I hate and fear "science" because of my conviction that, for long to come if not for ever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life; all the beauty of the world; I see it festooning barbarism under a mark of civilization; I see it darkening men's minds and hardening their hearts; I see it bringing a time of vast conflicts, which will pale into insignificance "the thousand wars of old," and as likely as not, will overwhelm the laborious advances of mankind in blood-drenched chaos."

Evidently those who think as George Gissing does, will neither themselves pursue a scientific education nor let those over whom they have control, do so. Yet a scientific education is not necessarily an education in bomb-making, and has value apart from any practical application.

For the purposes of this essay education may be defined as "all that is left from our schooling when we have forgotton all that our teachers taught us." School teachers divide scientific education into two departments—informative and disciplinary.

Now those who object to scientific education say "What is the use of this informatory knowledge? How does it help a child in after-life to know the specific gravity of mercury, or

the boiling-point of water? Why should the child mug up so many chemical formulae, which he forgets as soon as term is over? If you must teach science, teach the child only the broad principles of the subject, and let him not waste his time sitting in a room attempting to measure infinitestimal differences between this and that. The many experiments that you perform are a waste of time. Teach the child the main principles and let him go on to something else."

This is an objection which can be answered only by experienced teachers, and by experts in experimental psychology. Their point of view has been summed up by MacDougall; "There are great advantages in introducing the study of the principles of science from a machine or from a startling physical phenomenon, and working backwards to the principle, rather than by starting from the abstract, and proceeding to the concrete; such a method is in no way inconsistent with a logical and continuous development of the subject." Instead of telling a child that air has weight, and change of air pressure helps us to forecast weather, is it not better to show the child a barometer and after his curiosity has been aroused, explain to him the principles according to which it is built?

Such small experiments foster the child's interest in nature. At a time when the child first shows an interest in things which 'live, move and have a being,' it is best to foster his interest in his physical—as opposed to his moral and spiritual—environment. Thus we can create in him a true desire to know and understand this world in which he finds himself, and to live in sympathy with other forms of life which share it with him. In this way we can increase the child's ultimate share of happiness, and by letting him feel something of the spirit of nature, lead him to a higher conception of the meaning of life.

Scientific experiments also teach a student neatness, orderliness, accuracy, concentration, and application. The advantage of such a training is that it develops observation, and the power of rapid and accurate generalization. A student who has spent some years in a laboratory unconsciously develops habits of method and arrangement.

Here another objection can be raised and people may say "Is such a thing as a 'transference' of intelligence possible? If a student can measure accurately the volume and weight and the specific gravity of laboratory objects, how is it going

to help him later on in life? Will a subject after a training in the mixing of pastry show an, increased ability to mix metaphors?

Evidently such objectors do not understand that it is not the object of a scientific education, to over-emphasise the value of particular bits of knowledge, but to create a scientific *attitude* in the student. If the student is *conscious* and *proud* of his attitude in the laboratory he will adopt it towards all things, and will be able to take an intellectual and detached view of everything with which he is confronted. Science should be taught to make a boy consciously keen to observe as many things as possible and to observe them with detachment forgetting his personal prejudices.

A scientific education has not only a utilitarian value; its value is also cultural; for full intellectual growth and a vigorous intellectual life a man must be occupied with scientific problems. The following quotation will give an example of how profoundly our attitude to life has been affected by some knowledge of geology, biology and astronomy. "When Milton wrote his *Paradise Lost* he could still—though with hesitation—present the old and comfortable view of the universe; that it had been prepared...for the dwelling-place of man, with the world, his home, as its centre, and the sun and the moon to give him light, and the stars to give glory to his sky and perhaps to portray his destiny: and man had been introduced in perfection and glory to his dwelling-place...all within the space of a few days, a few thousand years ago. But science aimed a series of blows at this comfortable and compact scheme. Astronomy first shattered the geocentric theory by disclosing the world as only a minor planet revolving round its central sun, while our whole solar system was only one of innumerable systems which stretch through infinite space—till the brain reels beneath the attempt to realize them; and on their showing man and his dwelling became a mere speck in an unimaginable infinitude of systems. Next Geology took up the tale where Astronomy left it, and rolled out its almost infinite ages while the world was making, till man, a speck in space, became no more than a mere moment in time. And now once again Biology taking up the tale from Astronomy and Geology makes mankind only one phase—no more than a passing phase in the evolution of life—a bubble, as it were, in the changing, flowing river."—*Dr. Charles Gores.*

The drawback ina purely scientific education is that which is pointed out by Gissing. It emphasises intellect too much. Mankind has developed its head at the expense of the heart. When a scientist thinks out the details of a torpedo or an incendiary bomb does he not remember that these devices of his will be used to blow up innocent men and women? Yet one cannot condemn the scientist altogether because he prostitutes his intellect for defence, as he thinks. There should be a conference of all the scientists of the world and they should take a vow that none of them shall ever, *under any consideration*, use his scientific knowledge and ability to destroy life. A scientific education without a corresponding moral education is the most unmitigated curse for humanity.

68. THE CHOICE OF A CAREER

Every parent, when his child arrives at the secondary stage of school education, begins to worry about the career that the latter is going to follow. Every parent fondly believes that his child is destined for an exceptional career.

The truth, however, is quite different. In nine cases out of ten it is impossible to tell while a child is at school, what particular occupation will most suit his nature and capacity, and for many of us quite a number of occupations will suit quite as well as another.

Let us first dispose of children who are exceptionally endowed, the geniuses. Of course, a genius depends upon opportunities like every other child, but even if the circumstances in which he is born are not favourable to him, he will, by mere force of will and hard work, win his way to that position in life to which his abilities entitle him. Take the case of Charles Dickens. He started life by sticking labels on gum bottles, and the circumstances under which he was born were enough to crush many men, yet he rose to be one of the greatest literary figures of the nineteenth century. Lord Reading, before he became Viceroy of India, was a sailor, a stock exchange broker, a solicitor, and a politician. Genius will chalk out a career for itself and force its way to the occupation that suits it best. So the parent who thinks that his child is a genius does not need to worry about him.

For others, the ordinary children, careers are of two types —the secure and the insecure. The secure careers are those

in which a man starts with a fixed salary, progresses with regular increments, and ends up with a pension or provident fund deposit at a certain age. The prizes in such careers are few, but so are the risks, and many people prefer to have a low-paid job which is secure to the dangers and glories of an independent profession. Some people go into these secure jobs, not because they cannot afford to take any risks, but because they are bent upon doing some literary or scientific work, and cannot find the leisure for doing that, without an assured competency. But such people are few. Included in the secure careers are the Indian Civil Service, Banking, Insurance, and Teaching.

For children with the adventurous impulse strongly developed, there opens out the broad highway of commerce or the professions, such as Law or Medicine. In these everything depends upon the individual. A few days ago I was talking to a brilliant young man who preferred business to the Indian Civil Service. I told him that his chance of getting into the Civil Service was a particularly good one and that the Civil Service was secure. He said: "The moment I enter into any regular service my salary will be fixed, the increments will be fixed, the pension at retirement will be fixed, and my path in life will be chalked out for me even down to the smallest detail. That will be death. No, I will live my own life according to my own lights and, I hope I will be a greater success in business than I can ever be in the I. C. S."

It is best for those who want to go into independent professions to stick to them to the end. It is a temptation difficult to resist for a young man who is starting life, let us say as a doctor, not to accept a job in a druggist's concern, or as a physician in a small almshouse, or reformatory. In these jobs the employment is snug and easy, with a comfortable living and a petty salary. The first drawback of such positions is that they take away the most precious years of a man's life and let slip chances which can never be recalled of gaining a firm footing in the profession. And moreover, (and I write this from personal experience) such positions can never be depended on longer than those in power find it their interest to change. Employers in private institutions are political demagogues and most often unscrupulous opportunists. Such employments retard one's ultimate progress, and sometimes give one a second-rate reputation that is hard to outlive. Moreover, it is a confession of impecuniosity or inferiority,

and creates an adverse impression that cannot be overcome for years.

The tragedy of the open professions does not lie in those who come into them of their own free will, but in those who are thrust into them against their will, only because they have no other opening for their activities. Those who hold competitive examinations seem to be lacking in a sense of humour and proportion. Take a very ordinary examination—the competition for the P. C. S. Judicial Branch. Second class law graduates (non-agriculturists) are not allowed to sit in the competition. A student who gets 360 marks in his LL.B. Examination is allowed to sit in the P. C. S. Examination as a matter of course. But a student who gets 359 marks has no such privilege. Does it mean that the former is abler than the latter ? How can those unadventurous souls who wanted to become sub-judges and cannot do so, take to the legal profession whole-heartedly ! They simply swell the number of "failures" in the profession and frighten others out of it.

This is not to say that the professions are easy or without grave risks. The most risky of all professions is Journalism. It has also the virtue of being the most democratic. For a man with brains and ability there is no profession like journalism, for such a man can always count upon getting to the forefront. But the sea of journalism is strewn with wrecks. Here is the opinion of a great English writer, and a great journalist, who had struggled all his life in this profession :—

"Oh you heavy-laden, who at this hour sit down to the cursed travail of the pen ; writing, not because there is something in your mind, in your heart, which must needs be uttered, but because the pen is the only tool you can handle, your only means of earning bread ! Year after year the number of you is multiplied ; you crowd the doors of publishers and solicitors, hustling, grappling, exchanging maledictions. Oh sorry spectacle, grotesque and heart-breaking !

"Innumerable are the men and women now writing for bread, who have not the least chance of finding in such work a permanent livelihood. They took to writing because they knew not what else to do, or because the literary calling tempted them by its independence and dazzling prizes...With a lifetime of dread experience behind me, I say that he who encourages any young man or woman to look for his living to 'literature' commits no less than a crime. If my voice had

any authority I would cry this truth aloud wherever men can hear."

69. CULTURE : ITS MEANING AND VALUE (*P. U. 1915*)

"Culture is contact with the best that has been said and thought in the world."—*Arnold*.

To be truly cultured a man should know at least one foreign language. As Indians, we are compelled to learn English, but think it should have been better if we had learnt French. Even now those of us, who have the opportunity and the necessary will, should waste no time in taking up a serious study of the French language. Montesquieu used to say that he had never known a pain or a distress which he could not soothe by half an hour of a good book; and perhaps it is no exaggeration to say that a man who can read French with ease and quick comprehension need never have a dull hour. The chief characteristic of French literature is its agreeableness. And the French language has a genius for clearness, firmness and order.

One of the marks of the cultured man is that he amuses himself in a rational rather than an irrational manner, and there is no rational amusement so pleasant and at the same time so profitable as turning over the leaves of a French classic—Racine or Voltaire or Sainte-Beuve. These authors are exquisite and instructive, models of clear writing and full of ideas. Those who are capable of extensive interests and willing to enter into great spheres of thought and history should study French language and literature.

Next to French language and literature, I rate a study of universal history. It is not necessary to take it up in detail and study the labyrinthine shifts of party intrigues in different countries. First of all, one should learn history in bare outline—the outline should be bold and rapid, emphasizing the great chains of events and the decisive movements. For an Indian it will be first necessary to study the history of Asia in outline, before he reads the history of India in detail. Similarly, an Englishman should read European history before tackling the history of England. This point has been well brought out by Freeman in his *Unity of History*. He says: "We are learning that European history, from its first glimmerings to our own day, is one unbroken drama, no part of which can be rightly understood without reference to the other parts which come before and after it. We are learning

that of this great drama Rome is the centre, the point to which all roads lead and from which all roads lead no less. The world of independent Greece stands on one side of it; the world of Europe stands on the other. But the history, alike of the great centre itself, and of its satellites on either side, can never be fully grasped except from a point of view wide enough to take in the whole group, and to mark the relations of each of its members to the centre and to one another."

A word about superficial reading. I can quite imagine a young man, after reading this essay, chalking out a course of study for himself and resolutely sitting down to go through it. But such reading is of no use. It is like rain falling on a sloping roof or water poured into a sieve. Knowledge is useless unless we are able to make use of it in a definite form. Before we take up any study seriously we should have a clear picture of our destination before our eyes. It is a good plan, when we have read a book, to sit down resolutely and make a summary of all that we have remembered of it. The best plan is that pursued by Gibbon. After glancing over the title, subject or design of a book, Gibbon would take a pen and write roughly what questions he expected to find answered in it, what difficulties solved, what kind of information gathered. Such practice keeps us from reading with the eye only.

The careful reader unconsciously gets a valuable attitude of mind. Even if he reads a book with which he is not in sympathy and agreement, he learns a good deal by asking himself—why did this man come to hold such a view? This kind of self-examination is true culture, and gives a man seriousness, depth, and moderation of judgment, which are the signs of a cultured man.

In the studies of a cultured man I give an important place to philosophy. There are moments when every thoughtful man feels the need of a scientific doctrine defining the ends of human life, of a wisdom which should guarantee the happiness of the individual. Science is standing in pronounced opposition to our traditional religions, and the result is that the more thoughtful amongst us are turning more and more to philosophy as a compensation for loss of religious faith. The cultured world, which has lost the support afforded by religion, should seek it in philosophy.

If a man diligently seeks to come into contact with the best that has been thought and said in this world, whether by the

way I have suggested or in any other way, he will become simple and unselfish. Culture is valuable, culture has meaning, because it leads us to the service of our fellow-men, and we find no peace and happiness except in working for them. Lord Morley has summed this up in words which have the wings of poetry : " We cannot, like Beethoven or Handel, lift the soul by the magic of divine melody into the seventh heaven of ineffable vision and hope incommensurable ; we cannot, like Newton, weigh the far off stars in a balance, and measure the heavings of the eternal flood ; we cannot, like Voltaire, scorch up what is cruel and false, by a word as by a flame, nor, like Milton or Burke, awaken men's hearts with the notes of an organ trumpet......But what we can do—the humblest of us......—is by diligently using our own minds and diligently seeking to extend our own opportunities to others, to help to swell that common tide, on the force and set of whose currents depends the prosperous voyaging of humanity. When our names are blotted out and our place knows us no more, the energy of such social service will remain, like the unending stream of one of nature's forces. The thought that this is so, may lighten the poor perplexities of our daily life, and may even soothe the pang of its calamities ; it lifts us from our feet, as on wings, opening a larger meaning to our public endeavour ; it makes the morning, as we wake to it, welcome, and the evening like a soft garment as it wraps us about ; it nerves our arm with boldness against oppression and injustice and strengthens our voice with deeper accents against falsehood, while we are yet in the full moon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the valley of the dark shadow."

Just as a cultured man loves knowledge for its own sake, seeking not to make money by it, but to get refinement in personal living, so he serves his fellow-men with no ulterior motive, without hope of a reward either here or in the hereafter. He sees clearly the errors of his own ways and seeks to warn others off them. His greater happiness lies in learning wisdom and service of fellow beings. He wants no more.

One mark of a cultured man is that he is affectionate and at the same time detached from the person he loves. I know only one man who is uniformly affectionate to all and yet is never upset when his affection is not returned. As the sun

shines upon all and makes no distinctions so the cultured man is kind to all without distinction. Now this is a very hard test. I like some persons deeply and often in a happy mood I stop and say: How much of this happiness is the result of returned affection? And when my affection is not returned: Is my heart chilled because so and so does not care for me? So I think of the cultured man—the *only one* I know and think: Let me be like him. True affectionateness, like true civilization, is the final fruit and culmination of long endeavour. The truly cultured man wants nothing from his fellow men. He gives—service, affection, considerateness, all that one man can give to another. And he does so unconsciously and to all—as the sun shines for all, or the flower opens for all. He realizes the noble and hard truth: That devotion to one or two is a poisonous thing—he must be devoted to all.

70. BEAUTIES OF NATURE

".........Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall ev'r prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings.' —*Wordsworth.*

People travel long distances to see a famous waterfall in a beautiful valley, yet the beauty of small objects that nature has so profusely set before them escapes their eyes. And even their "love" for those objects when they profess to like them, is a base one. People go into a meadow and pluck daisies and throw them away, and then claim that they love daisies. How can a man who loves daisies waste them so callously?

It is literally true that familiarity breeds contempt. If sunrise and sunset were rare events which happened to us only two or three times in a lifetime, then we would be entranced by their beauty. As it is, it takes only a genius to find beauty in ordinary scenery.

Of all natural scenery I love mountains the best. In the mountains the cloud effects are brighter than anywhere else

and the 'afterglow' lingers long after the sun has set. When the lower slopes are all dark, the peak is transfigured by the light as it kisses it good-bye. When rain falls the colours are emphasized, and the leaves and the grass become a lighter green. Ruskin says of mountains : "They are the beginning and end of all natural scenery : in them, and in the forms of inferior landscape that lead to them, my affections are wholly bound up ; and though I can look with happy admiration at the lowland flowers, and woods and open skies, the happiness is tranquil and cold, like that of examining detached flowers in a conservatory, or reading a pleasant book." On the mountain the flowers are peculiarly large and bright in colour. Not only are there many beautiful species which are peculiar to the mountains, but even within the same species, flowers living up in the mountains are larger and brighter than those in the plains. There are trees which flourish on the hills with peculiar luxuriance—pines, ferns, beeches, chestnuts, larches and others. These trees seem to be enjoying the sweet air and the pure mountain streams."

A garden full of flowers is a beautiful object, and Bacon considered that a garden is 'the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiworks, and a man shall ever see that when ages grow to civility and elegancy men come to build stately sooner than to garden finely, as if gardening were the greater perfection." Yet to the true lover of nature, flowers to be seen at their best must be wild. Even the names of flowers suggest the joy that men have taken in them. Look at such names as forget-me-not, harebell, the sweet thyme, asphodel, sundew, snowdrop, heartsease.

With flowers is associated not only their beautiful shape and colour, but their smell and the songs of birds, hum of insects, rustle of leaves, ripples of water. Flowers have made life endurable to many. "Resting quietly under an ash tree, with the scent of flowers and the odour of green buds and leaves, a ray of sunlight yonder lighting up the litchen and the moss on the oak tree, a gentle air stirring in the branches above, giving glimpses of fleecy clouds sailing in the ether, there comes into the mind a feeling of intense joy in the simple fact of living." (Jeffries)

As for richness of colour, birds and animals vie with flowers in richness and variety of these colours. For animals colours

have two uses—they make them more attractive to their mates and are protective. Take such an ordinary example as the dark back and the silvery belly of the fish—what is its use? The dark back makes the fish less conspicuous to any one looking down into the water: and the white belly makes him less visible from below. For the same reason the animals of the desert are sand-coloured: and those of the Arctic regions white like snow, especially in winter.

In the Middle Ages people were very sensitive to the beauties of nature. They had stories of knights who loved or were loved by nature spirits. Although we know now that there are no such things as nature spirits, yet we know that nature always rewards the man who loves her, not with money but with peaceful thoughts and contentment.

All the poets of the world have welcomed the advent of Spring. In the Spring the world reaches its perfection, and there is a sense of immortality in living through one happy spring day. Not without reason does the world love the Song of Solomon:—

> My beloved spake, and said unto me
> Rise up, my love, my fair one, and come away.
> For, lo, the winter is past,
> The rain is over and gone;
> The flowers appear on the earth;
> The time of the singing of birds is come.
> The voice of the turtle is heard in our land.
> The fig tree putteth forth her green figs
> And the vines with the tender grapes give a good smell.

A love of nature is characteristic of English poetry, especially nature as seen in English rural landscape. From the "Cuckoo Song" of the language in its beginnings, to the perfect loveliness of Tennyson's best verse, this note is ever heard sounding. But this is not peculiar to the English language alone. Every true poet in every language, and in every age of the earth, has paid tribute to the beauties of nature.

A great English author, in a book which he wrote when he was old, describes in touching words the miracle of Spring:— "How many more springs can I hope to see? A sanguine temper would say ten or twelve; let me dare to hope humbly for five or six. That is a great many. Five or six spring-

times, welcomed joyously, lovingly watched from the first celandine to the budding of the rose : who shall dare to call it a stinted bloom ? Five or six times the miracle of the earth reclad, the vision of splendour, loveliness which tongue has never yet described, set before my gazing. To think of it is to fear that I ask too much."

I will close by mentioning a delight in nature which I took when I was a child and which I fear may seem to some of my readers to be trivial. What about looking at clouds and imagining in them fanciful visions of mountains, splendid seas, and forlorn sea-shores, monsters, armies, warriors and battles ? I am now well over thirty, but I still indulge my fancy in these things and take joy in them.

We rejoice in Nature because all life is one and when we are in tune with Nature we unconsciously recognize the oneness of life. Nature or God is not only full of power and peace but also full of beauty. That is why mystics have called God 'The Beautiful' because all Nature, even in its minutest details is full of Beauty. In many moments of depression I have walked in the Lawrence Gardens and gone back home soothed if not happy. Indeed he who does not love trees and flowers and little birds is a heretic because he refuses to recognize God who is beauty also, not only love.

71. FAMINES IN INDIA

Indians are inclined to think that famines are the result of British rule, and they occur only because the British have taken away all the wealth of the country. Such, for instance, was the opinion of the late Mr. C. R. Dass. He said : " We had corn in our granaries : our tanks supplied us with fish ; and the eye was soothed and refreshed by the limpid blue of the sky and the green foliage of the trees. All day long the peasant toiled in the fields ; and at eve, returning to his lamp-lit home, he sang the song of his heart. But those things are no more. The granaries are empty of their golden wealth, the kine are dry and give no milk, and the fields, once so green are dry and parched with thirst What remains is the dream of a former happiness and the labour and misery of incessant pain."

But this is a most erroneous view. However far back we may look into the history of India, we find famines mentioned. Even the Vedas mention famines. Panini and Charak also do so. Unfortunately there is a dearth of historical literature

in Sanskrit. But the only extant Sanskrit history, the *Raj Tarangini*, mentions a famine: In the month of *Bhadrapada* when the fields in the land were covered with autumnal rice —a crop which was just ripening—unexpectedly there fell heavy snow. Under this snow, which resembled in its whiteness the grim laughter of death bent on the destruction of all beings, there sank and perished the rice-crops, together with the people's hope of existence. Then came a terrible famine, which resembled a kind of hell with the masses of starving people moving about like ghosts. Tormented by hunger, every one thought only of his belly, and forgot in his misery love for his wife, affection for his children, and tender regard for his parents. Uttering coarse words, emaciated by hunger, terrible to look at, and rolling his eyes in all directions, each person strove apart to keep himself alive at the cost of all other living beings.

Amin Razwiny mentions a famine in the reign of Aurangzeb; "Life was offered for a loaf, but none would buy; rank was sold for a cake, but none cared for it. For a long time dog's flesh was sold for goat's flesh, and the pounded bones of the dead were mixed with flour and sold. Destitution at length reached such a pitch that men began to devour one another and the flesh of a son was preferred to his love. The numbers of the dying caused obstruction in the roads."

Famines have been common in British rule too, and they are so well-known to everybody that no detailed mention need be made of them. There is one great difference, however, between famines nowadays and famines in the olden days—we are better prepared to meet them now than we ever were before.

The Government of India has a Famine Insurance Fund started in 1878. As to the purpose of this fund, in the Government's own words: "It was determined, therefore, that in addition to that necessary margin of revenue over expenditure which a prudent administration always desires to maintain, a surplus of 15 million rupees must every year be provided on account of famine relief alone, and that this sum, when the country was free from famine, must be regularly devoted to the discharge of debt, or to the prevention of debt which would otherwise have been incurred for the construction of railways and canals. The practical results of such a plan would be, to store up, in times of prosperity, resources by means of which,

when famine occurred, it would be possible to meet the inevitable requirements of the future and heavy obligations of the state."

The network of railways which is spread over the whole of British India alleviates, if it cannot prevent, the suffering caused by famines. India has 42,281 miles of railways. These railways facilitate the movement of grain from areas in which there is plenty to any famine-stricken parts of the country. This ensures that, if famines occur, they shall not be of long duration, and the state envisaged by Sir Henry Cunningham in the following words shall never arise: "The question whether there shall ever again exist in any part of India that dreadful state of things when food is not obtainable at any price, or that scarcely less dreadful condition when the price is practically prohibitory to all but the wealthy."

Irrigation is another factor in mitigating the miseries of famines. A dreadful famine occurred in the United Provinces in 1861, and as a result of that nearly 8,00,000 people died. Then the Ganges Canal was opened. A period of drought came again in 1867, but it caused only a mild scarcity, and could not assume the huge proportions of the devastating famine of 1861. This was due to the Ganges Canal.

The canal colonies of the Punjab have become proverbial for their prosperity. The canals irrigate nearly 90,00,000 acres. An example of how the famine fund is used in fat years, is furnished by the Sukkur Barrage Project. The cost of the project was nearly twenty to thirty crores of rupees, exclusive of interest charges, and toward this cost Rupees 48,00,000 were contributed from the Famine Relief Fund.

India will always be subject to famines so long as Indians do not develop resourcefulness of mind, and a sturdy physique. In ordinary times the Indian gets just enough to keep body and soul together, and no more. Recently a speaker in the House of Commons said: "I admit readily that India is a very poor country and there are dense masses of poverty located there, and that the partition between the ordinary wages of the *coolie* and indigence is very thin, and their general standard of life and comfort is far below that of European nations." The statistics furnished about the wealth of the ryot are unscientific, and for this reason too unreliable to be believed. One must form his own impressions, and come to his own conclusions.

When a famine occurs and relief work is started, millions of people flock to it. Here they get only five or six pice a day, which barely gives them two meals a day. This shows clearly that the people have no savings, and indeed so low is their earning power that it would be a miracle if they made any savings. The hypothesis that there is no food in the country is quite wrong. There has never been an All-India Famine, and now owing to railways the movement of grain to famine-stricken areas is easy. But the fact is that even though food is available, the people are too poor to buy it.

Why is the ryot too poor to save? Partly owing to his improvident habits, and partly on account of his chronic indebtedness. Some economists are of opinion that the ryot's income is always so inadequate that he must always fall into debt in order to secure the bare necessaries of life. Others think that he has just enough to live on, but he runs into debt by social expenses, such as that on marriages.

Famine Relief is of no use until the peasant is able to save money. Why he is not able to save is a vast question, but I have suggested the reasons for this also.

Socialists say that if all land was nationalized there would be no famines because the state shall be responsible for feeding every worker. This is a very sound argument but hopelessly impracticable. To realize this dream the British must go, bureaucracy whether white or brown must go, capitalism must go, landlords must go. This is not possible without war and once a war is begun no one can tell how it will end. Persuasion cannot achieve this end. For the present we must put away more and more against the days of famine as a prudent man saves in times of plenty for the days of trouble.

72. MY FAVOURITE POET

(*Shelley*)

There is a close resemblance between Shelley and Beethoven. It is as difficult to put Shelley's poems into prose, as to put one of Beethoven's symphonies into words. The effect of Shelley's poetry, as of Beethoven's music, is on the blood and the emotions. Both are indefinable and impossible to analyse.

People accuse both Shelley and Beethoven of being obscure and vague and of not clearly realizing what they intended to convey. This accusation is based upon a misunderstanding.

Shelley lived in the world of Ideas (Plato was his favourite reading), and ideas to him were as real as the newspaper or the cinema is to the ordinary man.

Shelley was an idealist. For him the only reality was thought. Again and again he turns away from the cruelties, disappointments, losses, death, decay, and failure of this world into the ideal world of thought.

"The future and the past are idle shadows
Of thought's eternal flight."—*Hellas.*

This does not mean that he was unconscious of the miseries of the world. In the First Act of *Prometheus Unbound*, with almost the brevity of Buddha he sums up "the thousand ills that flesh is heir to." The loftiest fear

All that they would disdain to think were true :
Hypocrisy and custom make their minds
The fanes of many a worship, now outworn.
They dare not devise good for man's estate.
And yet they know not what they do not dare.
The good want power, but to weep barren tears,
The powerful goodness want : worse need for them.
The wise want love and those who love want wisdom ;
And all best things are thus confused to ill.
Many are strong and rich and would be just,
But live among their suffering fellow-men
As if none felt.

It seems almost as if Matthew Arnold had these words of Shelley in mind ("The good want power, but to weep barren tears") when he made his famous gibe that Shelley was "a beautiful and ineffectual angel beating in the void his luminous wings in vain." The best and the most effective reply to this gibe is given by H. N. Brailsford :—

"The world into which the angel fell, wide-eyed, indignant and surprised, was not a void. It was a nightmare composed of all the things which to common mortals are usual, normal, inevitable—oppressions and wars, follies and crimes, kings and priests, hangmen and inquisitors, poverty and luxury. If he beat his wings in the cage of horrors, it was with the rage and terrors of a bird which belongs to the free air. Shelley, Matthew Arnold held, was not quite sane. Sanity is a capacity for becoming accustomed to the monstrous. Neither time nor grey hairs could bring that sanity to Shelley's clear-sighted madness."

Shelley had a fundamental incapacity for making terms with the cruelties, lusts and vanities of this world. It is because of this that I love him. For Shelley lived in a world whose values were not his values. Also to attain the heights of thought and vision that Shelley attained, the soul must pass through great suffering. This clear-sighted realization of the shortcomings of the world comes only when the soul has waded through the blood of the heart. Yet Shelley was no pessimist. On the contrary, his is a hilarious optimism. He believed with all his heart in the ultimate triumph of good over evil. There is a jubilant lyric in *Prometheus Unbound* which expresses this:—

> To suffer woes which Hope thinks infinite;
> To forgive wrongs darker than death or night:
> To defy Power, which seems omnipotent;
> To love and bear; to hope till Hope creates
> From its own wreck the thing it contemplates;
> Neither to change nor flatter, nor repent;
> This, like thy glory, Titan, is to be
> Good, great, and joyous, beautiful and free;
> This is above Life, Joy, Empire, and Victory.

That passive resistance to tyranny which Gandhi is preaching in our own day and Christ preached two thousand years ago, is a recurring note in Shelley's poetry. The underlying idea of passive resistance is that we must let the tyrant do his worst, and when he has done his worst, he will repent. Our sufferings will appeal to the divine in his nature and he will become our brother instead of being our oppressor. So Shelley says in his *Masque of Anarchy*:

> Stand ye calm and resolute
> Like a forest close and mute;
> With folded arms and looks which are
> Weapons of unvanquished war.
>
> And if then the tyrants dare,
> Let them ride among you there;
> Slash and stab and maim and hew
> What they like, and let them do.
>
> With folded arms and steady eyes,
> And little fear and less surprise,
> Look upon them as they slay
> Till their rage has died away.

> Then they will return with shame
> To the place from which they came,
> And the blood thus shed will speak
> In hot blushes on their cheek.

The only objection that we can take to these lines is that Shelley overestimates the power of love. More powerful than the motive of love is the motive for power. Unarmed love invites reckless slaughter, as has been seen in thousands of places in the history of the world. It is true that the meek sufferings and sacrifices of men like Gandhi, or Paul, or Jesus, have turned the current of world history, but how many more such men have been sacrificed to the lust of the militarist, and how little is the result?

References to India occur frequently in Shelley's poems. He lived in the age of Clive and Hastings who had grown immensely rich by shaking the pagoda tree in India, and so in *Hellas* he speaks of

> Ten camel loads of Indian gold.

In the *Triumph of Life* he imagines the air as being peopled with dim forms (a notion dear to our epic writers),

> As when there hovers
> A flock of vampyre bats before the glare
> Of the tropic sun, bringing ere evening,
> Strange light upon some Indian isle.

In the *Witch of Atlas* is another reference :—

> Even as a tiger on Hydaspes' banks
> Outspeeds the antelopes which speediest are.

This may not be a good reason for loving a poet, but I have mentioned it because it happens to be true.

I love Shelley for the same reason that I love Plato—because of his love of Justice. Some of the lines on *Prometheus Unbound* may be a summary of Shelley's creed as exhibited in his life :—

> I will not yield.
> Let others flatter crime, where it sits enthroned
> In brief omnipotence......I wait,
> Enduring this, the retributive hour.

73. INDIAN ART

(1)

The fundamental difference between Indian and European art has been enunciated by Dr. Havell as follows :—

" European art has, as it were, its wings clipped ; it knows only the beauty of earthly things. Indian art, soaring into the highest empyrean, is ever trying to bring down to the earth something of the beauty of the things above. Physical beauty was to the Greeks a divine characteristic, the perfect human animal received divine honour from them, both before and after death.

"The Hindu artist has an entirely different starting-point. He believes that the highest type of beauty must be sought after, not in imitation or selection of human and natural forms, but in the endeavours to suggest something finer and more subtle than ordinary physical beauty. Indian art is essentially idealistic, mystical, symbolic and transcendental. The artist is both priest and poet."

(2)

Indian art, both in the past, and in our day, is essentially religious. There is nothing extraordinary in a country, which has produced one world religion, and two great religions which are confined to the borders of India, being religious. The more refined the Indian, the more deeply influenced is he by his religion and philosophy. The Indian temperament is always on the look-out for principles. It tries to sense a general law first, and then see in the world below applications of that general law.

The characteristic of the Indian mind is seen in Indian art also. The artist is not at all anxious to paint the form accurately. To him the form seems fleeting and unimportant in contrast with the idea, which is everlasting. Let us imagine that he wants to carve an elephant. It will never occur to him to get hold of a live elephant, make that his model, and carve from that. The artist sets himself to carve the elephant from his idea of the thousands of elephants that he has seen. He has no desire to make a stone elephant that is in all respects like a live elephant. His desire is simply to put into stone the idea "elephant" no matter if the proportions are all wrong. What matters a little inaccuracy here and there in comparison with the truth of the representation of the idea ?

This will be confirmed by the following remarks of the famous Bengali artist, Abanindra Nath Tagore (incidentally he is a D. Litt. and a C. I. E.) :

" For the last fifty years no portrait or statue of my grandfather could be found. But, all the same, I did not feel its

want very much. The stories I heard regarding him from his friends and acquaintances helped me to picture a laughing face, soft and pleasant, in my mind. Later on, quite unexpectedly, a portrait in oil colours was discovered in the Burdwan Palace. Of course I was glad at the find, but I confess I was disappointed when I saw the picture. It was so different from the grandfather of my imagination. Gone were the soft and plump body, the face full of health and smiles, and the charming abandon of his native garb! In due course the picture found a place in the family portrait gallery but this correct material likeness failed to replace the picture I had stored up in my imagination as something vital, and real, and true. And do not our scriptures say, truth cannot be seen, it can only be felt ?"

More extracts can be given from the writings of this new leader of Indian painting, to illustrate the inwardness of the Indian temperament, *e.g.*,

"Art is not the imitation of nature, but its interpretation."

"More than what is seen by the physical eye, the true artist sees with the light that is within him."

"The doctor knows my anatomy much more perfectly than does my father. But when it comes to knowing myself, my mother beats the doctor hollow. Why? Because the former sees with his physical eye while the latter does so with the soul."

However, there is a sharp cleavage between the Hindu temperament and the Muslim temperament. The Hindu is the introvert, the man whose mind turns always inwards, The Muslim, on the other hand, is the extrovert, whose interests are all objective.

(3)

Many years ago, I had the occasion to go to Bombay on a pleasure trip. I visited the caves of Elephanta, and saw the cave temples there with the Trimurti, emerging, as it were, out of the stone. I now think that the Trimurti at Elephanta is a good instance of the inwardness of the mind of the Hindu artist. He chooses to work on the hardest substance which he can find, *i.e.*, granite. And upon this granite he patiently and tyrannically imposes his idea, which is never a blind imitation of an object of nature, but always a symbol.

The Indian artist, in addition to working on hard substances, has a deep love of multiple detail. If we study the pillars of the famous rock temples of Ellora, we find the artist indulging in elaborate rhythmical carvings of birds and flowers that were never found on land or in sea, and the fruit of a mind in which nature is subordinate to imagination. The Indian is not at all anxious to depict or interpret Nature. From Nature he takes only its rhythm and creates a new nature of his own.

In the frescoes of Ajanta there are many faults of anatomy but we forget them, because we are lost in admiring the expression and rhythm of the figures. There is an intense feeling of devotion for the ideas symbolised which communicates itself to the beholder, and criticism is lost in admiration. Now-adays the benevolent foreign Government does its best to teach the laws of anatomy to Indian students of art. But when an artist is gripped by an idea, he throws anatomy to the winds. He is so dominated by the idea, that he is impatient of the form.

Abanindra Nath Tagore emphasizes this something in Indian art that eludes western observers and critics. Criticizing a picture exhibited in Calcutta, he wrote in the *Rupam* for April 1922 : "When we say that both eye and mind must join to produce a true picture, we have not said all. There is also something left over which transcends both. There is a secret chamber where the human artist communes with the Divine artist, and plays with him at creation. News of this come to us, now and again, in a work such as the *Uma* of Nandlal...... In such as these, we see at last a glimpse of the real artist's studio.........the innermost sanctuary of the spirit where the simplicity of perfection reigns and where the mind is a child, and smiles and plays, and thinks or thinks not just as a child."

(4)

Our artists have not learnt, and perhaps never will learn, the lesson that Greece attempted to teach the world. The Greeks knew how to be true to nature, at the same time true to the idea. If it were possible by some miracle to tell Indian artists that the perfect form does not betray the symbol, but enhances its glory, then a new, and the greatest, era of Indian art will be born.

New arts shall bloom of loftier mould
And mightier music fill the skies,
And every life shall be a song
And all the earth a paradise.—*J. A. Symonds.*

The Renaissance in Indian art can come only if there is a fusion of Hindu and Muslim cultures. Otherwise there will always be two arts in India—the art of the Bengal School and the art of Chughtai. Art is the expression of living social ideals and how can we have great art in India when day by day we see civil war coming nearer and nearer and Hindus and Muslims ready to fly at each other's throats? Beauty is not born in scenes of burning, pillage, slaughter and rape.

74. THE SECRET OF HAPPINESS (*P. U. B.A., 1938*)

Who does not like to be happy? If the secret of remaining happy could be known this sorry world of ours will be made an earthly paradise. Any wise man can tell us a number of ways to banish gloom, misery, discontent and strife from our lives and usher in the era of happiness. The modern age with its new ideas and means has made human life securer and more comfortable than before. But are we happier than our forefathers? No. True happiness is not something external dependent on environment and circumstances. It is an attitude of the mind and a happy man construes all things in a happy way. There is nothing good or bad but thinking makes it so. All kings are not happy and all beggars are not miserable. Happiness has not much to do with riches. It lies in the contentment of our hearts. A happy man sings with John Bunyan:

"I am content with what I have,
Little be it, or much;
And Lord, contentment still I crave,
Because Thou savest such."

Or he may say with Dyer

"My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind,"

A contented man is free from ambitions and fears: he is in this world yet out of it. He need not flatter or envy any one, his conscience is his strong retreat.

Freedom is an other essential of happiness. There is a Hindi proverb which means that a slave is not happy even in his dreams. Servility, political or intellectual, or in any other form is damaging to our souls: we feel self-condemned and smart and our souls are crippled and misshaped. We are reminded of a poem by *Henry Wotton* entitled "The

Character of a Happy Life." Its opening stanza reads as follows :—

> " How happy is he born and taught
> That serveth not another's will ;
> Whose armour is his honest thought,
> And simple truth is utmost skill !"

Beautiful lines containing stirling truth ! Shakespeare equals Wotton when through old Polonius, by way of his fatherly advice to his son Laertes, he says

> " This above all—To thine ownself be true ;
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

The third source of happiness is doing our duty. God has created us with a purpose and we form an integral part in the " scheme of things entire." What we call salvation is perfection attained through fulfilment of the divine purpose. Carlye's doctrine, " Do thy duty that lies nearest to thee" is well known. Wordsworth hailed the spirit of Milton when England had " forfeited their ancient English Dower of inward happiness." Inward happiness, called by Carlyle "blessedness," is the happiness that is independent of mere outward things and that rests in the inner consciousness of duty done. The world is vast and thickly populated ; we live in our deeds and by our deeds. If we live to do our duty to our country, our God, and ourselves we have lived an enviable and useful life. We must act to live. It is necessary to override selfishness and develop a spirit of service and sacrifice. " Nature is so careless of the single life," said Tennyson rightly but Shirley assures us that. "The Actions of the just smell sweet and blossom in their dust." When we know that we are not useless, and that we count in the scheme of things we are happy.

Next to contentment, freedom and duty done, a happy man should have a capacity for fine emotions—for example, love, awareness of beauty. Poets have sung praises of these. Shelley the worshipper of love, Keats the apostle of beauty Wordsworth of immortality tried to transcend the evils and ills of life through their poetry. We quote only from Keats :

> Therefore, on every morrow, are we wreathing
> A flowery band to bind us to the earth,... .....
> .... : yes, in spite of all,
> Some shape of beauty moves away the pall
> From our dark spirits.

Browning insisted on resignation and faith. Our holy men who lead a life of self-abnegation and self-denial are happy. They hold on to the idea behind the line : "God is in His Heaven and all is right with the world." Courage to face isolation and faith in the future or the unknown makes a man resigned. It is not that he gets anything material but because he has other resources. "Beauty is truth and truth beauty" and the search or love of the true and the beautiful leads to Happiness.

Extreme business is a cause of depression. A happy man must have leisure and know how to utilize it. He can spend his time reading and there are other ways in which he can enlighten himself. Reading books, studying nature and the arts and praying to God for blessings can pass much of our time.

A happy man should not neglect his health. A sound mind can only live in a sound body. Moderation should be the guiding rule. Enough of nutritive food, enough of work and exercise and enough of rest—these keep a man healthy : and it is no exaggeration to add—wealthy and wise.

"My wealth is health and perfect ease,—"

Last but not least, a happy man should determine to be cheerful and smiling.

I have given so many recipes of happiness but am I happy myself ? No. Why not ? Because one may analyse and analyse, one may direct and point the way but the achievement of happiness always eludes him. Some day when I am an old man and live in memories I shall look back on my life and remember its happiest day. Then I may be able to discover the secret of happiness. At the present moment my view is that I was happiest when I was most ignorant. Knowledge seared the happiness out of me. I work and try to do my duty and look after my health and cultivate contentment and faith yet the inner void within me remains. That shows that the formulas I have given above are all wrong. At least they don't seem to be the direct road to the conquest of happiness.

70. NOVEL READING (*P. U. B. A., 1937*)

Novel reading has become a popular pastime. To relax after a day's hard work, there is nothing more handy than a six-penny novel or a detective story. Life often proves too much for us and we seek the aid of our imagination to escape from it Reading is not a duty imposed on us it is a

pleasure. Books exist to please, to entertain and to comfort us. Some seek relaxation in intoxication through wine or gambling but the reader of fiction quite harmlessly excites himself by an imaginary story of love, intrigue or murder. Fiction, like poetry, provides us an escape from this dark drab world and takes us into the land of romance where beauty dwells, justice is done and misery is dead. The majority of fiction readers resort to fiction for mental relief. Sometimes, when we are not tired, we feel lonely, as for example, on a journey. In an express train a novel is an invaluable partner; it helps us to drown the rattling of the train, the puffing of the engine and to forget the irksomeness of the journey. When we are engrossed in the novel, we are hardly conscious of time passing till the porter shouts out the name of our destination. Reading makes travel tolerable, you hardly know how else to kill time in a railway journey. The ailing patient, the convalescent and the attendant nurse find in novel reading a matchless delight. Novel reading is light reading and puts no tax on our mind or brain; on the other hand it is a palliative.

All novels are not fairy stories of love and romance. We have the picaresque novel of adventure and travel. The reading of these novels provides us not only with information about the countries concerned but also the pleasant sensation of sojourning in them. Sitting by the side of the singing kettle on the hearth we can hunt wild game in the heart of Africa or the Sundarbuns or climb on the top of the Kamet, or drive into the sea in Mr. Well's apparatus. Such novels are not meant to be a substitute for actual journeys but as stimulative of interest. To those whom a long journey is a forbidden luxury they are more than a compensation.

The novel with a purpose has various branches. The best amongst them is the historical novel which deals with a particular period of history; a famous personality or an incident. When we read these novels we *live* those periods and move in the long dead society. Usually historical novels are pure fictitious romances with an appeal to young minds. Scott's *Waverley Novels* and Thackeray's *Henry Esmond* belong to two separate groups. Another variety of this type of novels is that in which the author passes in review through imaginary characters the conflicting forces and the changing values which mark an epoch. Gals-

worthy's *Forsyte Saga* describes the disintegration of the Victorian society in England. Sinclair Lewis's *Babbit* and *Main Street* are its American kin. A minor offshoot of it is the regional or provincial novel describing the characteristics of a typical locality; like Hardy's Wessex novels and Arnold Bennett's *Anna of the Five Towns* series. We have the political novel in which political strife is mirrored in symbols. Disraeli's *Coningsby* or *The Flaming Sword* by L. P. Jack are novels of this type. For those who are of a humanitarian turn of mind we have the social novel with its main objective to reform society. Mrs. Gaskell's *Cranford*, Thackeray's *Vanity Fair* and Dickens' novels went a very long way in improving the society of the times. The novelist has a wide canvas at his command. He can gradually work up his plot and resolve it into the desired manner. His weapon is persuasion through winning our sympathy. He aims at change of heart, perseveres and ultimately wins. The novelist's field is not limited and he is free to take up any problem that is likely to interest the reader. He treads on slippery ground when he handles sex. Writers like Joyce, Lawrence and even Aldous Huxley have been banned for young readers. But I say to you—Do not be afraid; read them all, especially Aldous Huxley. I am not exaggerating when I say that Huxley's *After Many a Summer* has thrown more light on many tangles in my life than years and years of analysis and introspection. It is better to abstain from sentimental types of fiction. Not only do they produce unhealthy reactions but they also vitiate our taste for good literature. Classical writers always deal with the eternal problems of life: of evil and of good. They invent characters, sometimes individualized and sometimes types and through them as mouthpieces voice their own feelings. Psychological fiction is a recent production and specialises in the analytical study of human character. Reading of such novels is a mental exercise; all the time we feel as if we were playing at chess. The human mind is immensely differentiated; no two minds are alike. This study is ever interesting. Jane Austen, George Eliot, Meredith give us beautiful characters. The modern novel is psychological through and through.

Modern life has multiplied crime and scientific research has made the detection of crime an art as well as a science. The detective novels of Edgar Wallace have covered a

vast ground from the *Moonstone* of Wilkie Collins. It is this type of novel which is very popular to-day : it gives excitement and relaxation. Incidentally, it has created a new character, Sherlock Holmes. The purely propaganda novel has its votaries. War fiction too had its heyday. *All Quiet on the Western Front* by Remarque had an amazing sale.

Novel reading is regarded by the orthodox as sheer waste of time. This is a mistaken notion. The variety of situations and the diversity of characters in novels expand our outlook and broaden our vision. Novels are cheap and are easily procured from every circulating library or bookshop. Their very popularity shows that reading them is profitable and conducive to happiness. The reader with the discriminating eye avoids reading obscene and cheap fiction. Just as too many sweet objects produce bile, similarly an over-dose of luscious fiction gluts the appetite. Drama elevates and poetry refines our minds but fiction, of the earth earthy, interests us in the living of life.

Novel reading rouses the taste for reading. After poetry fiction is the greatest department of literature and should occupy an honoured place on the shelves of the student.

76. THE STUDY OF HISTORY (*P. U., B.A., 1937*)

The study of history is interesting, useful and amusing. Different readers come to history for different purposes. Their conceptions of history are so varied that if they were all present together they would break their heads over its definition and forget to study it. Definitions are never final : at best they can define the scope of the subject rather than characterize its aspects in entirety. Morley said, "I do not in the least want to know what happened in the past, except as it enables me to see my way more clearly through what is happening to-day.........History should not merely gratify the reader's curiosity about the past, but modify his view of the present and his forecast of the future." The study of history has a practical object. One can well understand that history thus written will usually begin with a maxim and invariably end with a moral. History is a record of past events and is rich with the experience of centuries. We can always compare our conditions and circumstances with those of some past period and manage or conduct our affairs better. History is a ready referencer to guide the destinies of mankind and mould its future. Just as we respect grown up people

who have plodded on the ways of life for guidance, advice or caution, similarly we study history for parallel events to forewarn and forearm ourselves. History repeats itself; man is ever the same and so are his problems. It is incumbent upon the historian to be true and sincere so that the reader is not deceived. Biographies, memoirs, private diaries, chronicles and books of travel are more useful than sifted history because in them we can always judge for ourselves. They are the sources of history and if they are uncontaminated our knowledge of the past is certain and reliable. As it is, sincerity, frankness and honesty are rare virtues existing often in the ideal world and seldom in actual practice. Our reliance on history as a guide should not be blind.

"History is the biography of great men," said Carlyle. He was wedded to his theory of the hero and hero worship. A hero may be the spokesman of the times but he cannot be expected to display all the mighty forces that play or conflict in the national mind. The great man, no doubt, may bestride the world like a Colossus but the common man too adds to the achievements of life. Thackeray protested against history encumbered with ceremony, wearing the mask and the cothurnus and speaking to measure. "She, too, in our age, busies herself with the affairs only of kings, waiting on them obsequiously and stately, as if she were but a mistress of court ceremonies, and had nothing to do with the registering of the affairs of the common people...........In a word I would have history familiar rather than heroic." Thackeray would read history to gain a first hand knowledge of the customs, manners and ideals of a past generation rather than their kings. Even if the past has no lessons to impart, it is rich like a pageant. It was Shelley, who, in an inspired moment, wrote, "History is the cyclic poem written by Time upon the memories of men. The past, like an inspired rhapsodist, fills the theatre of everlasting generations with her harmony." It is an illuminated book, an illustrated picture and a living world. We have the child's curiosity for colour, din and noise and the unfamiliar. The past merely because it is past—a remote romantic world—attracts us and as we read history our imaginations, proportionate to the power, recreate the past. Thackeray imaginatively lived in Queen Anne's reign when he was writing *Henry Esmond* and Morris while writing his *Sagas* was in Iceland in his mind. To keep the past alive for us is the function of the historian. We want

to know what happened long ago. Birrell sums up this aspect thus: "Facts are not the dross of history, but the true metal, and the historian is a worker in that metal. He has nothing to do with abstract truth as with practical politics, or with forecasts of the future........... "History is a judicious selection, rejection and arrangement of facts and we study it for the facts rather than for the moral."

We may study history for profit or for pleasure but we can also put it to another use. Historians track human life to its beginnings, the fountain source; carry the link through the ages to the present and in a coherent, harmonious way unify the whole. The universe and its life are divine. History tells us that life is a vast stream with a number of tributaries that flow separately but to merge ultimately into the bigger stream. To enjoy life in its fulness, we should work. The past has a rich heritage. Let us all share it and add our own bits to it before we quit the scene. Not to read history is to remain stunted in growth, ever an infant. There is some pleasure in starting *de novo* but there is great satisfaction in attaining the goal. Let us drink deep of the fountain of knowledge so that we may live life better and leave it richer.

History helps us like fiction or drama to escape the burdens of life. It is a vast stage erected in Nature's amphitheatre of Eternal Time. Here we see characters and forces coming into clash, in comedies and tragedies, and playing their pre-determined parts. We are fascinated and we identify ourselves at least with some of them, others repel us and we dislike them. We are so much overpowered that we begin to feel there must be something in man—a mere shadow—who can do much that is passing strange. We feel elated, proud and self-confident. History gives us faith in ourselves and although some greater force looms in the distance as the wire puller yet we are conscious of independence. In moments of weakness, history gives us courage to go forth and lay down our lives at the altar of an ideal.

Whatever our aim in reading history may be, one thing is certain. It is always a book and hence must fulfil the requirements of a work of art. If nothing else, history is a narrative and it should be catching. It should grip our minds. Macaulay's boast was to write history in a manner so as to replace the

latest book of fiction on the tables of the fashionable ladies. We sometimes do read history for its style. Gibbon, Carlyle, Greene, are old masters of style in history and their tradition has been maintained by Maitland and Esme Wingfield Stratford. The study of history is worth the trouble.

There is a perverted study of history unfortunately rife in India at the present day which consists in taking a view flattering to one or two groups and mentioning only such facts which support this thesis. If this sort of thing goes on there will be civil war in India at no distant date. This is an example of how history should *not* be studied.

77. THE STUDY OF LITERATURE (*P. U., B.A., 1938*)

Literature is a criticism of life seen through a temperament, hence the study of literature is a study of various temperaments. Life is variegated, its facets and problems are multifarious and a study of literature gives us life freely and abundantly. The questions about the technical side of this study, the methods of study etc, do not concern us. We approach the subject on a broader basis. Thus regarded, literature is a pleasant pastime, an enjoyable companion in all ages and conditions of health. When we relax in an arm chair after the day's work, a story or a poem soon lulls our fagged brains to refreshing ease and slumber. We are hurrying in an express train, a six-penny novel is our companion. Out on a picnic we soon are a-piece with Nature. A book is our tonic in attacks of illness and despondence when life hangs heavy on our hands. Books have become an integral part of modern life ; we do not know what we shall do without them. Time is money but even then sometimes it becomes irksome. The ingenuity of man has discovered in Literature the talisman that provides him wings to fly.

Life is a bed of thorns. Shelley calls it a dim vale of tears. In reading literature we find an escape from the fever, the fret and the weariness of this world. A commonplace thing acquires new shapes. Our fancy roams from the earth to the skies and on the wings of poesy we flit from flower to flower forgetting the thorns below. Poets and writers have sought this escape and we read their works and we seek it in them. Who does not feel elated while reading Keats' poems 'Ode to a Nightingale' and 'Ode to the Grecian Urn', two of the finest poems of escape ? Works of romance

bewitch our minds and brains in no time. The writer carries us far into his utopian land where love is rewarded; where wealth is in plenty and where pain and sickness do not intrude. Reading books is thus a pleasure and the best writers are those who please us the most. " Literature exists to please—to lighten the burden of men's lives; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures."

Literature not only pleases us but instructs us also. The authors who attain to the eminence of the classics are those who exercise their imagination on the serious problems of life and explain or elucidate them through fiction. Such are the problems of the good and the evil in life; love, duty, beauty, truth, etc. The reader too in the course of his life comes to grips with one or the other of these problems. He is baffled and perhaps would give up but for the guidance from the classics. They give him not a tangible solution but the heroic temper that enables him to pass through the ordeal and survive brutal shocks. Our tragedies show us how to preserve the emotional balance which is the sign of a healthy man. In this respect biographies, and autobiographies are most useful. If we fail to find a kindred soul in actual life we can find any number of them amongst the dead. Carlyle was not far wrong when he said, " History is the biography of great men." Literature thus widens our contact and we enjoy life more abundantly. Private journals, diaries, memoirs and letters take us to the heart of their authors.

Literature provides a common platform for discussion and exchange of thoughts and social or political reform through exposition. Those writings with a purpose have played their part in the eradication of a number of ills to which we are heir. Dickens launched a crusade against slums, Thackeray exposed the ogres of society, Mrs. Gaskell brought to light the squalor of the rising industrial towns, Carlyle denounced the whole mechanical age devoid of blessedness if not happiness, Ruskin preached the creation and love of beauty in works done by hand and Newman discussed the return to the fold of the Catholic religion. In our own times George Bernard Shaw and John Galsworthy utilised the stage for purposes of conveying their messages to the people. Satire, irony, rhetoric, parable, fable—these are the coatings in which the messages are wrapped. Literature does not

openly preach like the man in the pulpit. It adopts the politer method of insinuation by showing the existing conditions which are to be removed and leaving us to judge what we are going to do. Working from within it purges off the dross and brings up the deeply buried gold. Literature works silently and produces a mental revolution which precedes social or political revolution. The germs of the French Revolution are to be found in Rousseau's *Confessions*.

Literature elevates our minds, and ennobles our characters. It is a criticism of life and its high seriousness serves to mould our minds. From the pettiness of life we pass over to the natural beauties or the domain of fundamental emotions mirrored in the lyrics, the pure and spontaneous forms of literature. Wordsworth's nature poems, Shelley's *Ode to the West Wind* and Keats' *A Thing of Beauty* appeal to us through their lyrical emotions and by their sweep and rush carry us along. Sacred literature, hymns and songs are a class apart and their utility is unquestioned. They have sustained many a grieved heart. Their power is akin to the power of David's hymns, *e.g.*, *Song to Saul* by Browning. The ethereal realm of ecstasy only poets can touch. Having once touched it, they trail clouds of glory for their readers. Good poetry induces that mood in us in which we no longer dread the mystery of existence or care for the "burthen of the mystery" of this "unintelligible world."

Literature, next to life, provides the stage for conflict of human personality against its opponents—another human body, circumstances or some other force. Novelists can indulge in psychological studies of their characters but it is in drama that we see this conflict at its intensest. We identify ourselves with the characters after our choice; we rejoice with them in their triumphs and we weep with them in moments of agony. Literature in this way cures us of our selfishness and narrow sympathies and antipathies. During the periods of our study or seeing of these plays we lead exalted lives and when we go away to our homes we carry with us the memory of what we had read or seen. Books, as Stevenson remarks, are a valuable substitute for life.

Literature also exists for the specialist who studies it in order to know a people, an age or a language. Here the layman need not enter if he does not care for such things but even the layman is curious. How do people think and

dream in Norway? Here is Ibsen to tell us how. Does the Russian peasant suffer humiliations as does the Indian peasant? Cheko will let us know. What are the feelings of a Red Indian father when his child is dead? Hiawatha tells us. And so on endlessly. Literature is like the air or the ether—the property of no one people or race. Its universality is the universality of life. Wherever men live and think and dream they live and think and dream with the whole world. As the Latin poet said: "I am a man; nothing human is alien to me."

78. LITERATURE AND NATIONAL LIFE. (*P. U., B. A., 1939*)

What George Eliot said of art in general is specially true of the art of literature: it "is the nearest thing to life, it is a *mode of amplifying experience and extending our contact with our fellowmen* beyond the bounds of our personal lot." "Literature makes us partakers in a life larger, richer and more varied than we ourselves can ever know of our own individual knowledge; and it does this, not only because it opens up new fields of experience and new lines of thought and speculation, but also, and even more notably, because it carries us beyond the pinched and meagre humanity of our everyday round of existence into *contact with those fresh, strong, and magnetic personalities who have embodied themselves in the world's great books* (Hudson). We find that literature and national life are linked together: the one helping the other to expand. National life also helps literature. What do we mean by national literature? It is not a miscellaneous collection of books written in the language of the country or within specified limits. It is the progressive revelation, age by age, of the nation's mind and character. "The history of any nation's literature, is the record of the unfolding of that nation's genius and character under one of its most important forms of expression. In this way it becomes at once a supplement to what we ordinarily call history and a commentary upon it,"......History mainly deals with the externals of a nation: the outstanding events; literature tells us of the mental and moral characteristics which lie underneath the surface. What better guide can we have to the Age of Elizabeth than the plays of Shakespeare or the writings of the great Victorians for understanding the Victorian age or the novels of Hardy and Galsworthy for the Georgian period?

Literature is the mirror in which national life is reflected and fixed. It serves as a rich source of inspiration. The national biographies are a perennial stream for the youth of the country to wash off the dross and acquire a crystalline character. The lives of great men chronicled in books and legends and songs remind us that we can make our lives sublime and thus add our names to the long list of national names. With the increasing population the task of national education has of necessity been passed over to literature of which the press is the most loud to-day. The value of old ballads and folk songs cannot be underrated. Scott's *Border Ballads* can still excite the hearts of the Scottish people with the old martial spirit of Bruce and Roland. The national heroes live in the hearts of the nations through their literature. Our epics and ballads whenever they are recited revive within our dried up bones and congealed blood the old fire of Rama, Akbar and Guru Tegh Bahadur.

The life of a nation will be full of dullness and stagnation if the nation did not possess books. Books perform the function of friends, ministering angels, nurses and teachers. Reading books is a very useful pastime. It is a mental exercise, a flight on the wings of imagination. To quote from Augustine Birrell : " Literature exists to please—to lighten the burden of men's lives ; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures—." Literature thus helps to keep the nation's mind healthy. It is not only fiction that has this power but religious hymns and devotional songs serve us with a feast of ecstasy and carry us far beyond the fever, the fret and the weariness of life. The songs of Mirabai or Kabir, their devotional attitude, the resignate note and the haunting music, purify our souls.

Literature is very useful as a social corrective and reformer. It is out of place to discuss here the method of comic laughter and tragic *catharsis* but their effectiveness is well recognized. Social and political fiction is another weapon for exposing the evils and shams of contemporary life and redressing them. Who does not know the heroic work of Charles Dickens for the emancipation of the prisoners and the dwellers in the slums ? Thackerey's pen hit hard against public enemy no. 1., humbug. Perhaps, the greatest name in this direction is that of Tolstoy. The writings of the Victorian authors not only started the reform movement and legislation but also speeded

their enactment. Mrs. Browning's *Cry of Children* and Hood's *Song of a Shirt* described the horrors of labour-life in the factories and outside. Literature of this type works on our hearts and under the spell of the author's imagination and genius we sympathize with the sufferers and identify ourselves with them. Once we are conscious of the squalor and misery which are rampant, we work for its reform and we do not sit at ease until it is done. All of us are not cruel at heart, we are lazy and we require a strong force to shake us. The force of literature is persuasive, slow and winning.

Literature is both an art and a profession. Thousands of people earn their maintenance through their quills, (as Lamb would put it). It is, therefore, a part of national life. Plato dismissed the poet as a dreamer but he was mistaken. He ignored the fact that poets are creators or in the words of O' Shangnussy, "the music makers." A good *writer* must possess the qualities of sincerity, courage, industry, and truthfulness before he can either benefit himself or his readers. He must grapple with his subjects and get a hold on the imagination and sympathies of his readers. This is only possible if he has acquired a good character or a noble attitude of mind. Literature stamps its votaries with its mark and they can then be pure like gold.

Thus we see that literature and life are linked by close and inseparable bonds. It would not be an exaggeration to say that neither can exist without the other. Life makes literature and literature makes life.

We hear so much of the Urdu Hindi controversy these days and some people dismiss it as of no importance, a mere question of script. However the problem is not so simple. Hindus demand that Hindi or Nagri script should be adopted and the Muslims stress the Persian script. Hindus want the Hindi script because Hindi literature which is the expression of Hindu culture is published in the Nagri script with which the Hindus have cultural associations. Urdu Literature which is the expression of Muslim Culture, though Hindus have made important contributions to it, is obtainable in books in the Persian Script. Hence the adoption of one script against the other as the script of the state language will help the cause of the culture it represents.

79. THE FAIRY TALES OF SCIENCE (*P.U., B.A., 1937*)

The phrase "fairy tales of science" may sound cryptic but if we know the nature of fairy tales, it is not difficult to

explain it. Fairy tales of science mean nothing more than the marvellous progress made by science during the last few decades. The story of this progress is strange and is full of incidents, and coincidences which can alone occur in fairy tales, at least within the pale of credibility. We are so much accustomed to these wonderful discoveries and announcements that a new achievement of science does not take us by surprise. We show very little concern, as if we were waiting for it and we quietly put it to use. Nevertheless, if Rip Van Winkle were to arise again from his eternal rest, he would be shocked beyond endurance. We live in a world fulfilling Tennyson's dream in *Locksley Hall*.

> "Here about the beach I wander'd nourishing a youth sublime.
> With the fairy tales of science, and the long result of time;
> When the centuries behind me like a fruitful land reposed;
> When I clung to all the present for the promise that it closed;
> When I dipt into the future far as human eye could see;
> Soon the vision of the world, and all the wonder that would be.—"

"Science moves, but slowly slowly, creeping on from point to point," wrote Tennyson but actually the progress has been rapid.

To me the strangest part of this story is the discovery of the source of man. Who would have imagined that man could be linked with the anthropoid or the lizards and reptiles and yet remain what he actually is—the paragon of power and the roof and crown of creation? If proof were wanted, the scientist could show you the missing link and place him in actual surroundings. The story of the descent of man is a well-connected narrative. It is matched with the equally interesting story of the birth of the universe and the animal species. To me the tale sounds as strange as any in the *Arabian Nights* or *Alice in Wonderland*.

We read in the Greek mythology that Hercules could lift mountains, divert the course of rivers and open lakes. Modern machines have actually done that. The hydro-electric systems over the world, the mountain tunnels, the irrigation barrages are some of the achievements of which Hercules, nay even Vulcan, might have fought shy. The use of water power, steam, compressed air and electricity have

revolutionized the methods of work and changed the face of the world. The world is linked together by air-ways, sea-lines and land-routes—all due to the harnessing of new powers by science. Our age is the age of power and we no longer need to rub Alladin's old lamp and send for his giant either to build a palace for us or to transport us to another existence. Neither have we to close our eyes in order to get into the wonder land, nor do we need the grandmother's old chair to go abroad. We have railways, cars, aeroplanes and ships. Our control over Nature has lent us wings to fly, paddles to swim and Atlanta's heels to run.

Science has quickened the means of communication. The telegraph, telephone and radio have placed, practically the whole of the world within our reach. We no longer need couriers, express messengers or post-chaises to exchange a message. We used to laugh with a sneer when we read in the *Mahabharata* that Lord Krishna could myteriously communicate with *Garurha*. Are not we now inclined to believe that the ancients may have known of radio-rays? If we take a step ahead and press televisions in use, we may explain greater wonders than this. The pressing of a button or the revolving of a knob fills the whole atmosphere with music, speeches, news and discussions in the various languages. Just turn a dial and you can talk with the desired person in strict confidence. You may be in the most remote corner of the globe, you can plug in and listen. Stranded on the high seas or in the desert, or on the hills, you can get into touch with the living world. The tiniest radio set can be carried in the pocket.

Modern factories can manufacture more than enough for the ever-increasing millions. The printing press has made it possible to educate them. Never before was knowledge disseminated so widely. The screen and the radio have supplemented the task of the teacher. The modern newspaper is a useful and powerful means of educating the masses. The old seminary system would not function for a day under modern conditions. This colossal task of building the national mind is performed by science cheaply, conveniently and usefully.

Science is a helping hand in our domestic duties. It lights and heats our rooms, cooks our food, irons our clothes and cleanses our carpets and cupboards. During summer it works

our fans. In fairy stories, the princess was usually served by fairies in all these mean offices. Now dirty and drab work is easily and sooner done by science.

Modern progress has opened new avenues and careers. The busy offices and factories, the sailing ships and high soaring planes, the over-crowded cafes and restaurants—all require more hands every day. The world is brighter than ever before.

There are cruel fairies in stories and we have the darker side of science. The destructive forces and engines of war are far more deadly than the giant's voracious jaws or his heavy club. The mighty heart of a metropolis can be put out of action in a few hours. The fury of the heavy long range guns is as abominable as that of an earthquake or a wild fire. Present day warfare is so horrible that we shudder at the mere mention of its name. If the gods and the demons were to fight again and man were to side with the demons, the gods would soon give up fighting.

Such is the chequered but interesting history of the progress of science.

80. ESSENTIALS OF CHARACTER (*P. U., B.A., 1937*)

There is a proverb, "If wealth is lost, nothing is lost, if health is lost, something is lost; but if character is lost all is lost." This is true and boyhood is the time when the foundation of a good character can be laid; youth is the period of revolt and temptations.

What is character that we rate it higher than wealth and health? What are those essential qualities of head and heart which go to the making of character? Character is the personal conduct of a person which makes him distinctive. "He is a man of character, you can depend on him,"—sentences like this are rare encomiums. "He bears a good moral character"—such a sentence is enough to prove that we know a young man thoroughly and that we can recommend him for other person's trust, like the minted coin.

We give below some of the qualities that a man of character must possess. This may read like a catalogue or a jumble of common precepts but that cannot be helped. The man of character is one who *lives* these precepts not just reads about them or repeats them like a parrot.

The first thing essential in good character is moderation. We must be moderate in all our habits, sober in outlook and abstemious in food. "Simple living and high thinking," was the ancient ideal. We must have the sense to discriminate between good and evil. We must not only possess this power but exercise it. Books discuss morality but we learn morals from our relations, friends and teachers. Mutual contact strengthens the hold of moral values and ingrains them deeper. Society is based on the moral code and a good moral character is the minimum qualification to pass the test of good citizenship.

Life is full of pitfalls. It is always travailing for perfection but before that comes the evil in it must be conquered. This world is like a sea in which we stand on a rock amidst the surging waves of temptation. Shall we swing with every wave? Or shall we stand firm? Character or strength of purpose is that which characterises a man of strong will power. He does not bend. The individuality of Satan in *Paradise Lost* wins praise everywhere. A man of character stands in life like a lighthouse on an ocean washed rock:

> "Steadfast, serene, immovable, the same
> Year after year, through all the silent night
> Burns on for evermore that quenchless flame,
> Shines on that inextinguishable light."

immovable and steadfast. The lighthouse like man should further have an ideal, a quenchless flame, to spread.— love and sacrifice, the noble attributes of a noble mind. The force of personality is like the magnet that magnetizes the iron or the charm of the magic that bewitches. Have a noble ideal, stick to it obstinately in the face of persuasions, threats, bribes and flattery. Be true; be free and honest; say with Sir Galahad:

"My strength is the strength of ten, because my heart is pure"

We are divided into narrow exclusive groups by castes, creeds and races. The man of character has a broad vision, a catholic mind and a progressive outlook. In his eyes the whole world is a brotherhood. He is humble and god-fearing and loves all. Next to universal tolerance he values humility. It makes him accomodating. Example is better than precept; therefore he practises what he professes. Honest differences there will always be and if he differs from any one it is not

to widen the gulf but to agree to differ. He has his convictions and moral courage but he does not impose them on others. This is the secret of his lovableness.

Man devoid of the milk of human kindness is a monster. Charity and benevolence do not cost much and should be instinctive. It is our foremost duty to protect the poor and the needy from hunger and disease. We must stand by the depressed and the down-trodden, and raise them up to a higher standard. Thus we must fight the tyrant in whatever form he may appear. Ours is the earthly kingdom we must make it fit for the gods to live in.

If these abstract ideals cannot move us we can work for the good of others because we are in love.

O world, be nobler, for her sake!
If she but knew thee what thou art,
What wrongs are borne, what deeds are done
In thee, beneath thy daily sun,
Knowest thou not that her tender heart
For pain and very shame would break?
O world, be nobler, for her sake!"

When a man is noble he is full of love for all creatures. Since God is merciful he too is merciful.

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes:"
"It is an attribute to God himself;
And earthly, power doth then show likest God's
When mercy seasons justice."

Faith can move mountains. Self-confidence and the sense of righteousness give man a temper or an edge that never bends. He is prompted from within: he is sincere and honest: he goes forth like the knight errant to fight darkness, corruption and despotism. The man of character has a soft corner for his motherland but never at the expense of the motherland of other people. He is proud of being born in his country. "We can be said only to fulfil our destiny in the place that gave us birth." Let him imbibe the spirit of the land, let him read its heritage of knowledge and love and then go ahead. Nationalism in its turn will produce internationalism: it is just broadening the mental horizon a little more.

A man of character is a gentleman of culture and has a civilized mind. He loves virtue for its own sake and has faith that truth must conquer in the end. Sincerity begets sincerity, honesty begets honesty and goodness begets goodness. If all of us were men of character the promised millennium will dawn tomorrow,

81. EAST AND WEST

(1)

The East and the West have a radical difference in their outlooks upon the world. However degraded politically the East may be at the present time, even its worst critics cannot deny that the East always had an eye upon the ideal. Its attention has not been concentrated on the outer world, but has turned inwards. For this reason the East has produced great philosophies, religions, moralities, and literature, but has not been able to grapple with the world of Matter.

The West is practical in its outlook, despises mere dreaming, and has harnessed nature in its service. But the West has lost the glorious vision of the ideal (if it ever possessed that), as is shown clearly by the present European war.

I am not one of those who think that the domination of the East by the West is altogether a misfortune. While recognizing the full force of the argument "that the rule of one nation over another of equal intelligence and education is an extremely delicate task and of tentative character; that it can never be broad-based upon the goodwill and kindly sentiment of the ruled; that the rulers forget that in the governance of a people they have to keep in view the human elements in the ruled, *i.e*, the self-respect, intelligence, and exalted cravings of mind and intellect," I hold that under Western domination the East has been learning practical ability and efficiency in the outside world.

Let me make this point clear, since it seems so heretical. A friend of mine recently returned from Persia, where he had spent five months on a tour, studying the literary, educational and moral conditions of the people. He went by motor from Quetta to Duzdap, a distance of nearly three hundred miles. The driver was a Persian, more drunk than sober, who stopped the lorry only when he wanted to drink water or to attend to his natural calls. When a passenger asked him to stop, he would not do so. My friend reached his destination more dead than alive, and determined never to trust himself again to the tender mercies of a Persian lorry-driver.

In business the Persian is as dishonest as the inhabitants of Kashmir. He will demand twenty-five rupees for an article, climb down to six, and finally sell it for two. Some hotels charge fifteen rupees a day for board and lodging! If you desire to board somewhere else, no concession is given. The Press is rigidly censored. The best manuscripts are given away as gifts to foreigners. Military service is compulsory for two years. Suppose a man owns a shop, and is called upon for two years' military service. He may not have any one to look after his shop, or support his family in his absence, still he cannot get an exemption. The result is that his business is ruined, and more often than not, his womenfolk are obliged to sell their chastity for money. On the border of Persia is Iraq, one of the best governed countries in the world, where communications, comforts, and business morality are as good as in the most advanced countries of the West.

This contrast between Eastern and Western methods of administration is a typical one! Where the East has learnt the virtues of the West, and has not forgotten the better features of its own civilization, it has proved that the superiority of the West in science and practical efficiency is only temporary —as in the case of Japan.

Matthew Arnold has summed up the vulgar view that the East is unpractical and merely contemplative, as follows :—

> The East bowed low before the blast
> In silent deep disdain,
> She heard the legions thunder past
> And plunged in thought again.

But the West, in condemning us in this way and saying that we are fit only for the discussion of academic subtleties, forgets that the West has dominated us for a century and a half only, while the Mussalmans ruled Spain for six hundred years on end.

The remarks of Miss Howsin will bear repetition : " Before the consolidation of any Empire in the West, the Maurya Empire under Asoka, with Buddhism for its religion, matured a policy embodied in the Edicts of Asoka wherein the basic principles of the League of Nations were recognized as obligatory in the relations with foreign states. In later times Hindu jurisprudence and the elaborate regulations of the land revenue prepared by Todar Mall, were conspicuous features of an epoch full of artistic, industrial and commercial activities.

In military science, the Hindus and Mohammadans of their day were at least so skilful and persistent that it took half a century for Europeans to establish their rule in India. The Marathas defeated the British eighteen times before their final betrayal, the Sikhs put up so desperate a fight and showed such stubborn resistance that for long the issue hung in the balance. The structure of Indian society does not rest on a set of metaphysical principles, but is informed with practical commonsense and understanding of human nature in the making."

(2)

"Is the much-vaunted civilization that the West seeks to confer upon us a good?" (as Socrates or Plato would ask). Much more than we of the East can criticize it, the civilization of the West has been criticized by its own thinkers—Ruskin, Tolstoy, Romain Roland, Kropotkin, H.G. Wells, and Anatole France. They have pointed to the miserable slums that exist in every Western city, and said that this capitalistic civilization which is now running riot over the whole world is doomed to perish. A civilization based upon selfishness must be destroyed; it is only a question of time.

Eastern civilization, however, low as it has sunk, does not encourage the wolf in human nature as the Western does. Christ and Mohammad were two Easterners, whom the Westerners would have despised if they had met them face to face, as they despise and fear Gandhi now. Both these teachers taught that not in material wealth, but in the blessings of God only, is peace of mind to be found.

Christ said: "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

And Mohammad, when he was in the cave with the faithful Abu Bakar, and they had been deprived of all earthly help and every hope seemed gone, heard Abu Bakar say: "We two are alone." "Nay," said the great Prophet, "God is with us—a third." He meant thereby that in God's service only, stripped of all human comfort, is the true wealth.

Eastern Idealism with Western Efficiency together can create a great civilization.

The words of Lowes Dickinson are worth remembering:

"The peoples of Europe fling themselves like hungry beasts of prey on every yet unexploited quarter of the globe.

Hitherto they have confined their acts of spoliation to those whom they regard as outside their own pale. But always while they divide the spoil, they watch one another with a jealous eye! Sooner or later, when there is nothing left to divide, they will fall upon one another. That is the real meaning of your armaments, you must devour or be devoured. And it is precisely those trade relations which it was thought would knit you in the bonds of peace, which by making everyone of you cut-throat rivals of the rest, have brought you within reasonable distance of a general war of extermination."

82. THE VALUE OF A LITERARY EDUCATION

"The aim of a student of literature is to know the best that has been thought in the world."

It is commonly thought that a literary education makes a man unfit for the serious pursuits of life. Literary men are accused of being mere dreamers and idle theorists. This is not true. If we look at the British Cabinet for the last sixty years or so, we will find that it has always contained two or three men who were perfectly capable of earning their bread as men of letters. Take for instance Arthur Balfour, or Ramsay Macdonald. Nobody ever accused these men of being greater simpletons than their neighbours. As a matter of fact men who have had a literary training are quick to see the arguments on either side of a case. Similarly, some of the greatest business men of England are equipped with degrees from Oxford or Cambridge.

What are the motives that drive men to seek high education? Bread-winning, or competence in everyday affairs, or the mere love of knowledge? Nowadays science is considered the only branch of knowledge worth pursuing, but it needs much argument to show that literature is of no value as compared to science. Dr. Arnold, the famous nineteenth-century headmaster of Rugby, had no illusions about this. He said: "If one might wish for impossibilities, I might then wish that my children might be well versed in physical science, but in due subordination to the fulness and freshness of their knowledge on moral subjects. This, however, I believe, cannot be; wherefore, rather than have it the principal thing in my son's mind, I would gladly have him think that the stars were so many spangles set in the bright,

blue firmament." This remark disposes of the pretentious claims made for the value of physical science.

The great fault of a merely scientific education is that it is rationalistic and utilitarian but not idealistic. The business and function of literature is to keep alive ideals in the heart of man. But we must guard against the error of thinking that the study of literature only will make a good man or a good citizen. Looking back on my own life, I can say with a clear conscience that the two or three men who have done me the greatest harm, harm which it is impossible for me to make good even to the last day of my life, profess to be students and teachers of literature. Literature in their case has failed to cultivate sympathy and imagination. It has not enlarged their vision or quickened their moral sensibilities. The history of the world is a living testimony of the fact that reading and studying the best that has been thought in this world has not cured men of sensuality, lust, or vanity. Elsewhere in this book I have shown that a scientific education has its drawbacks, along with its good points. Now I have mentioned the evils in human nature that literature cannot remedy. What then is true education? The answer to this was given by Burke nearly a hundred and fifty years ago. He said: "What is the education of the generality of the world? Reading a parcel of books? No! Restraint and discipline, examples of virtue and of justice, these are what form the education of the world."

It is not everybody who loves to read books. Just as some people cannot understand music, so there are others who find no meaning in a book. There are many men who are born with an incapacity for reading, as there are men who have no ear for music. The habit of reading critically and with understanding, like other habits, has to be cultivated.

Many methods have been suggested for making reading intelligible and profitable. Sir William Hamilton recommended underlining. "Intelligent underlining," he said, "gives a kind of abstract of an important work, and by the use of different coloured inks to mark a difference of contents, and discriminate the doctrinal from the historical or illustrative elements of an argument or exposition, the abstract becomes an analysis very serviceable for ready reference." This is a piece of advice which I will ask my readers not to follow. In the first place, underlining spoils a book. A poor man like

me (and I assume that most of my readers are poor) reads books which he borrows from libraries. Now it is unfair to other readers to spoil a book merely because we want to have a feeling (often a merely self-conscious and spurious one) that we have read a book thoroughly. I prefer the method of Gibbon. "After glancing my eye," says Gibbon, "over the design and order of a new book, I suspended the perusal until I had finished the task of self-examination; till I had resolved in a solitary walk all that I knew or believed or had thought on the subject of the whole work or of some particular chapter: I was then qualified to discern how much the author added to my original stock; and if I was sometimes satisfied by the agreement, I was sometimes amused by the opposition, of our ideas." This is a laborious method, but one that is well worth the pains. This is the way great scholars are made.

The earnest student of literature is like a sailor who sails into new seas of thought. He tries to understand the human heart, its shifting virtues and vices, its sorrows and joys. The value of poets, dramatists, humorists, satirists, masters of fiction, lies only in the revelation that they make of the human heart. It is in this sense that literature is called one of the humanities, a training of moral sensibilities and imagination.

Literary study helps to preserve the purity and dignity of the language that a man uses. This idea Milton has put into, immortal words in his letters to Bonmattei, dated Florence, 1638: "The man who strives to establish in maxims and rules the method and habit of speaking and writing received from a good age of the nation...takes to himself the task of extirpating and defeating, by means of learned detective police of ears, and a light band of good authors, that barbarism which makes large inroads upon the minds of man, and is a destructive intensive enemy of genius. Nor, is it to be considered of small consequence what language, pure or corrupt, a people has, or what is their customary degree of propriety in speaking it. For, let the words of a country be in part unhandsome and offensive in themselves, in part debased by wear and wrongly uttered and what do they declare, but, by no light indication, that the inhabitants of that country are an indolent, idly yawning race, with minds already long prepared for any amount of servility?"

83. EXAMINATIONS

(1)

The Indian child, devitalized by malaria and malnutrition, is further devitalized by the bugbear of examinations that is constantly present before his mind's eye, and distorts his vision of life. Examinations are a great trial even for grown-ups. How much more so must they then be for children ?

I know a man forty-three years old now, who, at the age of thirty-three or thirty-four, went to a foreign University in order to take a degree, which he thought would better his prospects in life. He was a first class M.A. of an Indian University and was altogether a brilliant man. At the University of A.B.C. (let us call it that), he worked very hard and filled reams of papers with notes. His tutor warned him against overwork, but so ambitious was he and so full of energy that he would not listen to his tutor and went on adding to his pile of notes. The last term came. His tutor said : "Mr. X, I wonder if you will be able to turn to much profit the notes that you have taken." But X did not care. Two weeks before the commencement of the examination, X began to suffer from insomnia. When he did not get sleep for forty-eight hours he went to consult a physician who gave him a drug and said : "Don't take it more than three times running." But so great was the relief that the drug brought to X that he went on taking it till the eve of the examination. As a result, his brain was stupefied and he got a very low class in the examination. He tells me that when he first began to get insomnia the strain on his nerves was so great, that he sometimes thought of putting an end to his life. If this was the mental state of a man of thirty-three, is it any wonder that we read in the local papers after the declaration of University results that some boys have killed themselves, because they could not get a pass ?

(2)

All thinking men are now agreed that examinations do far more harm than good. The citadel of the old-fashioned examination system has been undermined. The aim of education is to impart culture and culture is not a culture in languages only, or in languages and mathematics only, or a culture in which besides languages and mathematics physical science must find a place. After all culture is not merely

intellectual but aesthetic and moral also. It is possible to test (but is the test ever really satisfactory ?) a boy's proficiency in languages, mathematics, physical science, and other subjects, by means of examinations—but what examinations can test the moral quality of pupil's character or his creative ability or his response to, and appreciativeness of beauty ? We must recognize that examinations are a serious handicap to progress and that the mere passing of examinations is no claim to have received a liberal education.

Many teachers think that boys do not work properly when they are thinking of an examination, for examination conditions are the reverse of those in which the boy is at his best.

There is a school in Cambridge called the Perse School. The teachers of that school have devised new methods in education. At the Perse School the creative powers of the boys are encouraged by giving them opportunities of writing English poems, composing and acting plays, weaving, pottery, carpentry and model making. The boys who write plays produce them also. They are encouraged to make their own costumes, dye them, paint their own scenery and make the properties for the stage. Music also is imparted, for music is considered to be an essential factor in liberal education. Professor Selincourt has said with great wisdom. "To have a just sense of beauty well developed is as necessary as to have a well-ordered intellect. A proper training in the arts is of the highest value for the training of the moral sensibilities and the higher feelings." "Are there no examinations in the Perse School ?" Yes, there are. But listen to what a former Headmaster of the Perse School said of them : "At the Perse School we avoid all public examinations except when we cannot help it. Then we take the examination, as far as possible in our stride, without making any conscious preparations which might unnerve the boy."

(3)

If one call examinations by the name which they really deserve, he will be compelled to call them the devil's device. There is nothing in the world which so much saps the vitality of the young and cheats people into the belief that they have got a liberal education, as the holding of examinations and the conferring of degrees.

When judging ability by examination answers, two different examiners will very likely assign different marks to the same

answer. This has again and again been found to be true when an appeal is made against marks given to an answer. The "standard of marking" varies from department to department, and from teacher to teacher. Yet on the strength of these marks, because they have the false appearance of fairness, decisions of academic life and death, honour and dishonour, are made. Is this fair? Who has more hand in it, God or the Devil?

On the strength of their examination results, boys are given testimonials. A testimonial is always a document of eulogy which the giver finds it impossible to refuse. After reading a batch of such testimonials, one is reminded of Charles Lamb's childish question to his sister (when he had read the eulogies on the tombs of the departed), "Mary, where are the naughty people buried?" What does a testimonial, or a degree, really tell? That a man has spent four years at a university and that in these four years he must have devoted a certain minimum number of hours per week to his studies. When a degree tells so little, why have it at all?

A better system than the mediaeval one of conferring degrees should be to keep records of a student's studies and his progress in them. This record should give a synopsis of the courses the student took up. Then there should be a report from his tutor about the parts of the course that he had mastered and the parts that he had neglected or failed to grasp—and about what special aptitudes, proficiencies and enthusiasms he has; and what inaptitude, dullness and indifference. Such a record should be far more valuable than a degree, and far more useful. In this way the distinction of "pass" and "fail"—so harmful, in either case, to a student's personality—will disappear, and along with it the superstitious value set upon examinations.

84. CLIMATE AND CHARACTER

or

THE HISTORY OF A COUNTRY IS DETERMINED BY GEOGRAPHY (*P. U. 1916*)

The history of a country depends upon the character of the men who live in it. This character depends upon a good many factors, such as race, heredity and culture, but to a great extent upon climate. Nations have not risen to high levels of civilization and culture except in the countries where

the climate was propitious. This is the view that thinkers from Aristotle down to Montesquieu and Buckle have held.

If we look at the climate of the countries inhabited by the great nations of antiquity, we discover that their climate varied from century to century, and when they rose to eminence they enjoyed a climate, not dissimilar to that which exists in the countries inhabited by the leading nations of the modern world.

Looking at the history of India we find that the Indians have always been conquered by the nations and races that came from the North. Why? Because the Indian is devitalized by constant attacks of malaria, which diminish manliness and staying power. Another reason has been put forward by two scientists, a Dane, Lehmann, and a Norwegian, Pedersen. They found, by experiments which they made with the help of a dynamometer, that the change of atmospheric pressure due to a descent of two or three thousand feet, is accompanied by a marked increase of strength which disappears in three or four days. They suggest that this may be due to the presence of abundant red corpuscles when people come down from high places. The red corpuscles multiply very rapidly under the influence of low pressure, but are slow or decreasing when the pressure once more increases. So, for the first few days after a person has come down from the mountains, more than the normal amount of oxygen is absorbed, and muscular strength is correspondingly increased. In South America there is a rule that before a race the competing horses must spend a certain number of days at the racecourse. This rule is probably due to the fact that animals who race directly after coming from mountains are apt to win.

All sociologists and ethnologists agree that the races dwelling within the tropical regions of the globe are as a rule duller in thought and slower in action than those of temperate regions. Look at the Indians in South America. There the more the Indian is paid, the less work he will do. If he is paid wages which will suffice him for three days' food, he will work only for a day, and loaf about for the other two days. He has no ambition.

This may be due to heredity to a certain extent, but it cannot be denied that climate is a big factor which has determined this character. This can be proved by comparing

the character of Europeans in tropical countries with their character in the temperate zone. When the European goes to a tropical country he loses his will power, becomes lazy, quick-tempered, addicted to drink, and sexually lax. Here are the remarks of Europeans who went to settle in the island of Bahamas. "This climate is one of the best in the world. It is very healthful and we have very few sicknesses. The only trouble is that it does not make one feel like work. We always feel lazy, and in summer we want to sit around all the times." An American put it more picturesquely : "Until I came to the Bahamas I never appreciated posts. Now I want to lean against every one that I see." It is the experience of every European who goes into the tropics that he does not work half so hard as before, and the spirit of ambition goes out of him.

Those of us who have the misfortune to live in the tropics do not question the inertia that comes upon us in summer. On a hot summer day we have only one inclination—to sit down and dream and relegate to-day's work to day after to-morrow.

Lack of will power is shown not only in inertia but also in hot temper. The retired English officials who go to England from India, and swarm like flies in suburbs like Surbiton or sea-resorts like Bournemouth, are noted for being 'choleric.' How is climate responsible for anger and the inability to control it? In the first place, malaria devitalizes a man, and every one who has had a touch of fever is irritable. Then the slowness of the tropical races exasperates the quick northerner. Thirdly, Europeans in the tropics get far more and far oftener drunk than in their own country. This may be due to the thirst that is constant in tropics, but it is also due to loneliness and being away from home. Excessive drinking leads to irritation and quick temper. The sexual laxity of the people in the tropics and the Europeans who live there, is too well known to need discussion.

What will be the ideal climate for developing the perfect human character? It will be that in which man can do most work. In the opinion of an American expert the best climate will be that in which the mean temperature never falls below 38° centigrade or rises above 65°.

A climate in which the temperature varies from day to day is much better than that in which the temperature is uniform.

One reason why Europeans become lazy, addicted to drink angry and immoral in the tropics, apart from the heat, is the deadening monotony of the temperature. Extreme cold is as bad as extreme heat. It is the experience of white men that after a long stay in the Arctic Zone they lose ambition and energy, as much as by a stay in the tropics.

An American, discussing the climate of the North and the South of the United States, says : " In the South we find less energy, less vitality, less education, and fewer men who rise to eminence than in the North, not because Southerners are in any way inferior to the Northerners, but apparently because of the adverse climate. In the Far West people seem to be stimulated to such a degree that nervous exhaustion threatens them. In the North we have still another handicap. In spite of a wonderfully stimulating climate most of the year, the people suffer sudden checks because of the extremes of temperature. These conditions favour nervousness, and, worst of all, they frequently stimulate harmful activities. That, perhaps, is why American children are so rude and boisterous, and why so staid a city as Boston has six times as many murders as London in proportion to the population."

Has Nature then doomed the people living in the tropics to perpetual stupidity, dishonesty and immorality ? Happily, however, the climate, though important, is only one factor in the formation of national character. Will power counts a lot too. Let a nation resolve to be great and they overcome all handicaps, climate included. We have the example of Italy and Spain in our own day and not a hundred years ago we saw people from South Punjab conquering the Pathans under Hari Singh Nalwa, as they had done two thousand five hundred years before under Chadra Gupta. One should not blame the gods or the climate for all his ills.

85. THE SPIRIT OF YOUTH

Old or middle aged men have a trick of appearing self-satisfied. They seem to be getting proud of their increase of years. They forget that what they take for increase is really a decrease. Their future gets less and less every day.

Nature seems to take this view of the matter. Otherwise, why should it want to get old men out of the way and keep on crying, as it were: "Make room, make room for the

younger generation?" Evidently the meaning of this act of nature is that it does not want the world to be guided by the experience and ideas of the past. It seems to say to the young people: "Fear not. Inquire, experiment, reason. If you needs must break up truth, to find out all about it, then boldly and honestly fight against it, till you are conquered by it in the end. But whatever you do, go forward."

The spirit of youth is to adventure in the unknown. It is only the impetuosity and enthusiasm of inexperience that breaks up effete forms. The hesitating consciousness of middle age should have no place in the mind of a youth. It is not difficult for youth to achieve the impossible. Life yields its secrets only to those who seek them in the open seas of danger, and refuse to stagnate in the shallows of safety.

India is unfortunate in that adventurousness is forbidden to the young. The dilapidated anachronisms and refuse-heaps of the past lie heavy on our chest, and have almost driven the life out of us. Those young men who are cautious are cowards, not rational men. It is better to accept the risks and responsibilities of youth, than to be reasonable and safe.

Age clings to reason and youth to emotion. All the great ideals on which the future civilization of the world will be based, appeal to our emotions first. It is when the emotion of the ideal grips the youth of a nation that the purposes of civilization are forwarded. It is only youth that can forget its selfish interests and live for the future rather than the present. The goddess of progress requires great sacrifices at the altar of progress, and these will be made,—have always been made in the history of the world—by the young, who are able to appreciate an ideal.

Looked at from the point of view of the merely practical reason, war is inevitable. Yet those who are young, and whose emotions are not quite dead, realize that it is a mighty evil which will destroy civilization if it is not crushed. Universal peace will only be established, however, when a generation of young men is born to whom the barbarism of war is so abhorrent that they will not engage in warfare. That stage in civilization will come—we hope—not from cold calculations of material gain, but when the youth of the civilized world are moved by the emotion of this lofty ideal.

Because the motive-power behind great movements is that of emotion it seems likely that the future will be deeply influ-

enced by women, since they are temperamently more emotional than men. If the armies of the world were composed of women, war would have come to an end long before to-day. It is more natural for woman to sacrifice herself for the future than it is for man. And so the young women of to-day are the hope of the world.

Little birds in nests learn from their parents to spread their wings and fly. So should youth, and particularly Indian youth, learn to aspire greatly and to fly in the empyrean of the ideal. Our *Upanishadas* say: " There is no joy in the small; therefore seek the great." Indian youths are not so susceptible to the power of ideals as they ought to be, and that is the real secret of the humiliating condition of our country. Swami Vivekanand deeply deplored this. He said: " My hope of the future is in the youths of this country, youths of character and intelligence, renouncing everything for the service of others, and obedient: who can sacrifice their lives in working out my ideas and doing good to themselves and to the country at large. Otherwise boys of the common run are coming in groups and will come. Inertia and dullness is written on their faces,—their hearts devoid of energy, bodies feeble and unfitted for work, minds devoid of courage. What work will be done by these? Among those who come, some appear to me weakly constituted in mind and body, some have bound themselves by matrimony, some have sold themselves for the acquisition of worldly name, fame, or wealth, some are of incapable and feeble bodies. Besides, the majority of the remainder are unable to receive any high idea. You are no doubt able to receive my ideas, but you are not yet able to work them out in the practical field of life. For these reasons sometimes a great despair and despondency comes into my mind, and I think that, taking a human body under the dispensation of Divine, I could not do much work. Certainly, I am not as yet wholly despondent and given up to despair, for, by the will of God, among the boys in time will arise great heroes of work and spirituality,—who will in future work with my ideas."

Tagore has the same bitter complaint against the imperviousness of the Indian youth to lofty ideas and aspirations. He said some years ago: " Our special misfortune is that we are deliberately taught to lighten the burden by not taking sufficient provision for our journey along the higher road—the provision of idealism, of faith in the soul. I have realized this

keenly in the little boys of my school. For the first few years, there is no trouble. But as soon as the third class is reached, their worldly wisdom—the malady of the age—begins to assert itself. They begin to insist—'we must no longer learn, we have to pass examinations.' That is as much as to say—'we must take the road by which it is possible to get the greatest number of marks with the least amount of knowledge."

We so much envy the people of Western lands because they are full of energy and freedom. But their political freedom is based upon their intellectual freedom. They do not waste their energies in conforming to dead and outworn customs. Even in the smallest details of life we conform to unthinking customs. Our aims are small, and that is why we are slaves. When we have substituted the passing of examinations in the place of true learning, we pride ourselves in thinking that we have done a clever thing. Really we have struck at the roots of life. There are thousands of young men in India with university degrees and diplomas, but how many of them have dedicated their lives to Truth and Research? Yet it is no uncommon thing in Oxford and Cambridge to come across young men who are poor in money but rich in learning, because they have preferred knowledge to wealth.

Our apathy produces the belief that evils are impossible to eradicate. On the other hand, no Westerner accepts malaria, or plague or famine, as the inevitable ordinances of nature, but makes life livable by fighting against them and trying to eradicate them. The West has great and necessary lessons to teach us. When, O youth of India, will you learn these lessons, profit from them and be free in your motherland?

86. BUILDING A LIBRARY

or

'CULTIVATING THE HABIT OF READING'

(1)

I wish that when (if ever) I am eighty years old, and have long retired from my profession of teaching, I may still retain my love of books. I first acquired the habit of reading just before the time when I took my degree, at twenty years of age, and since then not a day has passed in which I have not added to my store of knowledge. I wish

to tell my readers that learning foreign languages is a source of great joy, and with a moderate effort each one of you ought to be able to master two or three modern languages. This, not for the sake of displaying erudition, but for the sake of an inner wisdom and abiding peace that is the result of cultivation of disinterested knowledge.

Each one of us has read some play of Shakespeare's and thinks that he knows it thoroughly. Yet if we begin to read any discussion of a play of Shakespeare,—say *Othello*—we find that there are many points we have overlooked or forgotten. What is the right thing to do? Sit down in a chair and read through the play once again. It will take you at the most an hour and a quarter, but what a joy that will be!

When I was in England, I once used to travel by train twice or thrice a week to see a dearly loved friend who was lying ill in a sanatorium. I used to take some books with me to while away the tedious journey, and in this way I read many books, including Plato's *Republic*, which I read through more than once. This, it seems to me, is the way to acquire and cultivate the habit of reading. It is worth while to set apart an hour or so every day for the mere acquisition of knowledge. In this hour we are surrounded by an air of enchantment, and the disappointments of life fall away from us.

(2)

He who is fond of reading cannot help possessing a library. It is not necessary to have much money for having a good library, nor will I advise a student, while he is a student, to buy costly books. One may have only a few books, but he should read them lovingly and well.

> Nor are my book shelves teeming o'er
> With priceless tomes of ancient lore.
> My books are friends with broken backs,
> Dog-eared leaves and well-thumbed pages.
> Not left undusted on the racks,
> But my true comrades down the ages.

Suppose a student has seventy rupees to spare for buying books, besides his texts, which books should he buy? Sir W. Robertson Nicoll has made a list of books for general reading, which, I hope, will interest my readers. The cost of purchasing all these books is not more than seventy rupees.

Reference Books

	£ s. d.
English Dictionary, Chambers'	-/7/6
Encylopaedia Everyman's (Dent) 12 Vols	3/3/-

Essays and Belles Letters		
Emerson's Essays, Everyman's		-/1/3
Bacon's ,, ,,		-/1/3
Lamb's ,, of Elia. ,,		-/1/3
Holmes' Autocrat at the Breakfast Table. Everyman's		-/1/3
Carlyle's Essays (2 vols.) Everyman's		-/2/6
Macaulay's Essays ,, ,,		-/2/6
Ruskin's Sesame and Lilies ,,		-/1/3
Fiction		
Sir Walter Scott		
Ivanhoe. Everyman's	Everyman's	-/1/3 each
The Heart of Midlothian.		
The Antiquary		
Rob Roy		
Jane Austen	Everyman's	
Emma	,,	-/1/3 each
Pride and Prejudice	,,	
Dickens		
Pickwick Papers	,,	,, ,,
Nicholas Nickleby	,,	
Martin Chuzzlewit	,,	
David Copperfield	,,	
Thackeray		
Vanity Fair	,,	,, ,,
The Newcomes (2 Vols.)	,,	
Esmond	,,	
Charlotte Brontë		
Jane Eyre	Everyman's	,, ,,
Villette		
George Eliot		
Scenes of Clerical life	,,	,, ,,
Adam Bede	,,	
Silas Mariner	,,	
Nathaniel Hawthorne		
The Scarlet Letter	,,	,, ,,
The Blithedale Romance	,,	
Anthony Trollope		
Barchester Towers	,,	,, ,,
Doctor Thorne	,,	
Framely Parsonage	,,	
The Last Chronicle of Barset	,,	
Blackmore		
Lorna Doone	,,	,, ,,
Daniel Defoe		
Robinson Crusoe	,,	,, ,,
Jonathan Swift		
Gulliver's Travels	,,	,, ,,

Poetry

Shakespeare's works Palgrave's Golden Treasury Milton's Poems The Poetical Works of Burns Poems of Wordsworth " " Coleridge " " Byron The Poetical Works of Keats Poems of Shelley Longfellow's Poetical Works Poems of Tennyson " " Robert Browning " " Matthew Arnold " " Christina Rossetti " " William Morris	The Edition of the Poets recommended is the World's Classics Edition, published by the Oxford University Press, at the price of two shillings per volume.

Biography

	£ s. d.
Boswell's Life of Johnson. 2 Vols. Everyman's Library	-/2/6
Lockhart's Life of Scott. " " "	-/1/3
Carlyle's Life of Sterling : World's Classics "	-/1/-
Mrs. Gaskell's Life of Charlotte Bronte. Everyman's	-/1/3

Miscellaneous

Montaigne's Essays : World's Classics : 3 Vols.	-/3/-
Cervantes' Don Quixote " " : 2 Vols.	-/2/-
Homer's Odyssey Everyman's	-/1/3
Darwin's Origin of Species ; World's Classics	-/1/

N. B.—The Great War has been responsible for most of the prices given above having gone up to about double, since the origina estimate by Nicoll.

Of course this list is not exhaustive. If I had to build my library on this model, I will cross out some of the fiction and add the *Republic* of Plato and his Socratic Dialogues, and include the plays of Aeschylus, Sophocles, and Euripides. Each man should vary the library according to his tastes and training. But from the above list it will be clear that it is not difficult for a student to possess a decent library at a small cost.

I have praised the habit of reading. But there is reading and reading. Books are mere machines to think with, and should never be made a substitute for serious thought and observation. They are like telescopes and microscopes, with whose assistance we can see wonders, but which should not make us neglect our eyes. On this point a quotation from the writings of Lafcadio Hearn will not be out of place. He condemns reading for amusement, and says :—

"The habit of reading for amusement becomes with thousands of people exactly the same kind of habit as wine drinking or opium smoking; it is like a narcotic, something that helps to pass the time, something that keeps up a perpetual condition of dreaming, something that eventually results in destroying all capacity for thought, giving exercise only to the surface parts of the mind, and leaving the deepest springs of feeling and the higher faculties of perceptions unemployed...the result of all this reading means nothing but a cloudiness in the mind. That is the direct result. The indirect result is that the mind has been kept from developing itself. All development necessarily means some pain; and such reading as I speak of has been employed unconsciously as a means to avoid that pain, and the consequence is atrophy."

87. HIKING. (*P. U. Inter. 1937*)

There are as many ways of spending leisure as there are men. To some the most welcome thing in the world is a little leisure for reading. Other prefer games like tennis, polo, cricket, football, skating or ski-ing. Some take a gun and go out and kill God's creatures and call it sport. Every man Jack of us is condemned to spend his leisure as his unconscious habits and preferences dictate. What bias of heredity and environment made me a lover of walking I cannot tell. But walking is one of the major pleasures of my life.

By profession I am a teacher and have to spend a greater part of the day sitting in a chair reading and writing or standing upon a dias and shouting at a crowd of vacant faces. Even the most zestful occupation has its low moments and whenever my spirits flag, and sometimes out of sheer good health and animal spirits, I take to the road.

This walking is not what is called a "constitutional." I do not measure out my miles and have only so many minutes to spare for them. I go where fancy takes me, to a village some miles away from home, when my sola topee makes the villagers mistake me for a rural reconstruction or a health officer, or to the river or the canal bank where one can lie down on the edge of the water. I have no fixed hours of walking. Sometimes on a hot June afternoon when the sun was blazing overhead I have gone out, revelling in the heat and the physical fitness that made me enjoy it. On cold winter nights after ten o'clock or so I have gone out walking in all

sorts of odd places and have been cross-examined by policemen who found it difficult to believe that a man should be walking out after midnight just because he liked it.

It will be clear from this that a man like me will take to hiking as a fish takes to water. Hiking is an American word and means just a 'walking tour.' Now I am so passionately fond of walking that the prospect of a hike is to me like the hope of a cup of cold water to a thirsty man.

Unfortunately hiking opportunities in India are limited to the cold weather which in Punjab is barely four months out of twelve. And in the cold weather too he must be a stout-hearted hiker who will walk the roads with the dust in his eyes and the petrol fumes in his nose. Then there is the additional disadvantage that the country is flat and the scenery monotonous. If evening falls in a village one can get hearty hospitality, but there are so many foul smells round about the village and so many mosquitoes and flies that all the gusto is gone. I once tried the experiment of avoiding the main roads and going by by-paths. They, however, are worse than the main roads because one has to wade ankle-deep, and sometimes deeper, in finely powdered dust, and all that gets into the nose. If one tries to cut across the fields that is still worse. Indian villagers relieve themselves in the fields and it is not pleasant to find one's foot, right up to the shin, in human excreta.

What then must the hiker do? I suggest that he should avoid the plains, even in winter, and confine his hiking to summer months in the hills. Just before the rainy season, or just after it, in the month of June or September, Nature in the hills is like Diana multimammia and all her gorgeousness can be yours for the asking. This is the time for making hiking parties, planning a route and starting to tramp.

It is best to have a small hiking party. I should draw the line at 12. Not much equipment is necessary. Each hiker should carry the minimum of personal tackle, preferably in a pillowcase. This is necessary because sometimes transport is difficult to get or proves very costly. I am not in favour of carrying rucksacks. The Norwegian rucksacks that are sold in the bazaar weigh between 15 and 25 seers when filled. This load is unnecessary in Indian hills where mules carry all the luggage. At the most one should carry a mug, a face towel and a soap, and these can be stored comfortably in shirt pockets. I also advise two or even three pairs of light shoes—Only the

hiker knows where the shoe pinches and the remedy for blisters on the feet is not only boric powder and iodex but also change of shoes. It is best to change shoes every day for the first five or six days till one discovers the most comfortable pair. Shoes have a personality like every other object and one must discover the pair most congenial to his feet. This discovery can never be made in ordinary town walking. The hiker must be in sturdy health. It is no use beginning the hike just after convalescing from malaria fever or with a sore throat.

Let us imagine that we have our hiking party of 12, with minimum of personal belongings and maximum of health. Transport mules will have to be arranged. If the route is one on which there are no regular dak bungalows it will be necessary to carry three tents, apart from one kitchen tent. The trouble is that the transport of tents costs as much, and sometimes more, than the tents are worth. On some routes, but only on some routes, tents can be dispensed with if the party is enterprising as I imagine all hikers are. Villagers in the hills are a very accomodating lot and for nominal payment they are prepared to allow the party to sleep in shops or verandahs. These however, are sometimes very dirty and small. It is best to prevail upon the village schoolmaster to allow the school premises to be used as an inn for the night. Experience shows that this is a very practical suggestion. When the party is ready it has to be divided into 3 groups. Out of 12 let us say that 4 form what is called "the advance party". They leave an hour or so before others and it is their business to leave marks on the road. For instance if there is a bifurcation of the road somewhere they must indicate by an arrow the correct path and by a cross the path to be avoided. They must make marks to show where good drinking water is to be found, because sometimes the spring is a furlong or so up or down the road. After walking for a few hours the advance party halts for a rest, preferably near a spring and waits for the others. When the others arrive the advance party will have their meals first and leave. It is their business to arrive at the destination first and arrange lodgings and board of the night.

Out of our imaginary hiking party 3 or 4 must keep behind the transport mules. This is necessary for two reasons. They must see that everything is loaded properly and the mule men leave early. Then it is their duty to see that nothing drops from the mules during the move. If anything drops then they must halloo to the mulewalas to stop and reload it properly.

One mule must be loaded with provisions. This is very necessary because hill men are very, very poor and sometimes a whole village is unable to furnish a seer of ghee. As for eggs their price rises to so much as 7 annas for one egg and a pair of fowls may cost one as much as 12 rupees. The higher one goes up the dearer these things become.

The daily routine of the hiker is very simple. He must get up early and shave. I know some people do not shave on a hike because they say that the beard protects the face from the cold wind. This may be true at an altitude of 18 thousand or above, but normal hiking is done between 3 and 9 thousand feet and at these heights the problem is not to protect the face from the cold wind but to protect it from the sun. Perspiration runs down the face in streams and an unshaved chin gives one a rotten feeling. So it is best to shave early every morning. After shave packing must be done quickly and efficiently. Then the breakfast. This should never never be heavy. One loaf of bread, a cake of butter and a mug of tea is the ordinary fare. When fruits are available, these may be added, but fruits are not often available, and where they are it is best to buy them on the way and eat as one goes along. In the way if there is a place which appeals to the hiker by its beauty he will naturally like to spend a little time there. A leisurely walker is much better than one who is always thinking of the destination and the comforts he is going to have there. Practised hikers take packs of cards along and play in the shade for an hour or so where they please. But I prefer to lie down flat on the ground, on pine needles or withered leaves and smoke and look at the sky. But others may not like this. The pleasures of hiking is in the bodily exhilaration that it gives and in the beauty of the scenery. In the evening there is a blessed cup—or rather mug of tea and then one lies down for half-an-hour or so to get rid of the fatigue. Then beds are opened and made, and food is taken.

Then begins the social part of the evening. There is much local gossip, somebody who had taken a short cut and found that it had cost him another four miles or so, is laughed at, there is horse play, songs are composed or sung or an impromptu symposium held. Then one by one the voices fade away and snores take their place. This is the most trying part of the hike. People roll in their sleep and often roll upon you and have to be gently pushed back. Somebody mutters in his sleep and snores louder than the others. Scenes of the day flash on the mind

and then one is fast asleep—and gets up next morning like Ibsen's "When we Dead Awaken."

So far I have described hiking from the point of view of equipment and routine. Now to come to its pleasures. One is the sense of comradeship with fellow-hikers. As a teacher I have come into contact with many boys and some of whom I liked immensely and for that reason understood; but the boys nearest to me are those with whom I have hiked. Hiking is helpful in teaching a man endurance, the power to bear hunger, thirst and fatigue cheerfully and reveals his character to fellow hikers like an open book. Sometimes a member of the hiking party is left behind and it is dark. So it is necessary to send some one back to search for him. Who will volunteer? The people who ignore their hunger and fatigue and walk back to bring up their straggling comrade are the real hikers. Or Chapaties have run short and some one must wait till fresh ones are cooked. Who will do so? Or we are at a place where water can be brought only from a *Khud*. Who will go down and bring up a canister of water three quarters of a mile or so? There is no glory in these things and they are all in the day's work. Hiking cannot be done without constant sacrifice by the members of the party for one another and for this reason it is a very valuable training for citizenship.

The other is comradeship with nature. The beginning and end of all true culture is love of the earth and detailed awareness of its beauty. Who can know the glory of the solitary pine as it crowns a hill top far away and guards its secrets like a sentinel except the hiker? There is the magic touch of the moon or snow-crowned peaks, which are so lovely that one often lies awake at night in order to revel in their beauty. No wonder the Aryans peopled the Himalayas with the gods of their pantheon, for there is no other place on the earth for the gods to live upon. The stars are never so clear as at the height of 9 thousand feet or so, nor the air so pure and precious. One derives a thrill from the most commonplace objects—the sight of the earth, tree tops, grass blades and flowers scattered as if by Proserpine herself and always the sun rising and setting like a burning disc in some interstellar valley of flowers. As one bends with the valley there is a far away village nestling among paddy fields, or the paddy fields themselves rising tier upon tier as if to the top of the sky, or a stream flowing deep down in the chasm like an ornament of molten silver—these sights make a deep impression on the mind and return to it in

memory in moments of solitude or fatigue. It is not pedantic to say that hiking is a sturdy training in self-conscious epicurism.

If the hike lasts for 2 or 3 weeks deep in the heart of the Himalayas, far away from newspapers or the radio set, the mind is likely to demand its usual food—books. Against such an emergency it is best to take some old trusted volumes. There are those who think that hiking books should all be optimistic—that Rabelais is better than Swift. I don't feel this way. Hiking does not change the essentials of a man's character. If one draws inspiration from a book officially labelled pessimistic, as I do from 'A Shropshire Lad' or 'The Dynasts' he will not change his tastes on the hike. Better an old pessimistic volume that goes to the soul than a copy of Ella Wheeler Wilcox with its professional, trade mark optimism. *De gustibus non est disputandum.* Everyone to his liking.

Wordsworth was addicted to hiking or walking tours as it was called in his day. The Romantic Movement owes a heavy debt to hiking for it was on a hiking tour that the *Lyrical Ballads* was planned and most of it composed. And of Wordsworth the opium-eater wrote : "I calculate that with these identical legs he must have traversed a distance of 175,000 to 180,000 English miles—a mode of exertion which, to him, stood in the stead of alcohol and all other stimulants whatsoever to the animal spirits ; to which indeed, he was indebted for a life of unclouded happiness, and we for much of what is excellent in his writing" which proves that hiking conduces both to health and to poetry.

88. RESPECTABILITY

Man is a metaphysical animal. Not only does he eat and drink to live—he lives to justify himself in his own eyes and in the eyes of his neighbours. He makes a little Olympus of which he himself is the chief god, and he finds that he cannot satisfactorily worship himself unless others approve of his worship. So he establishes endless conventions which pander to his self-approval by getting him the approval of his neighbours. The desire to be well thought of by others and the endless devices we invent to achieve this end is *respectability*. The most obvious respectability is that of wealth. As long ago as in Plato's time the wives of the rich citizens of Athens were noted for "conspicuous consumption" ; they had to spend money more than their neighbours did or could, in order to

show off their possessions. It is the same to-day in an even more accentuated form. We never congratulate a man when he becomes more truthful or more brave or more stoical—but the moment he gets a lift of ten rupees in his salary we send him our envious good wishes. Through a freak of destiny, I have the privilege of belonging to one of the most snobbish clubs of Lahore. Whenever a meeting is held there are dozens of cars parked outside. I attended two or three meetings of the club on my modest bicycle. I found that the orderly would not get up to open the door for me. He not only opened the door for those who came in cars but went down the steps and opened the doors of the cars too. I have realized that it is better to walk up to the club or go to it in a tonga; it is more respectable to go on foot than to go on a bicycle. Not many years ago when cars were not so common the bicycle was quite a respectable conveyance but it is no longer so.

I hope I will not be considered an anti-feminist if I say that the respectability or snobbery of wealth is found much more in women than in men. Men have other vanities but the vanity of women is mainly economic. Garden parties in Lahore are a feast for the eyes. Only Shakespeare's pen can do justice to the colours and designs of the women's dresses—and Shakespeare only in the mood in which he described Cleopatra's barge. The display is not only of beauty and clothes—it is much more a display of wealth. I have noted that women judge a man by his social or economic position. There may be biological reasons for that, but this setting up of economic standards as the only true standards is the backbone of twentieth century respectibility. Respectability in our age is economic but it was not always so. There have been other standards. In the middle ages there was the institution of chivalry and the "*Courts of Love*". Men and women invented an impossible ideal of love by means of which women could feel that their beauty had power over the lives and destinies of men. There is the case of a woman of noble birth who sent a shirt to her lover saying that she would show favour to him if he fought in a tournament with no other armour. The Knight did so and after the tournament sent the shirt to the lady, full of blood as it was, with the request that she would wear it over her garment for love of him in the presence of her husband at a feast. This the woman did. The laws of chivalric respectability demanded

that love must be deserved and paid for. Here was a standard of behaviour and respectability on the opposite pole from our own. In our society this would lead to a divorce and much unhappiness. Yet the women in the age of chivalry gloried in such affairs, since it gave them a respectability which no wealth could. In those days marriage was only a worldly convention and it was thought that no mere convention should impede the flow of true love. Cynics may want to know the feelings of the husband in this instance—because the woman was usually a married one—but probably the husband wanted to establish his respectability by Quixotic attachment to another woman, not his wife. Both husband and wife were respectable according to the standards of respectability in the age in which they lived.

In our age too sexual respectability—the most terrible and wicked of all respectabilities—undergoes rapid changes in times of crises. In a time of war fathers, husbands and sons are hourly dying. The steel barriers of convention disappear like so many cobwebs. When soldiers come home every body is anxious to give them a good time. Women do not blushingly require their lovers to "ask papa"—as they would have done a generation ago—nor do they wait for the clergy to solemnize their nuptials. In the Great War with troops trains waiting in the Station Special Constables turned their backs on couples in waiting rooms or on seats in the dim lights of platforms. Only a month ago Germany passed laws making legitimate children of love. Life has come and swept away like so many stupidities the priestly superstitions about marriage—that marriage was a sacrament and wedding knots were tied in heaven. Respectability changes as human conventions change. Human nature is a Proteus that accommodates itself to the ever-varying demands of its environment, and there is no everlasting standard of respectability.

One form of respectability or snobbery with which I am in daily contact is intellectual. I see no harm in it, unless it becomes aggressive and domineering. This consists in having a high opinion of one's intellectual make up and air his opinions of books and authors with a tone of condescending superiority. Whatever may happen one must disagree. For instance if there is a book of essays it is fatal to say about it that it is good or well-written. The correct thing to say about it is—"Yes it is pretty—but nothing very profound." Or

about Shaw—"Yes, he is a prolific writer and a good advertiser but I won't insult your intelligence by calling him a dramatist." It is necessary to create a universe of opinion and thought of which one is himself the presiding God. There cannot be two swords in one scabbard and so one should not allow any intelligence or critical power to those of one's acquaintances who have the misfortune to be within his circle. For if he does he is in danger of losing caste by admitting another person to be mentally as good as himself. The snob cannot afford this. Lest some of my readers run away with the idea that this is the only form of intellectual respectability I add that it is the most prevailing form, the form most popular in so-called academic circles, but not the only one. There is true intellectual aristocracy too but that keeps itself in seclusion and is not found holding forth to an audience of awed admirers. I know only two intellectuals in Lahore and they are both nervous, shy and retiring. Their opinions on men and affairs are hard to draw out but once the talk begins to flow it is surprising what wealth of scholarship and original views lies stored up in their minds. They do not care to mix with the crowd and are for this reason not respectable in the sense in which I am using this word.

Democracy is a great breeder of respectability. In London the policemen who used to be "peelers" and 'bobbies' formerly will be surprised if they are not addressed as "officers" nowadays. In India the average policeman on point duty expects to be called "Santry ji" or "Santry Sahib" at the very least. Even a gardener is "Mianji" or "Chaudhri Sahib." Democracy makes for respectability and standardization in dress too. George Moore has remarked somewhere that with the advent of democracy the Japanese are becoming Christians and respectable. And for a foreigner who has not studied Englishmen very closely it is difficult to pick out people from their dress in the London crowd. The duke, the jockey boy and the artist are all dressed alike and are equally respectable. It must have been a genius who invented black as the most respectable colour. For in the age of Elizabeth or even in the 18th century there was much finery and ostentation in dress. With democracy came the white collar and the black coat as the badge of respectability. They were cheap and were universally adopted. Hence everybody could afford to be respectable.

There is a subtle form of respectability which consists in doing things that will be called respectable by no standard or behaviour and yet society agrees to connive at them because they are covered up with a heap of words. Such respectabitity is, as Shelley said :—

> A shroud of talk to hide from us the Sun
> Of this familiar life.

Society recognizes sexual satisfaction only in one form—*i.e.*, of marriage. Sexual satisfaction in marriage is a remedy against sin. In every other form it is a sin. Now those who desire sexual satisfaction outside marriage and yet desire to remain within the four corners of respectability have a heroic task to perform. They do it by a very simple method—words. They go on talking and talking in their own justification until others from sheer force of repetition accept what they say and so they create a little circle of respectability about an act which in the first instance, was not respectable. Take the case of a man like Wagner who was living in what society calls "open adultery" with another man's wife. Wagner justified himself by attacking the matrimonial laws of the nineteenth century and by saying that what he was living in was true marriage and any other form would have been for him, an act of adultery, This justification has been repeated down the decades until we nowadays accept Wagner's sexual eccentricities as nothing shocking. There was a clergyman in the 19th century, Rev. Henry James Prince who set up a regular order of disciples. He claimed to have the command of the Holy Ghost to have carnal knowledge of a Miss Paterson, one of his disciples. He called this "The Redemption of the body" and collected some of his disciples to witness the final consummation. Why did the disciples of the Rev. James Prince accept as respectable what was, by any standard of behaviour, an act of "open fornication ?" They accepted it because a new standard of respectability had been set up in that little circle in which they lived and moved and they would have been as much shocked in denying its canons as we are in hearing of them. I hope my readers will not be shocked when I say that all reformers, all religious and political leaders begin their work by destroying the respectability within which they are born and setting up a new one in its place. There is no universal standard of respectability just as there is no natural or average man. What is natural or respectable in one society is condemned with horror in

another. We do not consider the desire to hoard money or to have power over others as blameworthy in any way. Yet there are religious and other orders in which possessions are the greatest evil and sin. Propaganda can create or destroy respectability. Respectability is only a habit of behaviour. Create authorities for a new type of behaviour and the old one is thrown over board as of no account. Not a hundred years ago people in the Punjab killed their daughters as soon as they were born. Now we send them to college and allow them to see moving pictures and paint their lips. It is unnatural now to condemn a daughter just because she is a female.

Society is composed of many hierarchies and castes and each of them has a different respectability. If every man started thinking for himself on every matter that is vital it will lead to complete chaos. It is easier to be swept along with the current than to battle against it, and perhaps the original inertia of human nature justifies itself in the long run. Yet the old Adam in us desires often and often to break away from "this sorry scheme of things entire" and give a free play to those irrational instincts and desires which the so-called decencies of society force us to repress. Unfortunately even if we make a new society we will create new respectabilities and new tyrannies. It appears to me that human nature is doomed to frustration so long as it remains human.

89. BOOKS MUST FOLLOW SCIENCE, NOT SCIENCE BOOKS. (*P. U., B. A., 1939*)

This pithy quotation sums up the standing dispute between the dogmatist and the scientist. The dogmatist believes truth to be final and absolute and as such revealed to the earlier thinkers who recorded it in books for the benefit of the succeeding ages. The scientist on the other hand does not believe in the finality of truth but is always in search of *new* truths. He uses the so-called revealed knowledge as the premises or the data for further research and in the light of his discoveries modifies it. The difference is not of degree but of kind, not of outlook but of hypothesis. On this point the two can never meet. Science has shown by actual experiments the falsity of many dogmatic truths. Once one of the established dogmas is unseated from its high pedestal we look on the remaining ones with eyes of suspicious dislike.

Dogmas or gospel truths are mostly inherited from the past when faith ruled over reason. In the dark ages of superstition, ignorance, credulity and make-believe it was nothing short of sacrilege to question 'why' or argue 'how." The spirit of interrogation, even if it existed, turned inwards to tackle abstract metaphysical or ethical problems but never the phenomena of the outside world. The universe was regarded as a manifestation of the Divine Power and accordingly subject to mysterious laws. These laws were of necessity regarded as beyond average human understanding and hence relegated to the few chosen sons of the Lord, that is, the men of genius and intuition who were in constant communion with him. Their word was the word of the oracle: their findings were the revealed truths and their writings the divine gospel. Their intelligence and knowledge kept the masses spellbound and the uninitiated looked on them with awe and wonder. They dared not question them or their doctrines because they dared not enter the forbidden sacred domain which its votaries always exalted and etherealized.

This intellectual servility could not last very long. It was exposed and shattered with the spread of knowledge after the Renaissance and the birth of human individualism. With the coming into vogue of the scientific method, it lost its remaining hold over its blind worshippers. Reason established its supremacy over faith, at least so far as the outer world of matter was concerned. It went a step further; by application of its method of research it established the old dogmas on a securer basis. By implication it tried to prove that all those dogmas which did not stand the test of reason were no more true than a mirage is a waving fresh water lake in a desert.

To regard truth as final is to deny man the use of his brain. Was it given to him to be used as a receptive organ and not as creative? If we once come to believe in the finality of truth, we lose all incentive and eagerness for progress and research and our existence shall become stale, dull and uneventful. It would mean living life at second hand, or what would be a better comparison, dancing like puppets to the tune of the so-called revealed truth. Howsoever true a thing may be, what harm can there be in examining the pros and cons of it? Even animals exercise intelligence and man has commonsense enough to know that many a time truth is relative, that is true unless proved to the contrary. Changing circumstances bring new matter and material to light and later thinkers in the

new light modify the old absolute truths. Man's curiosity always willy nilly leads to fresh fields of discovery and knowledge. How then is it conceivable that he should stay contented with the age-old dogmas and ignore the equally overwhelming evidence of his eyes? He must make use of his new learning and allay his curiosity—for that will tickle his vanity. If the instinct of reverence is deep-rooted in man, discontent or the instinct of interrogation is equally powerful. Books, the granaries of the garnered grain of the past, must be brought to the balance and re-printed after having been brought uptodate.

Perfection is attained by slow degrees or by a process of evolution. The creation of the universe and man has been quite satisfactorily explained by science. It is not conjecture but based on authentic data. The whole story of creation runs smoothly as a fairy tale. It is more rational than the dogmatic explanation of the creation of the universe out of chaos at the bidding of the Heavenly Music. God said, "Let there be light, and there was light," It may be good to believe that but the other explanation is demonstrable. Dogmatists believed that the sun and the moon—the two heavenly bodies —are perfect, that is circular, the circle being regarded as perfect. The invention of the telescope at once disproved both and revolutionized the existing beliefs. If the sun and the moon were not perfect, the Godhead could not be perfect. This naturally upset the dogmatist and he swore divine vengeance upon heretics. He cited quotations from the earliest holy texts but the scientist could not be impressed or over-awed. Matters became worse with the Darwinian theory of the origin of species and the law of struggle for existence. God was said to rule over his earthly kingdom with love, justice and equality. The contention of Darwin cut at the very root of divine benignity. When science discovered new stars in the heavens and new elements on the earth, the dogmatist lost his ground. In the political sphere, too, there were repercussions. The common man looked on kings as divine representatives and himself bound to obey their dictates unquestioned. As he grew conscious of his existence and rights, the divinity of kings lost its halo.

Superstition, miracles, magic, ghosts and fairy forms have to-day come to be discredited. "Evil nature" or the "evil eye" or the "evil star" does not govern our destiny.

The quack and the supererrogant clergy is no longer the custodian of our health and our fortune. We have outlived the old dogmas, our belief is rational. We may believe in God but we can never believe in the gospel given in books. Books must follow science, not science books.

90. LIFE IS ACTION AND NOT CONTEMPLATION.

(P. U., B. A., 1937)

What is this life ? A struggle or a dream ? Perhaps both. If it is the one, life is action and if it is the other, life is contemplation. It is an old conception that life is a stage and men and women merely players. Rich or poor, all players must play their parts and act them well for in action only is their life.

"The world's a theatre. The earth, a stage
Placed in the midst: where both prince and page,
Both rich and poor, fool, wise man, base and high,
All act their parts in life's short tragedy."

We can match these lines from Shakespeare's *As You Like It*.

All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
The acts being seven ages.

Action is recognized as vital even though its end is not clear. Whether we choose our actions or we are driven from within it is all the same. Death is the end of life, shall we give action like the Lotus Eaters or Ulysses.

Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more ; it is a tale
Told by an idiot, full of sound or fury,
Signifying nothing.

But what about these lines :—

Your heads must come
To the cold tomb :
Only the actions of the just
Smell sweet and blossom in their dust.

The two aspects constitute life; they are inseparable. Even in the mildest life of "simple living and high thinking" action has a part to play. But what about the mystery and comple-

xity of this tragedy? Will action solve it? No, we need contemplation: "the eye of solitude."

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

The riddle of life cannot be solved by action alone; contemplation and deep meditativeness alone can probe into it.

Struggle makes us perfect. Like virtue it is its own reward, it gives us character. We do not despair ever and undauntedly go on in our fight or quest, call it what we may. We leap and don't waste our precious time in looking before leaping. Conscience makes cowards of us all.

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pitch and moment
With this regard their currents turn awry,
And lose the name of action."

Too much thinking is a disease very much akin to melancholia. It keeps us depressed, gloomy, and dyspeptic. It gives us a distaste for action and life and accordingly we ruminate inwards on the miseries of self. Life appears to be a cheat, a purposeless puzzle, a tragi-comedy at best but no more. We feel like Hamlet "that this goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapours," and man, only "the quintessence of dust." A gloomy mind has no eye for romance or beauty which are the two effective methods with men of action to escape the ugly aspects of life. A pessimist always concentrating on the seamy side of things becomes jaundiced and loses all love and regard for the heroic. A spider working inward soon envelops himself in a web; similarly abstract thinking blinds the brain.

How has the world progressed? The thinkers and the actors share honours equally. In the domain of theoretical knowledge thinkers are by far superior but in the sphere of practical knowledge, that is research or discovery, action counts. Contemplation suggests the way but action treads on it. The former sights the goal, the latter

reaches it. Contemplators lie reclined like gods whereas fighters marshal armies. We, the younger generation, hardly know anything about the conceiver but we champion the foot-sore and weary stragglers to buck up and complete the course.

"Play, play, play up the game."

Let us by all means contemplate but let us not do so at the cost of actual living. We have to conquer the 'self' within us and the whole world around. Disease, hunger and circumstance are our deadly enemies. We have to uproot them in order to make our lives richer and fuller. A healthy mind lives in a healthy body; action gives us health. The way to Hell is paved with the best of intentions. Thoughts, unless translated into actual shape, do not come to bloom but die in embryo. "Oh, I had thought of this, this, this......" That is the regret of most of us. Alas! it is too late in the day to begin when the blood in our veins has congealed, our bones are cold and our flesh feels the creeps. Act and act in youth and manhood and relegate contemplation to old age,

> "When youth's presumptuousness is mellowed down,
> And Manhood's vain anxiety dismissed:
> When wisdom shows her seasonable fruit,
> Upon the boughs of sheltering leisure hung
> In sober plenty :..........."

Action leads us to blessedness and contemplation either to the Lotus Eater's "dreamful ease" or the Buddhistic 'Nirvana.' Existence or isolation, we have to choose between the two. We would prefer perfection through action to self-annhilation through contemplation. India's past is rich in the fruits of contemplation but the present needs action. Let us be up and doing and yoke the past to the needs of the present.

Thought, to be complete, demands action, and action without thought has no lasting value. Contemplation and action are like the obverse and reverse of a medal. We can analyse them separately but never disassociate them in life. The best life is that which is lived both in thought and deeds. Separated these two are sterile, like the sexes when they are separate and full life demands both.

91. THE FACE IS AN INDEX TO THE MIND

"One may smile, and smile, and be a villain—*Hamlet.*"

It is one of the afflictions of a lonely life to find one's thoughts occasionally a little too insistent. I pass a good deal

of my time in reading books, and now and then my servant can judge from my face whether the book I am reading is happy or gloomy. For as one's thoughts flit across the mind, the face reflects their characteristics. Often, as one reads Voltaire, he breaks out into a guffaw, or puts the book aside and stares into space revolving Voltaire's thoughts and wondering at his wit and clearheadedness.

The face always reflects the mind amongst children, youths and sincere persons. A child is the most egotistical of creatures but he makes no effort to hide his egoism. I know of a child who began to cry loudly when his mother paid any attention to his father, because the child thought that the mother belonged to him, and the father had no right to share her with him. Youth is the period when emotions work havoc with us, and they are so powerful that no effort of will can entirely control them. It is also the period when we fall in love. Lovers are so absorbed in their own selves or in each other that they think other human beings do not exist, and completely ignore them. Nothing can hide love. I remember a scene in Piccadilly when two lovers were going arm in arm, and billing and cooing to each other as if they were upon the desert island of Robinson Crusoe, entirely oblivious of the rest of the world. School boys can read each other's thoughts like a book.

Youth passes and a time comes when we begin to be ashamed of our emotions. Life is cruel and brings with it crosses, disappointments and failures. The sensitive man tries to hide his disappointments from the rest of the world. He does not crave for sympathy but for fortitude. He tries to make his face into a mask—though not always successfully.

No man knew how to suffer so patiently as Spinoza. He sought consolation only in himself, and the only suffering that affected him was that of others. He knew better than any one the excesses of which men are capable, and yet when the Dutch mob tore De Witt to pieces, he could not restrain himself from shuddering at the cruel sight and shed tears. Even Spinoza, so used to mastering the troubles of the soul, could not make his face into a complete mask.

There are certain professions in life in which it is essential that the face should be trained to become a complete mask. These are law, politics and diplomacy. The Prince of Wales used to shake hands with hundreds of people every week, and

to each he had to give the impression that he was personally interested in him. At a prize-giving function the guest of the evening must be bored stiff with the speeches that he hears, and the prizes that he distributes, yet he must keep a cheerful expression and show that he is enjoying himself. The advocate sometimes knows that his client's case is weak, yet he has to cross-examine the witnesses with great apparent earnestness, and to show that he is engaged in a just plaint. As for politicians, I have never known one who was not dishonest and an opportunist. Take for instance our communal leaders and priests these days. They can work the mob up into a fury of religious fervour and make them do almost anything. When the police or the military open fire on the law-breaking mob, the leaders are nowhere in sight. Yet they profess to work in the interest of the masses. Their faces are such masks that not a single man in the crowd suspects the truth about their mind and character. In diplomacy one has to negotiate with one's enemy at the same table sitting like the best of friends. It was of people of this type that Hamlet said : " One may smile, and smile, and be a villain."

Having control of one's features, not allowing the face to index the mind, is useful in emergencies. In a great disaster, like the Quetta earthquake, those who were doing the salvage work, had to appear calm, and optimistic, though the vultures of anxiety for their dear ones may have been tearing at their hearts. When I was going to England and my boat was crossing the Red Sea, a man dropped overboard. The ship's siren gave three hoots, and the ship suddenly turned. We thought the ship had struck a rock and was going to sink. But the captain's face was perfectly calm, as he gave orders, and the sailors went on obeying him in a spirit of *sang froid*, as if nothing in the world was the matter. This control of the officers and sailors helped to restore confidence in the passengers, and the man who had dropped overboard was saved.

A good deal of hypocrisy is necessary in order to move in society. The face must be trained to show those emotions which we want it to show, not those that are actually in our mind. If I meet a man on the Ridge on the Simla Mall and he tells me that the uncle of his brother-in-law's wife has caught a cold, I must at once pull a long face and say piously that I hope he will soon get over it. We have to train our

face to reflect the emotions of those whom we meet every day, otherwise social intercourse will be impossible.

The hardest to hide and overcome are fits of depression. The face refuses to obey the will, and the blues will be out. We poor, single men are rather handicapped in such a situation. Married men bully their wives, grumble at the dinner and insist on the children's going to bed. All of which, creating as it does, a good deal of disturbance in the house, is a great relief to the feelings of the man in the blues. But the bachelor can only read poetry, sit in the dark, and think what a hollow world this is.

Yet there are occasions when the face must show the heart —bidding long farewell to a friend at the railway station, meeting your sweetheart after two years, or reading the news that an article of yours has been accepted by the press. Self-control on these occasions is not worth while. There is no harm in allowing the emotions to have a little play now and then, because the saddest spectacle on earth is a man who has killed his feelings.

A good story has come from the war. Two men were facing machine gun fire and the face of one was pale. The other said " You are afraid." The first man replied " Yes, I am. But if you were half as afraid as I am you would have run away." This shows that the face is not always a good index of the mind. Sometimes when we go to some one to ask for a favour and he receives us stonily and says : " I will see what I can do about it " we wish his face showed more of his thought. When I was in love it was a greater delight to me to watch the beloved's face and see how every thought and emotion registered itself there, especially when she was eating or talking. I have watched her face in sleep too and then also it showed her passing thought and dreams. The only delight that I have been able to match with that is watching the sun in the hills and snows.

92. A LITTLE LEARNING IS A DANGEROUS THING (*P.U. 1927*)

'A little learning,' wrote Pope, 'is a dangerous thing.' We are much amused when we remember that Pope himself undertook to translate Homer without (for all practical purposes) knowing much Greek ! Who would have known the pitfalls of a little knowledge better than he ? So when he goes on to say in the next line 'Drink deep, or taste not the

Pierian Spring,' the thought has for us a certain ironical appositeness.

We live in the age of the superficial. Everyone wants to show that he is learned, yet everyone is shallow. The methods of showing that one is learned are interesting. One of them is to ignore all that others know. Another is to ignore the commonplace. and concentrate on something odd and out-of-the-way. If somebody begins to discuss *Jane Eyre* or *Wuthering Heights* say that you prefer *The Tenant of Wildfell Hall*. In this way one easily acquires a reputation for profound learning.

This pretence of profound learning is the pitfall into which the journalist in particular always falls. He must write airily of the odd and remote in order to conceal his ignorance of the near and the classical. He has no leisure. His profession makes him acquainted with a mass of miscellaneous and haphazard knowledge, which he is compelled to reproduce in his articles with an air of confidence. The journalist is tempted to be readable and so he always tries to be original and unusual.

In the Pierian Spring suited for every one ? Can every one drink deep of it and retain his sanity ? The philosopher or the man of science may do so with safety, but of others the Pierian Spring makes only prigs.

Aldous Huxley, in an essay in "Along the Road," gives an amusing account of an Exhibition of arts and crafts which he saw at Munich. In that exhibition every applied art was represented—furniture, jewellery, ceramics, textiles. "The Germans," says Aldous Huxley, "know more about the artistic styles of the past than any other people in the world—and their own art to-day is about as hopelessly dreary as any national art could well be. Its badness is, in mathematical terms, a function of its learnedness." This could be seen from such exhibits as these—A Mexican pot, decorated with moorish arabesques; a Black Forest peasant's table standing on Egyptian legs. Learning may be good for poets, politicians, philosophers and businessmen—for the artist it is always bad.

Good art demands intense concentration. And excessive knowledge tends to make concentration difficult.

For the superficial knowledge of our own times other things are responsible also. Men nowadays have become so mercenary that they are not willing to undertake any serious work that "does not pay. Intellect is valued only as a key to material prosperity. "He wastes his money on books. What good are they to him? He is a carpenter, not a schoolmaster." Men do not realize that the brain is not a tool for exploiting our fellow-men but—

> To follow knowledge like a sinking star
> Beyond the utmost bounds of human thought.

The French have a beautiful phrase in their language—"*la joie de vivre*." Parallel to this we can invent another phrase—"*la joie de savoir*." The joy of knowledge is all unknown to our money-makers of to-day.

There are certain false theories and dogmas which have diverted men and women from the pursuit of knowledge, and made them content with their ignorance and stupidity. Religious teachers have made most of these dogmas. They have taught that man has a body and a soul, but they have forgotten that man has a mind also. The cynics of Greece despised education and intellectual pursuits, and declared that Virtue was the only Good. St. Basil is reported to have remarked very frankly: "It is a matter of no interest to us whether the earth is a sphere, or a cylinder, or a disc."

With this exaltation of stupidity and ignorance it is no wonder that we suffer from all the shortcomings of a little learning. Dogma in our country has gone to such lengths that we are always ready to shelve common sense in favour of some authority. Take such a glaring social evil of our country as early marriage. People marry their daughters early because certain religious books have recommended this practice. They are prepared to quote chapter and verse for this. I call this one of the cases of a little learning. Let them go behind the book into the minds of the authors who made it. With such questions of scholarship as—when was this book written? who wrote it?—our people have no concern. If they drank deeper of the Pierian Spring they would be compelled to throw away early marriage, caste, untouchability, and a good deal of their theology.

The Greeks could not think of a higher word of respect than "philosopher"—lover of knowledge. Newton, who knew so much, thought humbly that he was like a little child

picking up pebbles on the shore, while the vast ocean of knowledge lay unexplored before him. My colleagues always try to give me the impression that while Newton collected pebbles of knowledge painfully, it has been their pastime to collect boulders of it.

Knowledge is long and life is short, and even the best of us must be content to have only a little of it. If we could live for hundreds of years, instead of a few decades, we could not have enough time to acquire all the knowledge that there is. All the ills of humanity arise from ignorance and egoism. With knowledge we can at least overcome ignorance. Let us remember the beautiful exhortation of the Persian poet, Sa'di: "Like a taper one should melt in the pursuit of knowledge. This is thy duty, even if thou hast to travel over the whole earth."

A quotation from A. E. Housman in which he praises the pursuit of knowledge for its own sake is apposite :—

"Other desires perish in their gratification, but the desire of knowledge never : the eye is not satisfied with seeing nor the ear filled with hearing. Other desires become the occasion of pain through dearth of the material to gratify them, but not the desire of Knowledge : the sum of things to be known is inexhaustible, and however long we read we shall never come to the end of our story book. So long as the mind of man is what it is, it will continue to exult in advancing on the unknown throughout the infinite field of the universe ; and the tree of knowledge will remain for ever, as it was in the beginning, a tree to be desired to make one wise."

93. STRUGGLE

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle, 'ts God's gift.

(1)

Who built this path of pain, which we call life, and why it is there, I do not know. But I know that no one can keep life who does not struggle. And the greatest man is he who can struggle successfully against the greatest odds.

If we study the lives of great men, we find the strands of intense and heroic struggle running through them all. One of those men whose life fascinates me is Immanuel Kant. Poor

and weakly though he was as a boy, he was one of the greatest intellectual figures of the eighteenth century. While at the university of Konigsberg, he decided to give up the clerical career for which he was destined, and to devote his life to the study of Physics and Mathematics. When in 1746, Kant's father died, he was reduced to such straitened circumstances that he was compelled to give up his studies and take up private tuitions. He took his University degree, some years later, mainly due to the kindness of an old family friend named Richter. After that for fifteen years Kant remained in a junior post at the University, while men who were intellectual pigmies when compared to him enjoyed remunerative posts. The only ambition of Kant was to get the post of a professor, so that he might have plenty of time for his researches and studies, and be saved from the drudgery of eking out a miserable living. Twice he tried for a professorship and both times he failed. It was only in 1770 that he got the chair of Logic and Metaphysics at the Konigsberg University. For twenty-two years after this he worked at elaborating his philosophy. But, then, in 1792 the Prussian Minister for spiritual affairs censured Kant's works, and their publication in Berlin was forbidden. The ban was lifted only five years later with the death of William II of Prussia.

All his life Kant had very poor health and he knew that he could not live except by strict routine and regularity. So he chalked out a time-table for work which he observed with the punctuality of a clock. He dined only once a day. No one can help admiring Kant for his devotion to his self-appointed task, and the intense concentration, in spite of bad health, to which he had to resort to evolve his philosophy. He was a man who will always be honoured by men whose pursuits are intellectual.

No one suffered more from the buffets of fortune than the greatest musical genius that the world has seen—Beethoven. He was born in a garret, beaten by a brutal father, made to earn money by playing in beer gardens and dance-halls while yet a child, waked in the middle of the night and made to practise, exploited and betrayed by selfish, self-seeking brothers, cajoled and rejected by capricious women, heart-broken in early manhood because of almost total deafness—this is only a bare outline of some of the things that fell to his lot.

Emerson says in his wonderful essay on "Compensation," that for everything you have missed, you have gained some-

thing else. Had Beethoven been brought up in luxury, devoted to duelling, drinking, and other pursuits of the German students of his native town of Bonn, what would have given him the experience to create his immortal music?

We ask in vain why his wonderful intellect, so sensitive to beauty, was caged in an undersized, ugly body, and endowed with a ferocious temper. He, who was such a great genius that the world has not seen his like before or since, produced his music after much labour. His sketch-book shows that he rewrote every measure many times over before it seemed to him to be worthy.

At twenty-eight he became hopelessly deaf, and cut away both from the music that he loved so passionately and the gay and happy life he yearned for. The longing for love and peace which never left his heart made him appear morose to others. And yet, in spite of all these things, he created music which will endure as long as the world lasts.

The story of Jeanne d' Arc, the peasant girl who liberated France from the English yoke is well known to every schoolboy, yet a good deal of it will bear repetition. Born of peasant stock in 1412, in Domremy, Jeanne was brought up to the domestic duties of spinning and weaving. She began to hear "voices" when she was thirteen, usually when church bells were ringing. At the age of seventeen, "the voices" directed her to Vancouleurs, where she put on the arms and apparel of a knight. She went to see the king at Orleans, and there had forces placed at her disposal. She was admired, loved and revered by the soldiers.

When, later on, she was tried for being a witch and it was asserted that she got victory by casting spells upon the army, she said: "I used to say to them: 'Go boldly in among the English,' and then I used to go boldly in myself." This was her magic—personal courage.

I have tried to show from the lives of two great men and one great woman how the human soul can rise superior to the environment in which it is placed, if it realizes that the end of life is something more than mere personal enjoyment. Once a goal is fixed, an ideal formed, no obstacles should be allowed to stand in the way of our realizing the goal. In this thing only are we different from the animals. Animals also have five senses, as we have, and get enjoyment from them,

as we do. But the human being rises superior to sensual enjoyments, which the animal can never do, because the former is attentive to the call of the duty to struggle and better his own lot and that of his fellow-men.

A man should realize the value of struggle and gaze dauntless upon his fate, and the clouds that gather at the horizon of his happiness. Neither caring for what fools think of him, nor disturbed by the little value they place upon him, he should soar to his lofty ideal, as Kant and Beethoven and Jeanne d' Arc did.

Every one who intends to struggle must realize that there is in him something which is tremendously great—his will. In India we see the power of the will in the abominations that Hathayogis do to their bodies. Even that is much better than the listless, lazy, struggleless lives that many people are leading at present (some alas! whom I know well), and take pride in leading.

We should see to it that we have some aim in life, and into the achieving of that we should throw our intuition, desire, and will. Some people say that they have no particular aim in life, that having aims and ideals distorts the human personality, and for this reason they want to follow no particular path and the effort and struggle that leads to it, but want to be only "consummately" human. Even the desire to be consummately human is a goal and a desire which, like other desires, requires repetition, determination and continual effort for its realization. This is the irony of life. No one can escape struggle. Such acts as breathing and eating are episodes in the struggle for existence, for they are efforts to keep body and soul together.

The wise man is he who accepts struggle as a part of man's natural environment and says with the poet:

"If in the fulfilling of the law,
I am broken, bruised and bent,
I must know, it is best so,
And be content and be content."

To struggle we must answer by an everlasting Yea. There is a beautiful poem which exalts struggle. I quote two stanzas of it:

If I cry out for fellowship
A comrade's voice, a comrade's grip,
A hand to hold me when I slip,

An ear to heed my groan !
Renew that hour's dark ecstasy,
When all Thy waves went over me,
And thou and I, with none to see,
Were joined in fight alone.

If I demand a sheltered space
Set for me in the battle-place,
Where I at times could turn my face
A screened and welcome guest ;
Decree my soul should henceforth cease
From its wild hankering after peace,
And rest in that which gives release
From the desires of rest.

94. IS LUXURY AN EVIL ?

"Do you not see that the individual life can only be secured with the continual sacrifice of other lives ?

And therefore, you can only hold it on condition that you are ready in your turn to sacrifice it to others."—*Edward Carpenter.*

It is difficult to define Luxury. Everybody condemns luxury and has done so in all the ages of the world's history, yet no two persons are agreed on the exact connotation of the word 'luxury'. Some give it a moral meaning, as Burns did, when he used the invective, "luxury's contagion, weak and vile". There are some moralists who might call my necktie and my sports coat a luxury. I, however, regard them as necessities in the position in life which I happen to possess. But if I insist on having a new suit every day, if I refuse to smoke any but the most expensive cigars, if I surround myself with innumerable articles of comfort and make them essential to my well-being, then clearly I am luxurious.

The economic idea of luxury is as follows :—Take the average income per head of the whole population. That will show the actual amount of satisfaction which would be within the reach of every one if the national income were evenly distributed. Let us assume that the average income of an Indian is Rupees twenty per year. Then luxury would be the consumption of goods and the use of services, or all satisfaction of wants, which involves an expenditure of more than twenty rupees a year.

The material goods of the world are strictly limited, and so are the incomes of most of us. For this reason whenever we satisfy a want, we always do so at the expense of some other

want. Rich and poor alike do this. When I spend two annas in buying bread to satisfy my hunger, I may be sacrificing my desire to buy flowers and put them into my room. In the case of a very poor man, spending money on bread may mean a very important want unsatisfied. He may be going without warm clothes in winter in order to get his bread. It is clear that most of us when spending money are compelled to select between our wants—first we satisfy the most urgent wants and then the less urgent ones. For this reason every individual builds up a kind of 'heirarchy of desires.'

Although this hierarchy has enormous variations amongst individuals, there is a certain rough sameness in it. Every body wants food and drink first of all ; then clothing, shelter and warmth, then better or pleasanter food and amusements, then ornaments and other things which satisfy vanity ; then the satisfaction of other interests—sporting, artistic, or intellectual.

Imagine for a moment that I had a good deal of money to spend. First I would satisfy my desires for food and shelter and warmth, then the less urgent wants. Ultimately I would begin to spend money on things, which ordinarily, I could do without—fancies and whims rather than wants. Here comes a principle, which will help us much in our definition of luxury —the principle of "diminishing returns of satisfaction of our wants."

The bearing of this upon the definition of luxury will be easily seen. "Somewhere in the expenditure of many of us a point is reached, beyond which the satisfaction of wants resulting from the spending of our money is rather trifling in comparison with the satisfaction which might be obtained by the use of the same amount of money by some one much poorer than ourselves" (Urwick). All such consumption should be called luxury.

What should be the limit of money which I ought to spend without being called luxurious ? If we were all perfectly moral and believed in the categorical imperative of Kant : "So act that thy conduct may be taken as a Universal Law for all others", then none of us should spend more than twenty rupees a month.

Yet it cannot be denied that a certain amount of luxury helps us to become refined, gives us culture and good taste, and helps to raise the standard of living for all. If this

disappeared, we would become equal in many ways, no doubt, but we would sink to the level of mere beasts.

Some people say that they *deserve* more money than others. There is no standard for measuring deserts in this sense. It is difficult to say in rupees, annas and pies, how much an individual is worth. Why are cooks paid less than school teachers and bricklayers ? The system on which remunerations are based is absolutely unfair. Those who do the most necessary jobs are paid the least, as sweepers in India. On the other hand, we are grateful to a girl, who has never done a spot of work in her life, because she is well-dressed and beautiful and brings joy into our life.

Differences of occupation are another obstacle in the way of equalization of income and abolition of luxury. Certain men *must* spend more money than others if they are to do their work efficiently. A politician must spend more money than a bricklayer ; the professional man more than the labourer. Here again we are faced with the same difficulty. There is no standard by which easily to measure the different requirements of efficiency.

Shall incomes be determined by differences in position or the capacity to appreciate goods given ? The truth is that no arguments drawn from deserts or requirements of efficiency or powers of appreciation can justify the selfish expenditure of the millionaire, or the idle rich, or the very rich.

For example there recently appeared in a newspaper the picture of a dressing bag for a man, from a fashionable bag maker, whose price is £225, and another for a woman for £165. These two bags will be sold for there are those who will buy them. But *ought* they to have been manufactured in a country like Egland which has for over a decade now over a million unemployed ? How many thousands of homes are there not in England where the weekly wage is insufficient to secure the food, clothing and shelter requisite for a healthy life. And what of the conditions of the poor in the cities of France, Germany, India, China ? Throughout the world it is the same.

The total amount of goods and services available to a community at any time is limited. If any individual or class consumes those goods and services excessively, there will be an inevitable deficiency of those goods and services for some other individuals and classes.

Those who say that articles of luxury help trade are using an argument that will not stand any serious scrutiny. They are using up some portion of the labour power at the command of the community, which can be better used in satisfying others' needs which are more necessary and urgent.

There is an irony in the excessive expenditure of very rich people of which they are entirely unconscious. They go on spending, but their expenditure does not bring them any corresponding satisfaction in return, for no equal satisfaction is possible beyond a certain limit. Looked at from this point of view, these people do not "waste" money at all. Their expenditure may be considered as only a "transfer" of money —no more.

Apart from the economic test of equal income, no final test of luxury, can be laid down. Every one has his own standard of luxury. The deserts of each (if possible of measurement), the requirements of each individual's efficiency, the differences of customary position, and the differences in the capacity to use and enjoy these, must all be taken into consideration. Finally, the individual must be left free to decide whether any particular expenditure that he makes is, or is not, luxury.

Those who have surplus wealth should give their wealth to the poorer members of their community. In this connection it will not be out of place to mention the name of Sir Ganga Ram. Here was a man who could have lived a life of luxurious ease if he had wanted to. But he preferred to give a part of his wealth to the poorer members of his community and has earned their everlasting gratitude.

95. THE CASE FOR AND AGAINST TOBACCO SMOKING (*D. U. 1928*)

Indian middle class homes are generally puritanical and in them indulging in smoking is considered to be as grave an evil as drinking. It is a peculiar perversion of language that the word 'smoke' which should apply to all types and qualities of smoke has come to mean only one kind of smoke—that arising from the pipe or the cigarette.

One argument against smoking is that it is unnecessary. So, for the matter of that, are a hundred other things. Having carpets in the room, or pictures on the walls, playing tennis or reading books are certainly not essentials of life but they make life richer. They give one that sense of

contentment and well-being without which no serious work can be done. Smoking comes under this type of activity.

It is a slogan nowadays to praise only those things which the masses do. Activities in which the masses do not indulge are blamed as luxuries, and smoking is one of these. I contend this statement. If statistics were taken it will be proved that smoking (or taking tobacco in some other form) is the only luxury that the masses of India enjoy. After a hard day's work when body and mind are completely fagged out the peasant sits on the village *chaboutra*, fills his pipe, and then as the phrase is 'puts it into his pipe, and smokes it.'

For the benefit of those of my readers who are not initiated into the mysteries of smoking I may explain the origin of the phrase 'to smoke the pipe of peace'. Amongst the aborigines of America it was the custom, when peace was made between warring tribes, to light a pipe which the erstwhile warring leaders each smoked in turn. This activity was considered to be a seal of peace between the tribes, so soothing they considered smoking to be.

Many figures great in many walks of life have been hard smokers. Milton was a regular smoker, so was Addison, so was Thackeray, so was Tennyson, so was Carlyle. And Mr. Baldwin the erstwhile Prime Minister for England says about the Presbyterian Mixture Brand of Tobacco: "My thoughts grow in the aroma of that particular tobacco."

This does not mean at all that if all of us began to smoke the "Light of Asia" cigars this afternoon we shall blossom into literary prodigies by evening. Yet this is a fallacy to which youth is prone. I remember two incidents from own life when I fell a victim to this specious reasoning. The first occasion was many years ago when I was sitting in a picture hall in Simla. A waiter brought a cigar and I took it thinking it was a very picturesque thing to do to sit in the pictures and be smoking a cigar. After a quarter of an hour I had a vomiting sensation and was obliged to go outside the cinema hall and vomit.

The second incident is more recent. I met the renowned Urdu poet and scholar Pandit Brij Mohan Kaifi. I was much impressed by his intellectual powers and had a strong desire to emulate him or follow in his footsteps. Now Pandit Brij Mohan always has a cigar in his mouth and feels lost without it. I thought if I smoked the same cigars

which he smoked I might become like him. So I borrowed a cigar from him and started puffing away. I had smoked for about ten or fifteen minutes when the room seemed to spin round and I went out of it feeling sick. I threw away the cigar, and realized that Pandit Brij Mohan's eminence lay not in his smoking but in his intellect. I am quite sure many of my readers will be able to recall similar incidents from their own lives.

Doctor Hugo Adolf Bernatzik visited New Guinea, Bali Islands in 1932. He wrote a book about it called *Sudee*. In that book there is an incident related when the Doctor was attacked by bees. He was taking away an urn of sacrifice when hundreds of infuriated bees which had made their home inside the urn fell upon him. It seemed as if the souls of the dead were defending themselves against desecration. However, a timely remembrance of his tobacco pouch and his pipe is supposed to have saved the Doctor.

Yet tobacco must never be allowed to become a habit. Smoking generally starts from curiosity. Small boys see others smoking and they too begin to smoke to "see what it is like." The harm is done when the indulgence grows into a habit. But then tobacco only must not be condemned on this head. This applies to all drugs and almost to all human activities. It is better to smoke than to drink.

Modern life is very trying and nerve-fatiguing. After the wear and tear of the day when nerves are on edge and tempers ruffled is it not wise to sit over a cup of tea and sip it contentedly by the smoke of a cigarette, than to knock about the town in all its evil haunts in search of more harmful excitement ?

The habit of smoking has come to stay and is the inevitable consequence of our modern life of intense boredom and tearing hurry. Let us accept smoking and exercise our moral muscles in condemning the taking of more harmful drugs, in fighting poverty and insanitation rather than cigarettes or cigars.

96. IS NOVEL READING A WASTE OF TIME ?

What are the amusements of the modern man ? He listens to the radio, goes to pictures, and reads newspapers and novels. He takes no interest in religion, and is sceptical of

reforms and the motives of reformers. In the seventeenth century men were interested in religion, in the eighteenth in politics, in the nineteenth in science, in the twentieth century men are interested in—men.

That is why they read novels. On a Sunday afternoon a man wants to sit in peace at his home, and prefers his pipe and his novel or newspaper to the church. Of God and his mysterious ways we may remain in the dark for ever, but men we must know. We are infinitely and endlessly interested in men. This is the justification for novel reading.

Even our closest friends are a mystery to us. But we know the characters in a novel inside out and if the novel is good, it adds much to our knowledge of human nature. There are many women in the world who are the type of Rebecca Sharp, though, Rebecca Sharp is a fictitious character. To understand Spain thoroughly, one must read Don Quixote and for every Spanshman is a mixture of Don Quixote and Sancho Panza, as indeed are all Latin races. It is impossible to understand Frenchmen without reading Voltaire or Moliere.

Even those who object to novel reading in general do not object to *Vanity Fair* or *Don Quixote* or *Candide*. They object to the works of Edgar Wallace and E. Phillips Oppenheim. This class of writing is looked down upon as 'Cheap' fiction, and reading this is considered to be a waste of time. But I think there are occasions in life, when we get tired of reading Tolstoi or Turgenev, and turn with relief to the penny-a-liners of Wallace. Reading a crime novel of Edgar Wallace is like going to pictures, taking a hand at bridge or playing a game of chess. It relieves congestion in the brain, and makes us fit for our parts in the more serious affairs of life. He who is always serious and pre-occupied with a problem of Euclid or a panacea for the political ills of India, is either a mad man or a genius. Mad men or geniuses find their own level in life. For the ordinary man a little relaxation now and then is a necessity, and fiction—of whatever sort—gives him that.

In the pages of a novel the miser lives the life of *Monte Cristo*, and if he is wronged (society wrongs every man in some form or another), like Monte Cristo he takes revenge upon his enemies. He understands the faithlessness of children in *Pere Goriot* and the callousness of fathers in the character of Sonia in *Crime and Punishment*. Every type of experience,

lofty and low, is his for the asking, and though himself only one, he lives the life of all men. It broadens his outlook upon life, and taps the secret springs of his sympathy. After reading the *Well of Loneliness* it is impossible not to sympathize with the homosexual, as *Torrents in Spring* is an idealization of first love.

Writing a good novel is not an easy task. The true reader lives through the experience that the writer is trying to portray in his novel and is the richer for that. So neither writing a good novel nor reading a good novel is an easy task. By no stretch of imagination can reading a good novel be called a waste of time.

Take a novel which has recently come out (June, 1935), Somerset Maugham's *Don Fernando*. It is a novel about Spain, but it embodies the experience of a lifetime. For forty years Somerset Maugham steeped himself in the spirit and tradition of Spain, and then wanted to embody his understanding and appreciation of things Spanish in the form of a book. He did not dash it off-hand, but browsed extensively in the literature of the sixteenth century.

The book is a life, one of the many now being written, of St. Ignatius of Loyola, the founder of the Society of Jesus. Somerset Maugham is not content with painting St. Ignatius, but has much to say about the principal figures of the golden age of Spanish literature, such as Cervantes, Lope de Vega, Calderon, St. Greco, Luis de Lein and St. Theresa. He is not concerned with attempting a general estimate of their characters and achievements, but to consider the light, which each, at some particular aspect, throws on the period as a whole. The picture that he thus builds up of sixteenth century Spain is enriched by discussions, which are by no means digressions but essential to the plan of the book. The digressions deal with such subjects as Spanish food, Spanish mysticism, Spanish laughter, and the like.

Reading this book gives a far more intimate and absorbing picture of Spanish character, greatness and literature in the sixteenth century than many tomes of history books and satistics. I cannot call reading this book a waste of time but a part of education.

Edgar Wallace comes in handy when we are tired after a day's work, or when the monsoon makes it impossible for us to go out. At such a time as this if we take up " The Four

Just Men" or "The Four Just Men at Cordova," we will find our brain gradually refreshed, and time passing peacefully till dinner. If the "Four Just Men at Cordova" is not finished by dinner time, we find ourselves wondering as we eat, if Colonel Black and Doctor Esseley are one and the same, and whether Police Constable Fellows is not the lost nephew of Lord Verland's. In what way is this reading inferior to or more harmful than wondering if your partner has got Jack of Spades, and whether he will be intelligent enough to rough the Queen of Diamonds, which you place with the man on your right?

I have never been able to sympathize with those who call novel reading a waste of time. What else would you have a man do when he is tired—gossip about his neighbours, or go to the bar and drink? Everything has a time and a place in life, and if we look at novel reading from the right perspective, it seems what it actually is, a useful amusement.

97. UTOPIAS

(1)

Utopia is a Greek word that means 'Nowhere.' It is commonly used to designate dream-cities of ideal perfection and beauty. Are not the cities of the world enough that men must build dream-cities? Dream cities have always been born in the imaginations of men who were sensitive to the sufferings of others, and who longed to establish on earth the reign of ideal justice and goodwill. These Utopias have had a considerable influence on the politics of the world. There is no better justification of Utopias than that given by Plato himself, an incorrigible builder of dream-cities.

Plato understands that Utopias do not quite fall within the realm of practicality. He admits that he has described (in his *Republic*) an ideal difficult of attainment; he answers that there is a value in painting these pictures of our desire: man's significance is that he can image a better world, and will some part of it, at least, into reality; man is an animal that makes Utopias. Nor is it all without result; many a dream has grown limbs and walked, or grown wings and flown. After all, even if we have but drawn a picture, it may serve as a goal or model of our movement and behaviour, when a sufficient number of us see the picture and follow its gleam, Utopia will find its way upon the map. Meanwhile "in heaven

there is laid up a pattern of such a city, and he who desires may behold it, and beholding, govern himself accordingly. But whether there really is or ever will be such a city on earth... the philosopher (the wise man) will act according to the laws of that city, and no other." (*Republic*, 592)

(2)

Since men are a mixture of rationality and nonsense, the Utopias that they have built are also a mixture of both these qualities. Thomas More's Utopians have their personal liberty so restricted that a grown-up man cannot walk abroad in the fields without the leave of his father or his wife. The penalty for talking politics, or loving another man's wife, is death. But at other places More's thought becomes universal. The transition from national unity to the unity of Christendom, and beyond it to that conception of world unity which, in one form or another, seems to have been rising and setting in man's hopes since Alexander the Great, is an integral part of More's thought.

The New Atlantis, Bacon's Utopia, is the dream city of science. There is little government in New Atlantis. The governors are engaged rather in controlling nature than in ruling men. "The end of our foundation is the knowledge of causes and the secret notions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible." This is the key sentence of the book. Bacon's dream is to replace the politician by the scientist.

(3)

The best Utopia to me is Plato's *Republic*, a fascinating mixture of poetry, philosophy and myth.

Plato understands that before we study the states men make, we must study men first. The human being is made of appetite, emotion and intellect, among which a constant conflict is going on. The best man is he in whom appetite, warmed by emotion, is guided by knowledge. Ruin comes when the trader becomes ruler, or the general establishes a military dictatorship. Only a philosopher king is fit to guide a nation. "Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and wisdom and political leadership meet in the same man ......cities will never cease from ill, nor the human race."

Let us banish from a city every one over ten years of age. For the first ten years we must give physical education to the children—the gymnasium and the playground must take the place of the school. After gymnastics and athletics comes music. Gymnastic makes the body graceful, music will give grace to the soul. Music gives character and has a share in determining political issues. "Damon tells me—and I can quite believe it—that when modes of music change, the fundamental laws of the state change with them."

After the age of sixteen history, mathematics and science must be taught.

At twenty there will be an examination, in which every ability will have a chance to show itself, and every stupidity will be brought to light. Those who fail will be assigned to the economic work of the nation. Those who pass will receive ten more years of education, and then face a second test far severer than the first. Failures will become soldiers.

Those who pass, now aged thirty, should be taught philosophy. They must learn to think clearly and rule wisely. After five years of philosophy, at the age of thirty-five, these men, whose education so far has been theoretical, must go out into the world, and earn their own bread by the sweat of their brows. This last and sharpest test will go on for fifteen long years. Those who survive this test will become rulers.

In this way we shall have an aristocracy of intellect. Careers will be open to talent wherever it is found.

The rulers, or guardians, will have no private property. The guardians shall have no wives. Their communism is to be of women as well as of goods. The children shall be taken away from the mothers at birth. There will be nothing to tell whose child is which. Every boy will be a brother to every boy, every girl a sister, every man a father, and every woman a mother.

Sex is no disqualification from any kind of labour. If a woman shows herself capable of political administration, let her rule; if a man shows himself capable only of washing dishes, let him fulfil the function which providence has fitted him for.

(4)

The issues with which Plato tried to grapple are equally alive to-day. Everywhere the tradesman or the military

dictator is in power. The thinker has been thrust into the background. There is a dearth of Utopia-makers in our world.

I think our educationists should make the study of Plato's *Republic* compulsory in all advanced classes. Let us re-live Plato's thought, and since we are not tall enough, let us stand upon his shoulders and look at the world. If we do so, we shall shatter into bits the sorry scheme of things in our world and try to re-shape it nearer to our heart's desire. Bacon's dream of *New Atlantis* has been realized in part, More's *Utopia* has been realized in part. Only Plato's Republic remains to be lived, if not the whole of it, at least in part. Is this hope also a Utopia?

We want Utopians like H. G. Wells to keep dreaming of a new world order which will be based upon a world federation. The day of petty nationalisms is gone. The small state is only a standing invitation to the bigger state to come and swallow it—as big fish swallow small fish. The Hitler type of Utopia must be banished from the world for ever if civilization is to survive.

98. THE WORLD IN A. D. 3041.

"What, I want to ask, is the fundamental evil in our modern Society, which we should set out to abolish?

There are two possible answers to that question, and I am sure that very many well-meaning people would make a wrong one. They would answer *Poverty*, when they ought to answer *Slavery*. Face to face every day with the shameful contrasts of riches and destitution, high dividends and low wages, and painfully conscious of the futility of trying to adjust the balance by means of charity, private or public, they would answer unhesitatingly that they stand for the *abolition of poverty*. Well and good! On that issue every socialist is with them. But their answer to my question is none the less wrong.

Poverty is the symptom: slavery the disease—the extremes of licence and bondage. The many are not enslaved because they are poor, they are poor because they are enslaved."—*G. D. H. Cole.*

(1)

The evils from which the world suffers can be divided into three groups. Firstly, the evils which result from living on this planet,—the physical evils, such as disease, old age and death. Secondly, evils of character,—those springing from lack of will or a violent temper. Thirdly, evils of tyranny,—those evils that arise from the power of one group over another, or the power of one man over another.

As for physical evils there is hope that science will ultimately overcome most of them. Death cannot be abolished, but old age can be postponed and disease conquered. Evils of character can be eliminated by good education and training. It is possible to develop the latent will in an apparently will-less man, and to teach self-control to a man of violent temper.

The greatest evils, and those the hardest to overcome, are the evils of tyranny, a direct result of which is poverty and inequality of wealth. Poverty I consider to be the greatest evil in the world, much worse than disease, old age and death. A self-respecting man can die in peace of a hopeless disease, but how will a poor man, surrounded by the cruelties and lusts of immoderate wealth, live and fight for happiness? Barring a few exceptions, all human beings are the slaves of the pressing necessity for possessing money for the bare act of existence. The mad, and often hopeless, pursuit of wealth leaves them no leisure, self-respect, or peace of mind. When a little wealth has been amassed and they fondly hope that in a few years they will be able to enjoy leisure, old age come upon them, and death suddenly snuffs out the candle of life. Men work like slaves, not because they love work, but for money.

(2)

Let us take a leap of a thousand years and imagine the conditions on our globe in A.D. 3041,—that is to say, if an air war has not wiped the world out of existence by then. We will believe for a moment that most evils have been overcome, and this world is a far happier place than at present. What shall we find?

Education is free and compulsory up to the age of sixteen. Between the age of sixteen to twenty, education is only for those who desire it for its own sake. After education work is not compulsory. Those who do not work get just enough to live on. Those who choose to work are not required to work for more than four hours a day. All drudgery is done by machines and only pleasant and interesting work is left for human beings to do. Everybody is taught more trades than one, and works only at that trade which he likes or prefers for a particular year or season. Factories are self-governed. There are no capitalists.

Payment is made, not according to the actual amount of work done, but according to willingness to work. Therefore

keen workers get good pay even when there is not much work to do. There is no unemployment. Those trades that are unpleasant are more highly paid than others. For this reason disagreeable trades have been reduced to the minimum, since the motive for getting more and more money is absent as there is no capitalism or fear of starvation.

No one is allowed to become a capitalist, and for this, a very simple device is used. Payment is not made in coins but in bank notes, valuable only for one year after their date of issue. So even if somebody hoards these papers they become valueless after a year.

Women get equal wages with men. This ensures that wives are completely freed from economic dependence upon their husbands. Children are paid for by the State, and their education is free. There is no competitive spirit amongst students, for there are no scholarships to compete for. This helps the children to keep good health, as no unnecessary strain, which induces listlessness and apathy in after-life, is put upon them. Habits of initative and originality, not routine and memorization, are encouraged in children. More emphasis is laid upon technical education than upon book learning.

Criminal law is unnecessary, since property is absolute. The State legislates against such actions as murder. Those who commit crimes, not involving loss of life to another, are sent to mental hospitals. Thus it so happens that a man's first offence is the only one that he commits, and no one becomes hardened into a life of crime, as now. Criminals are regarded with that pity and consideration with which we regard the lunatics or the feeble-minded.

There are armies and navies, but they are a monopoly of the League of Nations. There is a belief that no more wars are possible on account of the armed League, and so there is a sense of security, and peace such as has never existed in the world before.

Since private wealth has been abolished, the hope and fear of making money or losing it are equally absent from men's minds. No man fears that his children will starve. And ambitions exist only for the amelioration of the condition of the world.

Since the human relations that are really happy are those in which there is no economic dependence, but perfect freedom only, the relations of the sexes are harmonious and happy. Modern marriages, which have an unwholesome savour of prostitution in them, do not exist. Men take women, and women yield their bodies to men, out of mutual affection only, and not for the lure held out by wealth. Marriage is not a contract but a sacrament, and is viewed with a sense of awe. Husbands and wives, and parents and children, are held together only by affection.

Science has highly progressed, and is flourishing as never before. For the living wages of every "crank" with a new idea is now safe, and people are at liberty to devote themselves to unrecognised branches of knowledge and study.

Population keeps steady on account of careful regulation of births, as people realize that over-population and uncontrolled economic production generally result in wars and internal strife.

National boundaries have disappeared, and religion has been abolished from India. India got a great dictator, who claimed to be the latest prophet come to abolish all distinctions of religion, caste, race, creed, colour and sex. Indians were forced, on the point of the bayonet, to accept him. The result is that India is now a smiling land where there are no communal riots and a man's religious views are as private to him as his bodily functions. The population of India has been cut down to one fourth of what it was in 1940, and scientists have been able to control climate. So India is not so hot as it was in previous centuries and the Indians are a happy healthy, race. This is so remarkable a phenomenon that India is again called the land flowing with milk and honey and people in other parts of the world look on it with admiration—not with envy for there is no envy in the world anywhere now.

Exercise 198. *Write essays on the following subjects* :—

1. Prohibition. 2. Walking Tours. 3. Dangers of Patriotism (*P. U. B. A., 1940*). 4. Mountaineering. (*P. U. Inter., 1940*). 5. 'Love thy neighour as thyself.' (*P. U. Inter., 1940*). 6. The Influence of the Talkies on the Life of the Punjabi Student. (*P. U. Inter., 1940*). 7. The Beauty of the Countryside. 8. Do you want War or Peace? 9. On Keeping a Diary. 10. The Use and Abuse of Novel-Reading. 11. Is modern civilization a failure? 12. The Age of Chivalry. 13. Religion and Politics. 14. What is Civilization? 15. Dress as an Index of Character. 16. Examinations as a Test of Knowledge and

Capacity. 17. Moral Courage—is it greater in men or in women? 18. The Golden Age. 19. Realism in Art. 20. Strikes. 21. Citizenship. 22. The Progress of Science. 23. Press and Public Opinion. (*P. U., B.A.*, 1940). 24. Popular Superstitions. 25. Bores. 26. Great Events from Little Causes Spring. 27. Street Noises. 28. The Study of Nature. 29. Are People Better Off Now than they were a Century Ago? 30. The Keeping of Pets. 31. The Modern Age. 32. The Object of Education. 33. Travelling: Its Effect in Enlarging the Mind. 34. Taxation. 35. The Freedom of the Press. 36. International Exhibitions. 37. The Value of Competition in Life. 38. Polar Exploration. 39. Trade Unions. 40. The Study of Biography. 41. Hero-Worship. 42. The Dignity of Labour. 43. Peace hath her victories no less renowned than war. 44. The Power of Public Opinion. 45. What is Culture? 46. Women's Place in Social and Political Life in India. 47. The Influence of Fashion. 48. The Study of Literature. 49. The Choice of Books. 50. The Value of Science in Everyday Life. 51. The Triumphs of Science. 52. The Ideal Universities. 53. Modern Methods of Advertising. 54. Social Service. 55. Some Epoch-Making Discoveries and Inventions. 56. Literary Production *versus* Scientific Education. 57. Has commercial enterprise done more to promote peace or war? 58. Your Idea of a Truly Great Man. 59. Wonders of Electricity. 60. The Modern Tyranny of Mechanism.

CHAPTER XXXIII

SOME IMPORTANT MODERN TOPICS

522. In this chapter we deal with some important topics of current interest, which are engaging the attention of the sharpest brains of our country. Here are tackled problems from the student's point of view—problems which have baffled solution but which nevertheless require careful thinking. No one living in the twentieth century can afford to sleep over such modern, nerve-racking problems as *Religion and Politics, Is Democracy suited to India? Can War be Outlawed? Can Ideal Peace be Established?* The world is rapidly changing and the idols our forefathers held sacred are being demolished by the present generation. Hitler, Stalin, and Mussolini equipped with the uptodate machinery of modern warfare and puffed up with the idea of aggression and force have trampled under their iron heels the peaceful and freedom-loving small but independent states of Poland, Czechoslovakia, Finland, Denmark, Austria. Again, Democracy is on its trial, and only a prophet can tell what tomorrow will bring.

523. Study carefully the following essays written on some of the vehemently discussed topics of the day :—

99. UNTOUCHABILITY

"No religion preaches the dignity of humanity in such lofty strains as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. Religion is not at fault but it is the Pharisees and the Sadducees."—*Vivekanand.*

The roots of untouchability lie deep in human snobbery. The egoism of every man makes him think that he is superior to all others in one respect or another, and when he finds that others excel him in all other things he falls back upon his caste, which no one can help being born in.

He calls his caste superior to the caste of others, and for this reason feels superior.

The Hindus justify untouchability on the basis of certain verses in the Rig Veda, which, rightly interpreted, divide mankind into four vocational divisions, divisions by occupation, not by birth. In the Vedic times change of caste was as common as change of vocation is nowadays.

There are some sophists who say that the origins of caste and untouchability are hygienic, and that the personal habits and magnetism of a Brahmin are purer and loftier than those of a weaver. Others say that when the Aryans came to India they were cleaner in habits than the filthy aborigines, and that for reasons of cleanliness a line had to be drawn at inter-marriages and inter-dining between the two races. This is not true. The reasons of untouchability are not hygienic but social. The proud Aryan wanted to tread upon the necks of those whom he had conquered, and to be conscious of his own superiority. For this reason caste was instituted and with caste came untouchability.

Once a man is determined to make a chattel of another he invents all kinds of excuses to justify his lust of dominion. In the Civil War of America the slave owner of the southern states tried to prove that the negroes really formed another species altogether and could be regarded as sub-human creatures—as pigs or oxen. Yet the law of Retribution—that knows no mercy nor wrath—was at hand, and the crime had to be paid back in full. Lincoln had true inspiration when he said: "All the wealth piled up by the bondman's two hundred and fifty years of unrequited toil is sunk, and every drop of blood drawn with the lash has been paid for by another drawn with the sword." There were those who knew—amongst others Mrs. Annie Besant and the great Bishop Leadbeater—who said that the political ills of India were directly traceable to her treatment of the so-called depressed classes. Only when the conscience of India has begun to awaken about these millions, has there dawned hope on the political horizon also. So true it is that

> Though the mills of God grind slowly,
> Yet they grind exceeding small.

In the *Bhagavata Gita* in the ninth discourse Shri Krishna definitely lays it down that from the point of view of the eternal there is neither caste nor untouchability :—

"The same am I to all beings; there is none hateful to me nor dear. They verily who worship me with devotion, they are in Me, and I also in them.

"Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved. Speedily he becometh dutiful and goeth to eternal peace. O Kaunteya, know thou for certain that My devoted perisheth never. They who take refuge with Me, O Partha, though of the womb of sin, woman, Vaishyas (the third, the merchant caste), and Shudras (the fourth, the untouchables), they also tread the highest path." (*Verses 29, 30, 31, 32.*)

In the light of these beautiful and explicit verses how is it possible for any Hindu to prevent an untouchable from entering a temple? How can an untouchable defile Him who purifies all? Shakespeare has put eternal wisdom into the mouth of Shylock: "I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same disease, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us; do we not laugh? if you poison us, do we not die?" It might almost be Rami pleading her love for Chandidas—passionately desirous of social equality.

I have said that untouchability is due to snobbery, not to religious or hygienic causes. Racial pride is world-wide. Exactly the same treatment that is meted out to the untouchables in India, is meted out to the coloured people in South Africa or North America. In those regions colour prejudice is rampant like a mad lion. Their belief in their much-prayed to "God", and their much-trumpeted faith in a "redeemer," Jesus Christ, have availed them nothing. A negro may be a highly educated man, a member of the same Christian sect and a citizen of the same state: but many white Americans who are fellow-Methodists and fellow-citizens regard him as an "untouchable." The Whites of North America insist on excluding the blacks from their schools, churches and clubs, and even from their cemeteries!

If Hinduism is to live, untouchability must go. Let every Hindu take the following words of Swami Vivekanand to heart, and repeat every morning as a sacred *mantram* the words "If untouchability lives, Hinduism will die":—

"I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called rich and great. With a bleeding heart I have crossed the world to this strange land (America) seeking for help......I may perish of cold and hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed......Go down on your faces before Him and make a great sacrifice, the sacrifice of a whole life for them......these millions going down and down every day. I am no metaphysician, no philosopher, no saint... ...I am poor, I love the poor......Who feels in India for the millions of men and women sunken for ever in poverty and ignorance ?......Who will bring light to them ? Let these people be your God......Him I call a *Mahatma* whose heart bleeds for the poor......So long as the millions live in hunger and ignorance, I hold every man a traitor, who, having been educated at their expense, pays not the least heed to them !"

Let us break away from this festering mould of thought that tradition, superstition and mob-psychology have made for us. Buddha, St. Francis, Petrarch, and Karl Marx are great because they, like Krishnamurti in our own day, broke away from authority and tradition. Let us, too, break the age-old tradition of untouchability.

New times come on. A race is springing up
That thinks not as their fathers thought before.

100. CAUSES AND TYPES OF IRRELIGION IN OUR DAY
(P. U. 1933)

The main cause of irreligion in our times is the advance of science. Primitive man was cradled in superstition, and attributed all natural phenomena to personal beings like himself, whom he called gods, goddesses, demons, fairies and what not. This was superstition, the enemy of civilization. Superstition means belief in the reality of that which does not exist, and it can be dispelled only by the study of the various branches of science.

Take the case of a very popular superstition in India—that the eclipse is caused by a demon trying to swallow the Sun-god. This superstition is dispelled at once by an elementary knowledge of the sciences of astronomy and mathematics. The big telescopes peer into every cranny and corner of the universe, which we can now observe as clearly as we may see a theatre stage with the opera glass.

Millions of men to-day think that heaven and hell exist somewhere in the sky, which for them is the symbol of mystery. Astronomy shatters such superstitions more quickly than many discussions, for the astronomer simply asks : " Where are these places ?" and directs his telescope there.

A study of the Universe teaches us that it is Eternal and Uncreated. The process of the conversion of energy into matter, and matter into energy, is also eternal. Time never had a beginning, and will never have an end. Time has been well defined by Al Farabi as "the movement that holds things together." If creation is a fiction of the unenlightened theologian's imagination, then the Creator is also fictitious. The telescope reveals part of the Universe to us (and much more of the same kind beyond), but we cannot discern a "Creator" moulding it and meddling with it. Nature seems automatic and autonomous. It moves itself from within ; it changes itself from within : it is not moved and changed by any *external* "God" or gods and goddesses.

It is difficult to believe in the creation of life by a Deity. Professor J. C. Bose's researches have proved that inert and living bodies have much in common : even metals suffer from fatigue and can be poisoned. He says : " Living response in all its manifestations is found to be only a repetition of responses seen in the inorganic. It is conceivable that the simplest forms of life evolved 13 million years ago. We cannot watch this process now. The transformation of its matter into living cells will ever remain a mystery to us."

Science seems to show that there is no God in the sense of a personal Being. There is a reality which Eddington calls " material-energy-sensor," that reality which we sometimes call matter, and sometimes energy. It is this energy to which Swinburne's verses in "Hertha" can be applied :

" I am that which began ;
Out of me the years roll ;
....
Before ever land was
Before ever the sea,
Or soft hair of the grass,
Or fair limbs of the tree,
Or the flesh-coloured fruit of my branches, I was and
thy soul was in me.

First life in my sources,
First drifted and swam;
Out of me are the forces
That save it or damn,
Out of me man and woman, and wild beast and bird,
Before God was, I am.

Beside or above me
Nought is there to go;
. . . .
I, the mark that is missed
And the arrows that miss,
I, the mouth that is kissed
And the breath in the kiss,
The search, and the sought and the seeker, the soul and
the body that is."

This expresses one type of irreligion. Another is that of sceptics or Agnostics who, for the most part, are prepared to admit that the faith taught them by their elders is possibly correct—though they have no real conviction on this point.

This may be due to various causes—one being the period of doubt through which most adolescents pass. The problem begins when adolescence is past and still there is no conviction. Most young people living in large cities are like this. Life nowadays is so quick and crowded, that between hunting for amusements and money-grabbing, the young men in the middle twenties have little opportunity to think clearly and seriously about religion. The young man nowadays has lost the art of sitting back and doing some mental sorting out now and then.

Another cause of irreligion is the higher standard of living. The novelty and comfort of town life produces a dislike for the simple life of one's village, and once discontent has been generated its psychological consequences are not easy to predict. Youth is materialistic in outlook, with no belief in things unseen, concentrating only on material advancement. The cinema, the twentieth century restaurant, radio, new and thrilling discoveries attractively served up by the popular press, rapid travel, and the emphasis laid on getting rich quickly,—these things do not lead to the ultimate problems being thought out. The sages in the ancient days, when life was simpler than village life these days, found it necessary to

retire into the seclusion of thick forests when they wanted to think out ultimate problems. For us and our contemporaries, existence is not worth while without thrills.

The problem that the modern thrill-seeker will have to face is: "Does the religion of the orthodox members of my family meet the requirements of my everyday life?" Honesty and integrity are not enough for success in life, one must have in addition a shrewd commercial acumen. Unfortunately commercial acumen and honesty are hard to reconcile. I think the result will be that the drive towards making money and the achievement of material comfort will completely overwhelm the semi-conscious urge towards a solution of the ultimate problem of existence: "Whence, How and Whither?"

The truth is that we are suffering from press-button thinking. We prefer electric light to oil lamps because we can press a button without being troubled with the details of producing the light, so we prefer to be lazy and not to work out our religious beliefs.

That which goes by the name of religion is not religion at all but priestcraft. It is our duty to fight against it and annihilate it. But true religion, in the sense of a feeling of awe and mystery in the face of the infinite diversity of life will ever remain. Knowledge, instead of destroying it, will only deepen it. So priestcraft must go.

A great man said:

"The greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power is (pseudo) religion, under whatever form, or in whatever nation, it is the sacerdotal caste, the priesthood, and the churches Ignorance created gods and cunning took advantage of the opportunity. Look at India, look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these gods so terrible to man; it is (pseudo) religion that makes him the selfish bigot, the fanatic that hates all mankind out of his own sect, without rendering him any better or more moral for it, and makes of two thirds of humanity the slaves of those who deceived them under the pretence of saving them." (*The Early Teachings of the Masters*, page 234.)

101. MAN'S CONFLICT WITH NATURE

(1)

The Indian attitude towards Nature is that the forces of nature are irresistible and human efforts are too feeble to conquer them. Man may lift the veil here and there, but he is powerless to control her more important aspects—he cannot control volcanoes or earthquakes. He should adapt himself to nature and enjoy her beauty wherever he can.

The Indian has made no attempt to conquer nature. It is reported of Sir Partap Singh that during his first visit to England he remarked to Lord Roberts that he was astonished to find Englishmen adventuring in foreign countries. In Surrey or in Hampshire, he said, they could sit and watch the rabbits skipping on the green grass and play to them a reed pipe. What more could any man desire to achieve happiness ? Evidently Sir Partap Singh was not of the colonizing type. He could have written a book of philosophy but would not have done mountain-climbing in Switzerland. Such is the Indian temperament.

Rousseau thought that the miseries of mankind were due to civilization, *i e.*, conflict with nature. He advocated return to nature for finding happiness. In his *Discourse on the Origin of Inequality* he argued against civilization, letters and science, and for a return to natural conditions as seen in savages and animals. Voltaire wrote to him as follows : "I have received, Sir, your new book against the human species, and I thank you for it......No one has been witty as you are in trying to turn us into brutes, to read your book makes one long to go on all fours. As, however, it is now some sixty years since I gave up the practice, I feel it is unfortunately impossible for me to resume it."

(2)

The road to Utopia lies, not through ignorance, but through science. Let us learn the laws of nature and we shall be her masters. It is this that has made European nations so great. The European spirit is the spirit of control as against the spirit of resignation.

In a few centuries the Europeans have changed a continent from a forest into a treasure-land of art and science, and have made their little peninsula the hub of the world. However, the noblest lesson still remains to be learnt—that

man must not fight man, but must make war only on the obstacles that nature offers to the triumph of man. Bacon has expressed this idea beautifully in his *Novum Organum*: "It will not be amiss to distinguish the three kinds, and as it were grades, of ambition in mankind. The first is of those who desire to extend their power in their native country; which kind is vulgar and degenerate. The second is of those who labour to extend the power of their country and its dominion among men: their's certainly has more dignity but not less covetousness. But if a man endeavour to establish and extend the power and the dominion of the human race itself over the universe, his ambition is without doubt a more wholesome thing and a nobler one than the other two." It was with such thoughts in his mind that Bacon wrote his immortal *New Atlantis*, the apotheosis of science and man's control over nature.

(3)

Powerlessness before the phenomena of nature, worshipping them instead of studying them, is the outcome of superstition. This superstition can be dispelled only by a study of nature. The ancient Egyptians and Hindus worshipped many animals as sacred. It would have been better for the human race, if, instead of worshipping them, they had dissected and studied these animals. Bede, the earliest English historian, gives the following account of St. Chad who lived in the 7th century A D. "If it happened that there blew a strong gust of wind when he was reading or doing any other thing, he immediately called upon God for mercy; and if the wind grew stronger, he closed his book, and prostrating himself on the ground, prayed still more earnestly. But, if it proved a violent storm of wind or rain, or else that the earth and air were filled with thunder and lightning, he would repair into the church and devote himself to prayers and the repeating of psalms till the weather became calm. Being asked by his followers why he did so, he answered, 'The Lord raises the winds and darts lightning and thunders from heaven to excite the people of the earth to fear Him, and put them in mind of the future judgment. Wherefore it behoves us to answer his heavenly admonition with due fear and love.'"

Evidently Chad was no saint, but a neurotic masquerading as one. As a rationalist points out: "Meteorology would have taught St. Chad that all atmospheric phenomena were

due to natural causes, and that an umbrella and a mackintosh were more valuable in time of rain than prayers or the chanting of psalms."

What an abyss lies between St. Chad and Francis Bacon, Bacon who in his *New Atlantis* has no use for politicians (as Plato in his *Republic* has none for poets) but only for those men who are engaged in controlling nature! "The end of our Foundation is the knowledge of causes and secret motions of things; and the enlargement of the bounds of human Empire, to the effecting of all things possible." We find men in *New Atlantis* engaged in such tasks as studying the stars, arranging to utilize for industry the power of falling water, developing gases for the cure of various ailments, experimenting on animals for surgical knowledge, growing new varieties of animals and plants by cross-breedings, etc. "We imitate the flights of birds; we have some degree of flying in the air. We have ships and boats for going under water." What an insurmountable gulf! St. Chad is a type of the East, and Bacon of the West.

Conflict (but not war) in inherent in the scheme of things. The environment in which Nature has placed man is ever-changing and man cannot live except by constantly changing adjustments to the changes in Nature. For this reason there must be constant conflict. It develops brains, stamina and will power. Species which have not accepted conflict with Nature have been wiped out. Nothing ever recurs. No two days are alike and no two winters. The inscrutable womb of things is beyond human rationality. We can make broad adaptations but never complete ones. Conflict means life and so it must be welcomed. Final cessation of conflict against nature comes only in one place—the grave.

102. CINEMA REFORM IN INDIA

The sad thing about films is that they were an industry long before they became an art. Other arts began in decorative or structural utility, or were loved by a few individuals because they helped them to express their innermost desires and dreams. They progressed slowly, depending upon the enthusiasm and patronage of a few. Gradually, very gradually, they succeeded in winning recognition by, and the appreciation of, the common people. In all arts except that of the cinema, a few high-minded individuals have set the standard and the people have accepted them. But things have been and are

upside down in the world of the cinema. Before the artists had realized the possibilities that lay in the medium of the film, the enterprising industrial magnates had created a popular demand for the finished product, mostly bad, or at best indifferent. Painters, musicians, and sculptors trained the audiences for whom they produced their work. In the cinema, the artist has to bend his proud neck to the demands of the film fans. It may not be too late, but it is certainly very difficult, to bring about much-needed reform in films now. There is a large number of men who regard the cinema as the source of their bread, and they would emphatically and violently protest against any interference in the industry which threatens their living.

The first Indian talkie was manufactured about ten years ago. It took the country by storm, because talking pictures were then a novelty. Every business man who experienced a slump in other enterprises rushed into this industry. In the first year there were no sound picture producing companies in India. In the second year there were 34. In 1935 there were more than ninety.

But there are no technical experts in India. Contact with the progressive ideas of Western countries is very meagre. On account of the lack of technical experts Indian writers find it very difficult to plan or write their stories successfully. For instance, they are not able to understand that their stories are liked for a particular type of story or star that the public likes. Hollywood has given the public a variety of types. Douglas Fairbanks, Emil Jennings, Harold Lloyd, Charlie Chaplin, each has a type of film that suits his individuality. Naturally, each is a box-office value. In India, only one company, the Sarda Film Corporation, profited from their knowledge of the public taste. They produced "Fighting Type" films of Vithal, and got good money returns.

In India the directors, actors and other technicians are recruited from the stage, with the result that the pictures produced by them are jumpy, slow, or lacking in continuity or too theatrical.

According to one estimate, there are about 600 sound theatres in India, according to another a little over 700. A majority of these are the old silent houses of theatrical halls, and have not been suitably treated for sound. Only about a score or two have now been properly treated accoustically.

Everyone recognizes that moving and talking pictures are one of the most effective propaganda agencies in the world. For this reason legislators and reformers are very keen on an effective censorship of the cinema. In India the censorship is very rigid, with the result that most of the productions are based upon religious and mythological material, and very few social plays are attempted. In spite of this rigid censorship there is much that we can learn from the following general principles which the American Producers and Distributors' Association issued for general guidance :—

(1) No picture shall be produced which will lower the moral standards of those who see it. Hence the sympathy of the audience should never be thrown on to the side of crime, wrongdoing, evil or sin.

(2) Correct standards of life subject only to the requirements of the drama and entertainment shall be presented.

(3) Law, natural and human, shall not be ridiculed, nor shall sympathy be created for its violation.

(4) Crimes against the law shall never be presented in such a way as to show sympathy with the crime as against the law and justice, or to inspire others with a desire for imitation.

(5) Sex—The sanctity of the institutions of marriage and the home shall be upheld. Pictures shall not imply that low forms of sex relationship are the accepted or common thing.

Adultery, sometimes a necessary plot material, must not be explicitly treated, or justified or presented attractively.

Scenes of Passion.—(*a*) They should not be introduced when not essential to the plot.

(*b*) Excessive and lustful embraces, suggestive postures and gestures are not to be shown.

(*c*) In general, passion should be so treated that these scenes do not stimulate the lower and baser element.

White Slavery shall not be treated.

Sex Hygiene and venereal diseases are not subjects for motion pictures.

(6) Vulgarity—The treatment of low, disgusting, or unpleasant though not necessarily evil subjects, should be subject always to the dictates of good taste and regard for the sensibility of the audience.

(7) Obscenity—Obscenity in word, gesture, reference, song, joke, or by suggestion, (even when likely to be understood only by part of the audience) is forbidden.

(8) Costumes— Complete nudity is never permitted. This includes nudity in fact or in silhouette, or licentious notice thereof by other characters in the picture. Undressing scenes should be avoided and never used save where essential to the plot.

(9) Dances—Dances which emphasize indecent movements to be regarded as obscene.

(10) Religion—No film or episode may throw ridicule on any religious faith. Ministers of religion, in their characters as ministers of religion, should not be used as crime characters or as villains. The ceremonies of any definite religion should be carefully and respectfully handled.

(11) National feelings—The use of the flag shall be consistently respectful. The history, institutions, prominent people, and citizenry of other nations shall be represented fairly.

(12) Titles—Salacious, indecent or obscene titles shall not be used.

(13) Repellent subjects—The following subjects must be treated within the careful limits of good taste :—

Hangings or electrocutions as legal punishments for crime. Third degree methods. Brutality and possible gruesomeness. Surgical operations. Apparent cruelty to children or animals. The sale of women, or a woman selling her virtue.

This code is almost a counsel of perfection, but it contains much that is certainly practicable.

How far Indian motion picture producers are from this state of things will become clear from a discussion of a Punjabi picture that I recently saw—*Puran Bhagat*. This picture sets out to be a reconstruction of the life of a great saint, yet certain scenes in it are far from pleasant. There is a dance scene in which the Rani of Jammu is trying to rouse Puran's lust, and this scene is so voluptuous that the audience is more likely to be carried away to the side of vice than to virtue. Another scene in the picture is a very vulgar song which a fat man is singing while he is pounding *bhang*. I am no puritan but even a picture aimed primarily at money making must not deviate from good taste. The same is true

of *The Rains Came.* It is a Hollywood picture depicting scenes of Indian life but in it Indian religious customs and formulae are held up to ridicule. Only an enlightened audience can demand enlightened pictures and so I despair when I consider the mind and demands of the average picture goer in India.

103. EVILS OF THE CASTE SYSTEM IN INDIA

(1)

I do not know whether or not Manu himself wrote down "the Laws" which go by his name, but there are portions in that book which ought never to have been written. India would have been a happy land to-day if there had been no laws of Manu, for then there would have been no caste system and India would have been free of this blot upon humanity.

We are all trying our best to raise the untouchables to our level, but we have no weapons with which to fight the orthodox. I was talking about untouchability to an orthodox man some days ago, and he would not listen to my arguments because Manu had said something to the contrary.

It seems that Manu has said the following things about the fourth or the untouchable caste (*vide* Laws of Manu *i*, 91; *ii*, 31; *xi*, 90; and *xi*, 132). The members of the fourth caste are not allowed to practise asceticism, to read or listen to the Vedas. The Brahmin who explains the law to a Shudra or prescribes to him a penance, is told that he would go down with his pupil to the hell that has no bounds. His name will be one expressive of contempt. It is no great matter to kill a Shudra. The penance for killing him is the same as for killing a dog, a lizard, or a crow. But no penance can expiate the sin of killing a Brahmin.

It is evident to me that all these verses are later interpolations made by crafty and unscrupulous priests to tighten their hold on the people. Manu never said such things.

(2)

The cruel thing about caste is that it is fixed from birth, and no change of occupation can change it. In England it is possible for a worker in a coal mine to become part owner of the mine and marry a peer's daughter. But no amount of wealth will enable a low-caste Hindu to marry a Brahmin girl.

Caste is nothing but snobbery masquerading as religious fanaticism. In Madras, a Brahmin clerk has been known to

distribute legal documents by throwing them down at the end of the village street in which the low-caste people live. And there are postmen who refuse to enter the houses of untouchables!

Caste is seen at its worst in Madras. The Brahmins of Southern India claim to be of a higher rank than the Brahmins of the North. They say that Northern India Brahmins have been defiled by repeated conquests. For this reason no Southern Brahmin will take water from a Northern Brahmin, as a Brahmin in North India would not from a low-caste man.

There are thousands upon thousands of different castes in India, whose members cannot inter-marry or dine together, and consequently cannot cultivate any social relations. No Hindu of high caste likes to eat food prepared by a man of an inferior caste, and the same applies to drinking water. Just as at railway stations in North India we see posted notices:—"Water for Hindus," "Water for Mohammadans," so in South India there are notices reading "Water for Brahmins."

A great Indian reformer has summed up the evils of caste as follows: "The system which divides us into innumerable castes, claiming to rise by minutely graduated steps from the untouchable to the Brahmin, is a whole tissue of injustice, splitting men equal by nature into divisions high and low, based not on the natural standard of personal qualities, but on the accident of birth. The eternal struggle between caste and social superiority has become a source of constant ill-feeling in these days. The human desire to help the members of one's own caste also leads to nepotism, heart-burnings, and consequent mutual distrust."

The polluting power of a cat is great, of a dog is greater, but of an untouchable is the greatest. If a Hindu is eating on the ground in orthodox fashion, and a cat crosses that portion of the ground which he has marked out for himself, or a dog, he will continue to eat. But let a shoemaker, dyer, weaver, barber, *dhobi* or sweeper step into the square marked-out and the man will give up eating, considering that the food has become too polluted to remain fit to be eaten by him. By implication men are considered to be worse than beasts. That good influence which men can have upon their neighbours, as a result of free intercourse, is denied to the Hindus. To the poor untouchables the free use of hospitals, public

inns, public conveyances, wells and even temples, is denied in many parts of India. Many people refuse them employment because they are low-caste. Even menial service is denied to them, because high caste people will not touch the food touched by them, and even their presence defiles.

The higher castes of India stand arraigned before the tribunal of history and humanity. It is evident that instead of aiding in all efforts to protect the peasant from the money-lender, in all efforts to improve sanitation, the high-caste men prefer that the masses should remain ignorant, debased, diseased and helpless, because their own position is magnified by the width of the social chasm between them and the lower-castes.

(3)

However slavishly we may cling to caste, to the outward dead forms of it, the original caste system as imagined by Manu or some other persons no longer exists in India. Caste can think of no standards but those of birth and blood. If the caste system were strictly followed then poverty should be no disgrace, for the highest honour is to be paid to the poor Brahmin. But now men are treated with respect, and placed in influential positions simply because they are rich. Thus a new standard is introduced in the midst of the galling caste standards. India is a museum of the heterogenous elements of the East and the West caste standards, money standards, political standards, race standards. How is one to thread his way through this labyrinth ?

At first sight it seems a wonder that the missionary has made so little headway in India. The moment a man gets converted he is free from the bondage of caste. No wonder then if Dr. Ambedkar suggests that all untouchables should leave the fold of Hinduism and get converted to Christianity, Sikhism, Islam or any other religion which gives them social equality and by treating Hindus contemptuously pay them back in their own coin.

But deeper reflection explains the matter. It is a tribute to the inherent strength of the caste system that even conversion to Christianity seems very often to make no difference to the social status of converts from low castes, as converts from high castes often preserve their feelings of superiority and do not freely mix or intermarry with those of a lower origin.

(4)

It is evident that the caste system was not so rigid when Manu made it as it is now. Manu mentions no artisan class and lays down definitely that the eating of food by a higher caste man which has been cooked by a lower caste man does not involve loss of caste. Nowadays it is considered to be one of the major acts by which a man loses his caste.

It is necessary to emphasize the fact that the Vedas, on which the whole structure of Hindu religion and morals is built, do not mention caste. There is in the Rig Veda only one passage which has any bearing on caste :— " When they divided Him, how many did they make Him ? What was His mouth, what His arms ? What were called His thighs and feet ? The Brahmins was His mouth, the Ranganya was made His arms, the Vaishya became His thighs and the Sudra was born from His feet." There is no caste here but only an allegory that Brahmins are the teachers and the Kshattriyas the warriors of mankind. It is in the laws of Manu and the Puranas that caste is first mentioned.

The Hindus do not consider the Laws of Manu or the Puranas to be divine books, as they think the Vedas to be. But if it is granted that these books are man-made, then let men criticize them, and admit that men have a right to destroy the institutions based upon their texts. So away with the laws of Manu and away with caste. Let Justice prevail.

This must be done without any irreverence towards Manu whose wisdom is very, very deep. All the world over there are four *types* of men. The evil begins when these *types* are considered to be hereditary—something that Manu never said or approved of.

104 THE LIFE OF THE INDIAN PEASANT AND SUGGESTIONS FOR IMPROVING IT (*P. U. 1935*)

The Indian peasant has a notoriously low standard of living. When a British officer goes on tour to an out-of-the-way village, the villagers find it difficult to spare two or three wooden bedsteads. Many people have only one shirt to wear, and if asked whether they have any other shirt put away in a box, reply ironically : " Where is the box in my house ? " This is not a mere sarcasm. Very few Indian peasants possess coffers or trunks. The family lives usually in a single room, which,

when dinner is being prepared, is so sooty and smoky, that one can see nothing, and it is impossible to sit inside it.

The peasant has no possessions which are not absolute necessities. He takes two meals a day, but they are often of inferior grain—*bajra*, *jowar*, etc., flavoured with greens (*sāg*). Not many Indian peasants take ghee; those who make ghee sell it.

In spite of this poor standard of living, large sums of money are spent on marriages. Villagers are in a state of chronic indebtedness because they spend on weddings much more than they can afford. For instance, in the district of Hoshiarpur, a Rajput of ordinary means spends about a thousand rupees on his marriage. This sum may go up to rupees two thousand if purchase money has to be paid for the bride, as is sometimes the case. Lyallpur is a rich district, and here marriages cost much more.

Litigation is the bane of the peasant. In the Punjab the peasants institute 2,50,000 cases every year. This is due to the fact that the people have to work for only three or four months in the year. Their leisure they fill up by bringing law suits against each other. A typical case may be mentioned. One Narain Singh assaulted a fellow-villager and a criminal suit was filed against him. The case cost him from Rs. 225 to Rs. 250. His lawyer charged him twenty rupees per hearing. This type of litigation is a needless waste of time and money.

It will be better if *panchayats* were instituted in every village for minor cases. The peasant is more likely to tell the truth in the *panchayat* than in a law court. It is the vitiating atmosphere of the law court which makes the peasant indulge in untruths, otherwise it is the experience of most of us that villagers are as a rule honest and truthful. This *panchayat* can be formed on the principle of the League of Nations. Suppose ten people join the *panchayat*. They should bind themselves in writing that they will not resort to law courts except in very complicated cases, and if they do so in a small matter they will pay a penalty of one hundred rupees. This method will save the trouble and expense of going to law-courts.

Amongst the useful suggestions put forward by Mr. Brayne for reconstructing the rural life of India is one that relates to

the status of women. Mr. Brayne is of opinion that it is not possible to raise the peasant's standard of living unless the status of women is raised higher. Women are considered to be only slightly better than cattle, and there is an element of buy and sell in nearly seventy per cent. of marriages in Indian villages. Mahatma Gandhi wrote in *Young India* (14. 2. 1929) : "Woman has been described as the '*ardha-angini*' or the better half of man. But we have reduced her to the position of a slave, and the result is the state of paralysis in which we find the country. Women should not be married immediately after attaining the age of puberty—thanks to the hot climate, they do so in India between the age of ten and thirteen— ; nor should ignorant and illiterate women be employed as midwives.

Another evil is *purdah*. Doughty thus describes the women of Arabia : "They are only allowed to go out in daylight if veiled from head to foot, and their faces which God created for the cheerfulness of the human world, are turned to a jealous horror." This sentence can be applied, word for word, to the case of Indian women, who live in *purdah*, except those of the lowest caste, such as sweepers or *chamars*.

Village women should discard *purdah* and help their husbands in the fields, as they do in the peasant countries of Europe—France, Italy and in Australia. This will enable the farmer to get better returns from his holdings, and the family in addition to getting more money, will have healthier children. Grinding flour should be given up, for it is much too strenuous. Women who do it have to get up early in the morning, and lose the best hours of sleep. Instead, they should take to something lighter, like knitting jerseys, socks and sewing children's clothes, or weaving *durries*. Wherever the missionary has been able to penetrate, he has introduced these light industries for women, instead of the ancient and heavy one of grinding, and these have brought happiness to the home and health to the woman.

The farmer uses cowdung as fuel, and this is a great waste. Indians in the ancient days realized the value of cowdung manure to the crops, as is seen from the story in *Mahabharata*, that Shri, the goddess of prosperity, took up her abode in cowdung. Unfortunately the farmer cannot afford to buy fuel, and has to fall back upon cowdung, even though he realizes that his crops can profit by it. This is a case of a vicious circle. The poorer he is, the deeper he falls into the mire of

poverty. If the farmer has no money, how is he to buy charcoal or wood? If some method could be devised for supplying fuel to the farmer, all the cowdung manure could go into the soil. In this way the soil will become rich, the crops yield more, and women saved from the dirty work of making cakes out of cowdung. It was estimated in 1928, that a family of five in the Punjab uses about eight tons of cowdung as fuel in the year. If this were put into the soil, it would bring sixty-seven rupees more at the sale of their crops. On account of propaganda by village uplift societies, the peasant is beginning to give up this habit, and is using cotton stalks for fuel.

Will the spinning wheel make the peasant richer? Yes, if the peasant takes to it seriously. On this topic Mr. M. L. Darling makes some illuminating remarks in his thoughtful book *Rusticus Loquitur*: "With a faith and devotion that every lover of the peasant must deeply admire, he (Gandhi) has set himself to try to provide for every home in India that needs it, an industry which will add to its resources and to its employment. Some say that the addition to resources will be negligible, and in truth it will be small enough—Mr. Gandhi himself puts it at two annas a day—but those who have any knowledge of Indian standards and of Indian poverty will regard any addition as welcome. Two annas a day is nearly Rs. 50 a year, and every peasant knows how quickly this amount when borrowed can turn into hundreds. If, as is probable, the Punjab does not require the spinning-wheel as much as other parts of India, it is because, thanks to canals and wells, it is more prosperous and more fully occupied. But even in the Punjab there are areas where men are poor enough to need it, and indirectly a peasant reminded us of this in Multan, when he said, 'We poor folk must make our own clothes'."

The Punjab Government is making a very healthy move in subsidizing doctors who shall live in villages and give the villagers expert advice practically free. When this comes about and every Punjab village has a doctor in it the result will be far reaching. The people shall be more healthy, and perhaps fewer, for doctors are bound to teach them birth control. In this way the peasant will have only as many children as he can afford and so there will be less poverty.

105. RURAL RECONSTRUCTION IN INDIA

(B.A. 1938)

Rural Reconstruction in India is a very recent idea. It

originated in the marvellous brain of Mahatma Gandhi. He, first of all realized that the Congres movement so long as it was a merely urban affair, could not be a success. It was necessary to carry it to the villages. Now the villager in India is completely indifferent to politics. This is not because he is unintelligent but because he is so deeply engrossed in the struggle against Nature, that he has little time to spare for anything else. Mahatma Gandhi thought : Suppose we give the villager a little more wealth, a little more health, and a little more leisure he will begin to get interested in politics. The teeming millions, after centuries of ignorance and helplessness, shall again have a say in matters of All-India importance. Ideas rule the world. When Gandhiji had this brainwave he, with his usual energy, promulgated it in the four corners of India. Then the Government realized what a potent weapon he was forging and they too came into the field. A Rural Reconstruction Department was established in every province, and Rural Reconstruction became the order of the day. The Congress unfortunately concentrated only on one aspect of Rural Reconstruction *i.e.*, cottage industries and amongst cottage industries too they picked up weaving and cloth making and tried to organize it on an All-India basis. They opened night-schools here and there and did something towards eradicating illiteracy but not much.

The Provincial Governments with their immense resources could have done much. But what have they done? The usual bureaucratic machinery has been set in motion. Highly paid officers are appointed and propaganda is done to make the villager conscious of his problems The childishness of it all is absurd. If you go into a Punjab village you will find the walls covered with such slogans as these : " Fear God ", " Say Your Prayers Regularly ", " Keep Clean ", " Do not borrow ", "Eat well and Plough Deep" "Buy the Wheat of Government Department No so and so", "Put manure in Pits", etc. This is much worse than what the Congress had tried and is trying to do. The Congress at least laid its finger on the root problem of the Indian village and its poverty. What has made the Indian villager infinitely exploitable throughout the centuries has been his poverty. Till that is destroyed it is meaningless to talk of rural reconstruction.

If inferences were based merely upon evidence it will become clear that the Rural Reconstructors were mad. To a villager who has no money they show a model village and

say: " If you set apart a room for your cattle, another for the kitchen you will have much better health." The Government refuses to decrease the land revenue and have an administration economically compatible with village conditions. But they blame the villager for his poverty and hold up before him model houses. It is like saying to a beggar who has nowhere to sleep except the roadside : " Here is a model bed room. If you just spend a little more money you can have flush system also in the bath room. A little more expense will give you hot and cold water."

Mr. F. L. Brayne, Commissioner for Rural Reconstruction in Punjab says as follows : " Sons of cultivators (should) be given a special course of training which, in addition to imbuing them with a sense of the dignity of corporate labour for mutual benefit, is designed to familiarize them with the principles of sanitation, elementary medical aid, co-operation, agricultural improvement, and give them some knowledge of the simpler home industries, in order that each man, when his training is completed, may be as a "guide, philosopher and friend" to the group of villages to which he is posted. In technical matters, his knowledge is meant to enable him to direct the villagers where to go for advice—rather than to give that advice himself."

So this is all that Mr. Brayne is able to contribute to the problem—to tell the villager " where to go for advice." Words ! Words ! Words ! It appears that the Government are as anxious to reconstruct villages as they are to Indianize the army.

The present Government in the Punjab (Unionist) has done something in the right direction by passing four agrarian Bills (which will become Acts in a few days). These bills are meant to raise the standard of life of the Punjab peasant proprietor—though at an immense sacrifice of the interests of the non-agriculturists. Personally my opinion is that at least one of these bills " The Restitution of Mortgaged Lands Bill " is not all it should have been. But there is no gainsaying the fact that it will benefit agriculturists—make some of them slightly richer than they were before. And wealth is the root of the problem.

The Punjab Government Industries Department is shortly opening an Industrial School at Jhang as a modernized school for lock manufacture. This school, besides manufacturing locks will train young men in all operations involved in lock-

making in a three years' course. Pupils who have completed the course of training will be able to start work on their own on a cottage industry basis. As the demand goes on increasing more and more manufacturies can be started in villages. Another cottage industry for which there is much scope in our villages is utensil manufacture. Indian utensils are more durable than foreign ones and are easier to clean with materials ready to hand in every household. Brass and bronze vessels will continue to be used in India so long as India is India and there is infinite scope in this industry for the enterprizing villager.

If the Government mean business they should invest not in officers who offer the villagers advice but in *Rural Education*. Rural Education is not radio sets for villagers and officers who speak rote lectures but *literacy*. Let the villager first learn to read. If he does that then he will be able to decide for himself and make his own economies. I have a feeling that the economies the villager will evolve for himself will be on the lines of Prof. Brij Narain's economics and not the imperialistic economics of Mr. Brayne and Mr. Darling, something of which type the Italians must be teaching the Abyssinians, I have no doubt.

106. CO-EDUCATION

(1)

The problems of co-education are gradually forcing themselves on the attention of educational authorities all over the world. The fullest scope to co-education is given in Europe and America, and in some native states in South India. Take Travancore. There co-education is permitted in almost all boys' schools, with the result that the number of girls studying in boys' schools is far larger than the number of girls studying in girls' schools.

Co-education is becoming more and more associated with up-to-date educational ideas and modernity. In the ultimate analysis it must be viewed as the outcome of the general movement for the emancipation of women and the declaration of their rights and eligibility to all kinds of social activities and avenues of employment which are open to them.

Dr. Radhakumud Mukerjee writing in the September 1934 number of the *Calcutta Review* sums up the necessity of co-education in the following words:

"In the sphere of education this general and new fundamental reason (*i.e.*, emancipation of women) acquires a special emphasis and significance. Highest pedagogic theory must more and more consider education as not to be confined within the boundaries of the school or a matter of the class room only. Education must take into account the whole of the unfolding personality, the complete development of the individual, his intellect no less than his emotions, awakening and feeding every kind of interest. But this programme is too large for the school proper and its ordinary and formal methods. Much of it depends for its realization on what may be called the environment of the school. Now an environment for the purposes of such a complete education cannot exclude the relations between the sexes, both in the influence of those in charge, and in the companionship of those growing up. Each has something to give to the other, and without that being given in time, the growth of each runs the risk of being starved or warped : resulting not only in a serious deficiency at the time, but perhaps much more for the needs and problems of later life.'

Here an objection can be raised : Is there not a risk in co-education of one sex assimilating the characteristics of the other in a strenuous common life resulting in "boys becoming girlish and girls boyish ?"

This objection is reasonable, but can be met under proper conditions. One of these conditions is that there must not be a preponderance of one sex in either the staff or the students, but rather a balance of the sexes. This balance must not be merely in number but in age, standing and experience.

"There must not be excessive influence of one sex on the other in the school. Then it will easily steer clear of the apprehended developments and may even pave the way for the operation of wholesome influence which one sex can exercise on the other. For instance, boys may have to shed some of their roughness, coarseness and crudeness of behaviour and language in dealing with their girl fellow-students and practise abstention from the use of physical force to which they are prone. But this restraint which girls will impose on boys is not very objectionable and will not interfere with the normal development of their genuine manly qualities, Similarly, on the other hand, girls will have to shed some of their shyness, and will breathe a wholesome air of freedom

in which the evils of repression to which they are liable cannot flourish. Most healthy girls in English schools pass through what is called a 'tomboy' stage. And yet they will be none the worse for the boyish vigour and freedom, for a lessening of that self-consciousness which makes a good comrade, working out harmful repressions, and developing into true womanhood. It is not that co-education will inevitably produce unsexed boys and girls. It does not hinder but helps the proper development of the powers and distinctive features of their sex."—*Radhakumud Mukherjee.*

(2)

It is sad to see how vehemently co-education is denounced in many places in India. It is looked upon as attended with various risks and evils. But it should be clear to every intelligent man that the attempt to keep women in one sphere and men in another and then expect them to mingle with one another for the task of life is an absurdity. Not that there are no risks in co-education, but a wise educationist should be able to provide against them.

Nowadays not only books but also journals and newspapers contain invariably a women's page. Although I do not belong to the sex for which it is intended, sometimes I go through it and come upon certain sane pieces of advice which make me say to myself: "How wonderful it should have been if my mother had known all this." To be a good mother is a difficult job and requires konwledge not only of child psychology, but a knowle ge of what is thought in schools, a knowledge of all the life around. For this reason women's education should not be different from men's. No wife can be a good helpmate and guide to her husband unless she is trained in the same way as he is. Co-education is necessary in order to have a harmonious home.

Unfortunately educationists in India are so obsessed with the budget, that no scheme which is not economical will go down with them. Co education is cheaper than providing separate colleges and schools for girls. Women's schools and colleges should be opened for only those subjects, for which co-educational institutions are unable to provide.

Co-education has proved a phenomenal success in the only place in India where it has been tried on an extensive scale. In Travancore state the number of girls attending English schools for boys was 1,912 in 1924, and of those attending

Vernacular schools for boys 87,022. In 1934 these numbers rose to 6,320 and 156,970 respectively.

The prevalence of co-education even in Vernacular schools for Muslims is significant. But for the system of co-education the problem of providing education to more than 246,600 girls now undergoing instruction in the state, by the provision of separate institutions for them in different stages of instruction would have assumed proportions so large as to render the problem impracticable of solution.

It should be optional for girls to take up either the boys' course or a special course for girls. I would suggest that in primary classes both should be taught the same subjects and later on an option be given to girls : but as much emphasis as possible should be laid on the value of co-education in building home and character, even at the primary stage.

Co-education means not only the sexes sitting on the same benches but taught by different teachers—men and women. I insist on this strongly because, mainly on account of a perverted tradition boys have very little respect for women. This is due mainly to the rough and vicious 'male atmosphere' in which the boys live. The softer influence of women should also make them realize that they are born of women, and that women are not primarily the sexual complement of men, but also their companions and comrades. If women had their proper share in life wars would not be so common as they are now.

107. REORIENTATION OF EDUCATIONAL IDEALS IN INDIAN UNIVERSITIES

Everybody knows that the education given at present in our universities is narrow and strictly intellectual, and is confined to giving instruction only in the subjects of the set course with an eye only to the student's success in the examination. The physical side of education is neglected, and there are practically no facilities for social life or corporate activities of any kind. Naturally in such narrow grooves there is little opportunity for training the character of the student and developing his personality.

In India and Burma there are eighteen universities with nearly 1,00,000 students. If we look at the ideals by which students are inspired, we will find that their only ideal is a craving for degrees with a view to entering government service. A good many students who seek to pursue higher

education are unfit for it, and if they were intelligent and foreseeing would not waste their time and money on a university course, but take to a trade or a profession to earn their living.

There is thus ample need for a reorientation of our educational methods and ideals. In this reorientation we should not guide ourselves from the textbooks of Aristotle or Herbert Spencer, but look to other countries and see what they have done to make their educational ideals meet the needs of those for whom education is primarily designed.

In this connection it will be wise to look up to America, the most practical country in the world, as India is the most unpractical. I do not mention the English Universities of Oxford and Cambridge, because every educated man in India knows something about them, and there are many graduates—both English and Indian—from Oxford and Cambridge—now guiding educational ideals in India. Let us, therefore, turn to America, of which we hear so little, and which is really in some ways the most democratic country in the world.

America possesses democracy in education. Education is not a monopoly of the idle rich, or the privilege solely of the bloated and arrogant middle class, but the birthright of every American child. This is a statement which requires a little explanation. All civilized countries in the world accept the principle that educational facilities should be open to all, but America is the only country where the highest type of education is free to all. In Europe primary education is free and compulsory, but higher education is jealously reserved only for a few (as at Oxford and Cambridge). No attempt is made by American educationists to dole out education according to social position. It is possible for a student to start in the common school and go right up to the University.

Education in America is frankly utilitarian, as it is not either in England or in India. Metaphysics and Latin and Greek occupy a very subordinate place in the curriculum. The almost miraculous success of American business all over the world is due to the strictly utilitarian ideals of American education. In America business men daily give away large sums of money for education. It is not an idealistic generosity which prompts them to do so, but the realization that their education has helped them to make money and so they

must give some money for giving similar education to others. No American would ever dream of encouraging a type of education without direct social utility. A look into an American University calendar would show that the courses of study offered range from dishwashing to Metaphysics, but dish-washing is given more importance than Aristotle.

The difference between American and Indian education is that Indian educationists aim at producing merely glorified clerks while Americans want self-respecting citizens who shall be taught to make an independent living in every walk of life. Our unemployed are consoled by being told that 'man shall not live by bread alone.' This is a white lie. The truth is that man shall not live by culture alone. He wants bread first. That is recognized by American Universities. So in these two ways we can learn much from America. We must make education cheap, within reach of all who are capable of it and desire it, and we must make it strictly utilitarian. A man who can do the job of dish-washing really efficiently is a better citizen than a man who writes Babu Piche Lal's English, and murders Shakespeare. This is the truth of life.

Every Indian student complains of the curse of examinations. Eminent educationists say that examinations are a necessary evil. Perhaps it would surprise even eminent Indian educationists to learn that there is a school in America from which examinations have been completely eliminated, and where children never receive marks or are ranked according to marks. This is Fairhope School in Fairhope, Albania, U. S. A. The founder of the school, Mrs. Marietta Johnson, contends, that children should not be taught to read and write before the age of seven. All effort is made to avoid in the child the discouraging—Mrs. Johnson calls it 'immoral'—consciousness of failure. Instead of holding examinations and promoting those who receive a certain percentage of marks, the entire group is promoted. The more slowly developing child is given individual attention, and the brilliant child is not retarded. The gifted child is given more work of a creative nature, and is even encouraged to dream, but is never placed in a class of children older than himself, where he may grow self-conscious and lose confidence.

These are some of the ideals which we can have before us in our schools and universities. There are innumerable unemployed, and perhaps unemployable, graduates in India, whose

plight rouses only pity. These graduates can go up and down in the country, denouncing the educational system that has led them into this quagmire, and making it their business to see that others do not follow them into this blind alley. Why not preach the American ideal? We have had enough of guidance by the English.

108 SHANTINIKITAN: THE UNIVERSITY THAT INDIA NEEDS

Rabindra Nath Tagore, the great Indian poet, patriot and educationist, has again and again condemned the education given to us in universities controlled by the English. 'In India,' he says, 'the universities endow high sounding degrees composed of borrowed feathers. The love of material knowledge brings with it humiliation to the intellect of man, and India has been made to suffer that humiliation. Once India provided herself with her own culture, which was a product of her own, but when she thrust aside her own to tread the world of examinations, not for acquiring knowledge, but for notifying that young men were qualifying for employment, organized and conducted in English, they became a community of qualified candidates and nothing more. Universities should not be made into mechanical organizations for the purpose of collecting knowledge and distributing it, merely to equip students to earn a comfortable living. Though universities we should attempt to disseminate the seeds of culture all over the world.'

Tagore has not been content with this merely verbal condemnation. He has attempted to embody his ideal of the Indian University in Shantiniketan, situated about ninety miles from Calcutta. Shantiniketan was made by Devendra Nath Tagore, father of the poet. Devendra Nath came here in 1872, and was attracted by the solitude of the place. He acquired land, planted a garden and built a guest-house and a temple. It was he who gave to the *ashram* its name, Shantiniketan, which means "abode of peace."

Tagore started a school here in 1901, which has now developed into the world-famous university. It is interesting to study the aims of Shantiniketan, and compare them with the ideals (are there any ?) of other Indian Universities.

"To study the mind of man, in its realization of different aspects of truth from diverse points of view."

"To bring into more intimate relations with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity."

"To approach the West from the standpoint of such a unity of the life and thought of Asia."

"To seek to realize in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres."

"And with such ideals in view to provide at Shantiniketan aforesaid a centre of culture where research into and study of the religion, literature, history, science, and art, of Hindu, Buddhist, Jain, Islamic, Sikh, Christian, and other civilizations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realization, in amity, good-fellowship, and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed, or caste, and in the name of one Supreme Being who is Shantam, Shivam, Advaitam."

The University is divided into three departments—School, University, and Research. There are many activities: a school of art, started in 1918, in which a modern school of Indian painting is growing up; a school of music; a library unique in India, and equipped for advanced work in Indian, Islamic, Zoroastrian and Sino-Tibetan studies; and a department of rural construction named Sriniketan.

Part of the curriculum at Shantiniketan consists in training for village uplift. The villages of Bengal are decimated by malaria. "Into the work of removing this incubus from the land, Tagore has thrown all the indomitable energy of his tireless spirit. The battle has gone against him, times without number; but still he persists in calling into requisition every latest discovery of scientific skill and economic planning, in order to circumvent this terrible scourge. Some of the noblest of his workers have been driven from the field by the repeated attacks of the disease, but still the gallant fight goes on. Only a few months ago, one of the most brilliant of his scientific workers, Dr. Hary Timbres, was so saturated with malaria and *kala-azar* that he nearly lost his life."—*C. F. Andrews.*

There is no doubt that Tagore's work of rural reconstruction has begun to raise the level of life in a few of the neighbouring villages. However, the work done is microscopic compared with the gigantic amount that needs to be done. But that is no fault of Tagore.

Poverty is not inculcated in Shantiniketan. Tagore condemns asceticism and luxury alike. "Only when the mind has the sensitiveness to be able to respond to the deeper call of reality, is it naturally weaned away from the lure of the fictitious value of things...To fight the callousness of asceticism against the callousness of luxury is merely fighting one evil with the help of another; inviting the pitiless demon of the desert in place of the indiscriminate demon of the jungle."

To develop freshness and sensitiveness of mind Tagore surrounds his students with literature, festive ceremonials, religious teaching, music, pictures and plays.

However there are some points in Shantiniketan which should be criticized. European visitors to Shantiniketan are struck by its atmosphere of casualness. They notice that the garden paths are ill-kept, the grass is littered with fragments of rubbish, and the entrance gate rusty. It is necessary to introduce a certain amount of Western efficiency in Shantiniketan.

Along what lines it should proceed can be suggested from the following terminal report of a German public school. After every term the parents are informed about the following points in their children—

Sense of Justice.

Ability to state facts precisely.

Ability to follow out what he believes to be the right course in the face of :

discomforts,	boredom,
hardships,	scepticism,
dangers,	impulses of the moment.
hostile public opinion,	

Ability to plan,

Ability to organize

Shown in the disposition of work in the direction of younger boys.

Ability to deal with the unexpected.
Degrees of mental concentration
When the task in question interests him.
When it does not.
Conscientiousness
In everyday affairs.
In tasks with which he is specially entrusted.
Manual dexterity.
Manners.
Standard reached in school subjects :
Practical work (Handicraft etc.)
Art work.
Physical exercises
pugnacity, endurance, reaction time.

Supposing it were possible to infuse German efficiency into the lofty idealism of Tagore, Shantiniketan would become the best university in the world, out-topping by far the glories of Oxford and Cambridge, because it could then be a synthesis of East and West. The aura of Tagore's personality—kindly, determined, courageous—hangs all over Shantiniketan. The poorest 'ryot' in the villages of Shantiniketan feels that Tagore (they call him Gurudev there) is of the same flesh and blood as himself. Shantiniketan is a beacon from the future to the present saying : This way lies life both for East and West.

It is faced at present with great financial difficulties and Tagore feels that the work might fall into pieces when he is no more. When I visited Shantiniketan in 1936 I became conscious of two drawbacks in it. It is built too much round the personality of Tagore and so there is a danger of disruption after his death. Secondly, the medium of instruction in Shantiniketan is Bengali and so strangers are handicapped from partaking of its culture. I cannot see how these defects are to be remedied but they are so glaring that one cannot ignore them.

109. FEMALE EDUCATION (*P. U., B. A., 1935*)

(1)

Indian parents generally think that the sole purpose of educating girls is to make it easier to find suitable husbands for them. As soon as a girl attains the "marriageable" age, the problem of her marriage begins to prey upon their minds. It never occurs to them that educated girls may like

to enter professions. Their only desire is that their girls should marry, and marry well.

If a girl shows any signs of rebellion and wants to become a teacher or a doctor (the only two professions tried by Indian women so far), there is consternation in the home. Without knowing it, our parents agree with the cynical Schopenhauer. "With young girls Nature seems to have had in view what, in the language of the drama, is called a *striking effect*, as for a few years she dowers them with a wealth of beauty and is lavish in her gift of charm, at the expense of all the rest of their lives; so that during these years they may capture the fancy of some man to such a degree that he is hurried away into undertaking the honourable care of them." Here is a notice from the Matrimonial columns of *The Tribune*, dated 21. 7. 35—

"A suitable match for a well-connected Kapur girl aged 16. Passed Hindi Ratna, appearing Matric. Well-versed in household affairs."

Evidently this Kapur girl is passing her examinations one after the other only so that, in Schopenhauer's words, "Some young man should take honourable care of her."

(2)

If, in Indian eyes, the purpose of female education is only to burden women with as many children as their husbands may care to give them, then this education is of no use. In women, as in men, education should develop powers of independent thinking. Independent thinking does not lead to matrimony, but to science, medicine, teaching, law and birth control. Our female education is such that it develops only the matrimonial type of moral courage, not the moral courage of Dorothy Cheston Bennett, companion of the late Arnold Bennett, who writes with quiet courage: "Following Bennett's separation from his wife, I would have married him if he had been free. So there was nothing to do but to agree to share his life. In late May (1923) we decided and commenced our existence together."

Nowadays, here and there, Indian women are showing this type of moral courage too. Without having the guts to support them openly, in my heart of hearts I approve of what they do. The direct result of this will be that our social laws —essentially unjust to women—will have to be revised, and that, in the long run, though perhaps not immediately, will dd to the sum of human happiness.

(3)

The present situation in India is critical. With the minds of parents and daughters fixed upon matrimony as the only goal of educated girls, the young men are refusing to marry. Here is the wail of a married philosopher in a local daily: "A vigorous propaganda is needed to persuade young men to give up their snobbery. In every town a list of young persons of marriageable age must be prepared forthwith, and propaganda started for suitable matches."

Let us look at it from the male snob's point of view. He is a graduate, with a market value of about forty rupees a month. Let us imagine that he marries the Kapur girl of sixteen mentioned above. On forty rupees a month he is expected to keep his young wife with all that romance and that standard of living which novels and pictures have engendered in her. He is to be prepared to have a baby also, and while he finds it hard to keep his own body and soul together, he is expected to take up the responsibility of feeding three or more mouths.

'Lower the standard of living. Face facts,' say the parents of girls Is not the standard of living already low in India? Are not infant mortality, low average life, tuberculosis, and a million other diseases, the direct outcome of our low standard of living? The necessity is not for lowering the standard of living, but for raising it.

A famous French philosopher was exhorted to do certain things because he must live. He replied with a smile, "Sometimes I doubt the necessity." So our young women, when they are told that matrimony is the only career for them, should be bold enough to say: "I doubt the necessity." Marriage and property are institutions closely bound together. With growing unemployment, and lower incomes, shall we lower the standard of living still more, but go on marrying, marrying, marrying?

(4)

The aim of female education should be to fit women for independent careers. Matrimony should not be the sole aim, but only a side issue of their lives. Women make better teachers than men, and in our schools there should be more women teachers then men teachers. The films are opening

up new careers for talented young ladies. We must get rid of the idea that when a woman sings and dances before a man, by that act she becomes dishonourable. It is far more dishonourable to bring children into the world for whom there are no proper means of upbringing, and to submit to a man's lust because he has got social sanctions, and economic mastery over one. Our ideas of honour and dishonour are irrational, and must be swept overboard immediately.

If education does not lead to woman's economic independence, then it will have been wasted. We must get rid of the superstition that women are inferior to men in any way. Plato and Voltaire, giants of intellect, both thought that women were equals of men in everything except physical strength. Plato in his *Republic* exempts those women who do not care for it, from the burden of procreation, and confers upon them the highest civic authority in the State. Voltaire called the Marquise de Chatelet "a great man, whose only fault was being a woman," and formed from her, and from the large number of talented women in France, his conviction of the native mental equality of the sexes.

Once a week or so I spend an evening in the house of a married friend in order to forget the monotony of my bachelor ways. I listen to the radio, play with the children and discuss all sorts of things with him and his wife. I cannot say that his wife is in any way inferior to him in mental ability, though her interests are not those of men. She has a shrewd insight into human nature, and her political views are generous and balanced. Supposing she had not been educated, she would have observed *purdah*, and spent more of her time in the kitchen. I wish there were many more such homes in Lahore in which masculine and feminine influences are equally balanced. That might induce me to give up my books and solitary rambles and turn over a new leaf.

The ideas of female education must be changed. It is in man's interest that woman should be his economic slave. Matrimony is the male's solution of the conflict between the sexes. The knowledge and wide application of contraceptives is one of the crying needs of India. They can be made popular by women missionaries, ever the martyrs of the race. Let some women free themselves from the tentacles of this octopus of matrimony, and show their married sisters the way to freedom and light. Without the bother of looking after children whom they do not want, women can attain to

dazzling heights of intellectual culture. I have never heard a greater orator than Mrs. Annie Besant. Yet she found her true place in the world only when she had left children and husband.

I advocate, not free love (which leads to disgust), but independent careers for my Indian sisters.

110. STUDENTS AND STRIKES. (*P. U. Inter., 1939*)

Let me say at the start that I heartily disapprove of students going on strike. I condemn the method, though not altogether the mentality that is behind it. Students go on strike to protest against some alleged grievance of theirs. By this method they hope to bring that grievance to public notice. Usually one or two newspapers—the vernacular ones—give publicity to the students' grievances, and the students get the impression that the public is behind them.

Now this impression is wrong. The only public that matters is the parents and they are disgusted by strikes. No one likes that his son should be going the round of Lahore streets, shouting slogans, encouraging his emotional nature at the expense of his rational, and generally making himself a nuisance to the public as well as to the college authorities. Parents send their children to college for study, not for the perverted use of methods of political agitation the worth of which still remains to be proved.

The student thinks quite differently—and up to a certain point correctly. He is aware of his worth as an individual, and he is conscious of possessing a will of his own. He wants his opinions to be respected. So far every one will go with him. It is at this point that the twist comes in his reasoning which is responsible for so much mischief. He is so anxious to make his opinions respected that he ceases to care for their value. Because it is his opinion, therefore, it must be right. The average age of the student who goes on strike is between sixteen and eighteen. At this age dispassionateness is absent. He cannot think of the value of his opinion apart from his own likes and dislikes—and they are nothing if not violent.

Looking at two or three strikes that occurred in Lahore Colleges we see how trivial were the issues on which the students staked so much of their energy and idealism. A boy threw a piece of chalk at a girl. She slapped him. Then

she reported the matter to the Principal and the boy was fined. The students of this College went on strike because the Principal punished the guilty boy. Now what was the Principal to do ? Condoning the offence would have meant encouraging the boys to insult the girl students of the College who were in a microscopic minority. There is co-education in Europe too, but no boy ever insults a girl. If he did the men students themselves would punish him in a suitable way and it would never occur to either party to seek the protection of the authorities. Now India claims to be a cultured and civilized land, but do we respect women ? Notice the eyes of passengers in a railway train—irrespective of the class of the compartment in which they are travelling—when a woman passes by on the platform. How hungrily they glare at her, and yet if one argues with them about it they will bring forth endless quotations from their scriptures to prove the sanctity of womanhood etc. It is the same with the students. Why does not the idealism of students run into the channel of protection for women and respect for them ? Going on strike over this issue—in which the students were manifestly wrong —was a waste of time, idealism misapplied.

Students from two Colleges went on strike because they did not approve of the appointment of the new Principal. This is a sphere in which the students of no country in the world have any voice, nor should they have it. The Managing body of every college is the competent authority for decisions in such matters. The Principal administers the College and is often three or four times as old as the students. Who is to be judge of administration, the Principal or the students ? Who will judge College teaching—the boy of sixteen or the child of four ? I am afraid that strikes in Colleges, especially in Lahore, are not altogether a students' affair. Members of the staff, often on account of some personal grudge, take a prominent part in them though they take care to keep themselves behind the scenes. It is a despicable thing to do, and a slur on the teaching profession but it is true. Students are misguided by these people and often harm themselves. So I say to students—Beware of such 'teachers.'

The system of education in India needs complete overhauling. The first reform needed is that lectures should not be compulsory. As things are lectures are more often a scene of the exercise of discipline rather than of pedagogy on the part of the teacher. If lectures are made optional—as they

are in Oxford and Cambridge—then their standard shall automatically go up, for the teacher shall realize that his lectures must be useful enough to attract students and that every one who joins College is not bound to attend his lectures. Secondly there need never be any strike, for there shall be a perpetual strike against the incompetent teacher.

The Indian politician is largely to blame for the strike-mentality now prevalent in the student community. He has in the past used students in the effort to paralyse the Government of the day. I do not approve of the method. I regard it as crude and unmanly. Many, many are the students I have met who gave up Western Education, created strikes and even riots, and are now wandering about, feeling that they had made a great mistake. The politician would have been justified in asking the students to go on strike if there had been any Indian nation, and the whole nation had gone on strike like one man. But the Indian nation does not exist, and I, for one, am definitely in despair about its birth. I see only Hindus and Muslims flying at each other's throats, and a few Indians scattered all over India but they are not more than a hundred or so.

A wrong idealism asked students to strike hoping to destroy foreign rule, an idealism equally wrong encourages students to go on strike now. He, who encourages students to strike is a criminal. He is destroying the future—not of India, since there is no India—but of Hindus, Muslims and Sikhs.

111. VILLAGE UPLIFT (*P. U., B. A. 1938*)

India is an agricultural country, and the reconstruction of rural India means the reconstruction of the country side. Carlyle respected two men : the priest and toiler. One provided man with spiritual food and the other with food for the body. Both of them did their duty and hence were blessed. Country life has been applauded by poets for its quiet, beauty and simplicity. On the other hand its squalor, superstition and ignorance have been railed at by others. This is no contradiction ; within beautiful surroundings and Nature's plenty live poverty and ignorance. The fate of the poor peasant has been well described by Edwin Markheim in his poem, " The Man with the Hoe". It is a bitter denunciation of the prosperous ruling classes :—

" Through this dread shape the suffering ages look ;
Time's tragedy is in that aching stoop ;

Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited,
Cries protest to the powers that made the world,
A protest that is also prophecy."

The Indian peasants' lot has changed slightly for the better. Under the influence of Socialism, the Indian National Congress took up the work of rural reconstruction and the Government for reasons too obvious, could not help following suit. Both are now working side by side.

The peasant needs education. He has been under the spell of false religion and has become fatalistic in his outlook. He has the inner strength to do wonders but lacks that hope which is the urge to initiative. He needs to be shaken out of this stupor and unless he brings to them a willing heart, ameliorative measures will not succeed. At present he is indifferent to progress and looks at his well-wishers with suspicious eyes like a burnt child who dreads fire. We must overcome his fears and assure him of our good will and good intentions. He must realize his rights, civic and political, and he must learn how to exercise them. Education has reached some of the villages and the peasant is showing signs of a new awakening. He must be dislodged from his orthodoxy because unless that is done he will never change his ways of agriculture. He does not know that science has revolutionized agriculture in Europe and he little understands the economic depression consequent upon it.

We can improve his lot in various ways. We have discussed his mental equipment and we turn now to the economic conditions. He is under heavy debt and can never get out of it as he pays exorbitant interest. His earnings are always small and even if he makes a profit he wastes it on drink, marriages and litigation. The holdings in India are fragmentary and uneconomical. Government has appointed officers to whom has been entrusted the task of consolidation of holdings. This division of land into little parts is due to the customary law of the country according to which on the death of a peasant his property is equally divided amongst his sons. Unless the law is modified, the consolidation work will have no useful effect. Co-operative Banks and Societies now provide credit to the peasants on easy terms and it is hoped that it will produce the habit of economy. The *Panchayat* system is an alternative to legal procedure and

the villagers, if they so choose, can decide their petty quarrels at home. The government has recently passed a number of agrarian laws in the provinces. These laws have placed the peasant in an enviable position, although he has lost the previous status in the credit market. The marketing officer helps him in selling his produce and the free radio informs him of the rates of the commodities. With the opening of new means of transport and conveyance, the overhead charges incidental to sale of grain and cotton in distant markets have been considerably reduced. The opening of new canals into dry lands has brought under cultivation thousands of acres of waste land and has changed them into waving fields and green pastures. The Indian National Congress has given a fillip to the cottage industries. If the peasant acquires skill in a handcraft, *e.g.*, spinning or weaving, he can profitably use his leisure.

Political education proceeds through smaller channels. He has the right to vote in District Board elections and under the auspices of the Congress in the election of the Congress delegates. In this respect a beginning has been made but the peasant's exercise of this right is open to serious objections. We can hope that with further education and responsibility he will make a freer and better use of his vote. The different political parties in the country are trying to exploit him by enlisting his sympathies. On some occasions this leads to acute conflicts. The peasant, perhaps, has been too much boosted all of a sudden and the danger is that he may lose his head.

He can be much better off if the quality of his produce is improved. The government has now started farms from which highly improved seeds are supplied. Agricultural colleges and research laboratories are carrying on technical improvement in the science of agriculture. It is through improved seeds and the specially treated plants that sugar cane, wheat and cotton etc., fetch good prices. The outlook of a graduate in agriculture is not only broad and sympathetic but it is also progressive. He shakes off the shackles which hitherto bound his ancestors and goes forth into the field with a new heart and improved implements. When one type of crop does not pay, he takes to another. He is always open to new suggestions.

The peasant needs medical relief. He must be instructed in the rules of health and sanitation. He should know how to keep his cattle and poultry away from the living rooms. The

quack and Mrs. Gamp must go. District Board dispensaries and veterinary hospitals are very few and their work needs to be supplemented by private charity.

Let us do all that lies in our power for the peasant and heed the warning of Goldsmith

" Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay,
Princes and lords may flourish, or may fade ;
A breath can make them, as a breath has made ;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

112. AERIAL NAVIGATION (*P. U., B. A., 1938*)

Aerial navigation is a feature of the last decade. The desire to fly like birds has been in man ever since the beginning. If he had no wings he flew on the wings of imagination and soared high beyond the visible heavens. Hope of immortality lent him wings. Its counter-parts were to be met with in stories and epics. In the Ramayana we read that after the conquest of Lanka, Rama and his entire party flew to Ayudhia in a *Pushpa Viman*. We have read also about the flying horse of Troy that worked round a pivot sort of mechanism. Where there is a will there is way. Man persevered and the first precursor of an aeroplane was the balloon. The honours of the discovery are shared by Langley and Lilienthal and the Wright brothers who lost their lives in their hazardous flights. During the last war aerial navigation came to be a settled fact and by now stands on a firm footing. The modern world cannot do without aerial navigation.

The conquest of the air has brought humanity very close. It has destroyed distance and transcended geogrophical barriers. We can now travel at an average speed of 175 miles per hour across the atmosphere obviating practically all risks of collision or a tumble-down. Posts and parcels are conveyed all over the world. Help can speedily and effectively be sent to stranded areas. Aeroplanes have dropped food on the sailing raft of a wrecked ship ; they have removed a party of explorers from disintegrating glaciers on the Poles; they have followed the Himalayan Expedition and supplied them oxygen gas and other heavy supplies and they have rushed doctors and medicines to distant forlorn patients. The list of their peace time achievements is a long one. But it is in the time of war that aeroplanes do wonders. Bombers of the

latest type can penetrate into the heart of the enemy's territory, take photographs of the various works of defence and places of strategic importance, bomb military objectives and drop propaganda leaflets. On the sea, they form parts of the convoy and help in spotting out submarines and floating mines and rescuing wrecked sailors. Roaming above a height of 25,000 ft. they swoop down on the raider and in a few minutes throw tons of bombs on him and again disappear. The duty of reconnaisance is entirely shouldered by the air forces. As a means of attack they are very useful in the hilly tracts where heavy artillery cannot go. The Government of India have successfully tried air attack on the North-west frontiers of India. Fighting in the air is as horrible as on land or on sea.

Aeroplanes can be used and misused like every other form of power. That depends on us and not on the planes. They can be used in various other types of fights. In malarial districts where extensive areas have to be disinfected aeroplanes can be usefully employed in spreading disinfectant fluids and powders. The Bengal Government has tried it successfully. The department of agriculture can combat the menace of crop-pests by scattering pest-killing powders over thousands of acres in a short period of time. Jungle fires have been controlled and extinguished by attacking them from the air. It was surmised that in future aeroplanes may be used for sowing.

Aeroplanes have done a good deal of service in making meteorological observations. The available data has considerably increased. In the light of them the weather forecasts are becoming more accurate and reliable. These observations are very essential for aerial navigation itself if it is to avoid hazards. At present there is a net-work of such observatories all over land and sea and the flying pilot receives his bearings by radio messages. In return he sends back what information he has gathered from his personal observation and readings of the instruments he carries in his plane. Air navigation is quite safe now and nothing short of strong headwinds or machine trouble can force the plane to come down.

The growing popularity of aerial navigation has given a fillip to the areoplane industry which in turn has opened new avenues for capital and workers. The landing of planes has necessitated

the development of ground engineering and the invention of the Radio Beacon. It is amazing that an aeroplane can swoop down into the hangar with the sureness of a bird dropping into its nest.

Travelling by air is not only quick and safe but it is also convenient. Modern trans-atlantic luxury planes leave nothing to be desired in the way of comfort and luxury. There are sleeping berths, sitting and smoking saloons, swimming pools, baths and promenades. You have the telephone, the radio and the 'plane's news-paper at your service. Tea, coffee, breakfast, lunch and dinner are all served properly and ceremoniously as in a Riverian Hotel or a luxury ocean liner. Everyday new experiments are made and in the light of them improvements are affected in the 'plane which make flying smoother.

Aerial navigation has a glorious future. Efforts are being made to build special types of 'planes which can soar into the upper regions of the atmosphere and fly at a speed of 400 miles per hour and more. It is not beyond practicality. When technical details have been perfected daring pilots will be coming forth to establish new records. Round the world flights have already established records of speed which are difficult to beat. Man is aiming, perhaps uselessly, to achieve the speed of comets, light and sound so that he may be one with them. The adventure may be hazardous but the spirit behind it is laudable. We have practically conquered this earth and like weeping Alexander we now want another. Mars is our objective and our 'planes may perhaps take us there.

Even if aerial navigation does not lead us to new planets our work-a-day world will have a net-work of landing stations. On long distance flights, refuelling is done in the air and on the sea we have floating stations. We look ahead to the time when the air-taxi shall unite the world into one. Tennyson's prophecy made in 1850 may perhaps be true.

"(I) saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales"

113. BROADCASTING

The first wireless broadcasting service was inaugurated at Chelmsford only twenty years ago (circa 1920). So broadcasting, though it has made immense strides in this short period, is yet in its infancy. No one can foretell how it will affect the world in the course of the next quarter of a century.

One of the most regrettable features of modern times has been the desertion of the country side. Each year more and more people prefer to live in towns. Country life is found to be dull and monotonous. Those who live in out-of-the-way districts feel that they are cut off from all the amenities of civilization. Consequently the young and enterprising element in the village has a longing to move into the nearest town.

The popularity of the radio has done something to remedy this state of affairs. People living in country towns, however remote, can listen to all the variety programmes and the latest news from big towns like London, Calcutta, Bombay, Berlin, Rome, or Paris. So the radio has carried the amenities of town life into the remotest country corners.

The radio will become still more popular when television is linked to it. That television is a possibility can be seen any day by reading American newspapers. Pictures of actors, murderers, politicians and people in the public eye in Europe, are transmitted across the Atlantic. Exactly when the simultaneous transmission of sound and vision will be available for public use, we cannot definitely foretell, but it cannot be very far off. When it arrives, its consequences will be far-reaching. They may influence industries apparently far removed from the wireless.

When it becomes possible to transmit moving pictures together with the sound, the man who lives in the country will enjoy all the amenities of town life, with the freedom, beauty and remoteness of the country. He will not be jostled by the crowds of the city, nor have to breathe its dirt and smoke, and sitting in the quiet seclusion of his parlour will enjoy all the advantages which now belong exclusively to towns.

The day is not far off when more and more people will prefer to live in villages and not in towns, as at present. It is not Utopian to think that every village will some day be lit by electricity, which will also eliminate the necessity of a good deal of drudgery now falling to the lot of the poor labourers. Cheap transport will become available, and people will live in garden cities instead of suburbs of drab towns.

The effect of the radio on international relations can be assessed by looking at the scheme of the British Broadcasting Corporation, which is thinking of erecting a short-wave transmitter for broadcasting to all parts of the British Empire

throughout the world. Discussions on the scheme have recently been carried on with the Government, and the plan has been put forward before colonial conferences. Financial difficulties in connection with the permanent institution of such a broadcasting service have hampered the development of such an experimental transmitter for this purpose, but these difficulties will be speedily overcome. This broadcasting will convey a programme from the Mother Country to the maximum number of listeners in all parts of the British Empire at the times which are most favourable for listening.

When this scheme is carried out, it will form one of those links of Empire Union which are so much needed, when the older and more rigid bonds have been swept away by the Statute of Westminster.

(This is now achieved by the B.B.C. though the language difficulty remains.)

But then a great difficulty will have to be faced. If there is to be Empire broadcasting, there must be some international language. English may be considered one such language, but the difficulty with it is that there is no correspondence between its spellings and pronunciation, and so foreigners find it difficult to speak and understand it.

The wireless will remove those international prejudices which are due only to ignorance and isolation,—in many languages the words for 'stranger' and 'enemy' are so closely allied as to be almost interchangeable. But the radio will help us to know, and to share in all the amusements, lectures, news items and gossip of our so-called 'enemies,' and so feelings of insularity and aloofness, which are the seeds of war, will not find favourable soil for growth.

That is a hope for the future. At the present moment of war there is more warfare going on in the ether than in land or sea or air. Broadcasting has become a weapon for propaganda and for breaking the morale of the enemy. In this false propaganda the German Hindustani broadcast is hard to beat. Never before have so many lies been spoken in our language. It is a pity that we listen to this propaganda so avidly and some of us so uncritically. It is in this uncritical receptivity that the danger of broadcasting lies.

The radio will also help in crime detection. Following the example of the police in Great Britain and the United States, the chiefs of the Paris Prefecture of Police are devoting their attention to the perfection of their wireless equipment. The

Municipal Council has approved an expenditure of £55,000 for the installation of new stations and the equipment of motor cars. Special importance is attached to the creation of an official automobile wireless service. Not only are fine cars to be fitted out for the use of this department but all the cars used by police inspectors for touring the streets of the capital will be equipped with receiving sets. It will thus be possible to concentrate a fleet of police cars at a given point at very short notice when thought necessary. Action after 'smash and grab' raids and pursuit for car thieves will thus be rendered much swifter.

It is possible to build radio sets which are so small that they can be carried in the pocket like a cigarette case or a purse. The smallest wireless set in the world is made by Dinodi Corbertaldo, a youth of eighteen, living at Treviso, Italy. He says that his set fits into a nutshell. It took Dino many months' work to build his set and then it did not work. So he took it to pieces, rebuilt it and tinkered with it again and again. One day a strange noise was heard in his work room. Dino felt like an astronomer who had discovered a new planet. The strange noise was that of the Radio Roma Napoli. Now Dino can *get* half a dozen other stations and has a certificate assuring him that his wireless set is the smallest in the world.

Ruskin declared that the test of true wealth is that it should be shared by all. The etherial waves on which the radio depends, are, like sunlight, the common possession of all. They cannot be exhausted. The radio is a universal possession and some day, by its means, it may be possible to spread universal knowledge and amusement.

All this has been done in fifteen years. Who can tell what developments the next quarter of a century will show ?

114. THE CONQUEST OF THE AIR
(*B.A. 1938*)

The dream of flying is as old as humanity itself. In Ancient Greece people used to talk of Icarus, the son of Daedalus, who had conceived the idea of flying on wings modelled of wax, and had fallen into the sea and perished. In the beginning of modern times Leonardo Da Vinci, the great Florentine, spent many years trying to invent a flying machine, but failed. Leonardo wrote in his diary : " Probably it is my fate to write at length of the vulture, inasmuch as I can recall how once, in my early childhood, I dreamt that I lay in a cradle, and a

certain vulture had flown up to me, and did open my lips, and did pass his wings over them many times, as though to signify that all life long I would speak of wings."

The principle on which aeroplanes are built is extremely simple. When we send a kite up into the air, the string helps to put the kite against the wind which pushes it along. Similarly, in swimming we displace the water in front of us, and the force of the water behind us pushes us along. The propellers of the aeroplane, which have the strength of hundreds of men, help to displace the air in front of the aeroplane, and the air behind pushes the aeroplane along. It it not for nothing that Leonardo thought of the vulture and the flying machine in the same breath. An aeroplane starts from the ground in exactly the same way as the vulture starts to fly. The vulture is a big, heavy bird and it is not easy for him to get away into the air. So he takes a hopping run in order to get up a little speed, before he takes off from the ground. In the same way the aeroplane needs to get up a little speed and runs along the ground before starting to fly.

It was just before the Great War of 1914—1918 that aeroplanes first began to come into use. Much development took place in aerial navigation during the war, chiefly for fighting purposes. Aeroplanes were useful for scouting, and for throwing bombs. After the war was over they served the ends of peace. Now in most parts of Europe there are daily services of aeroplanes as from London to Paris. Aeroplanes have flown across the Atlantic between England and Africa, a distance of 3,000 miles. They have flown across Mount Everest and the North pole.

In July 1938 an American millionaire Mr. Howard Hughes flew round the world in about four days (91 hours 17 minutes) —which was a record. While we were still applauding him for his achievement, another American "Duggie" Corrigan flew solo on a battered monoplane from New York to Ireland, again in record time. This flight of Corrigan across the Atlantic is noteworthy in many ways. He had none of the wealth, preparation or publicity of Mr. Howard Hughes. His flight across the Atlantic cost him two pence a mile, whereas Mr. Hughes has cost him £4 per mile. Corrigan's machine was officially and not "airworthy," let alone seaworthy and it was more than nine years old. The machine cost him only £225, and most of the additions and repairs were home made,

in some cases with bits of string. His map was a page torn from a school atlas. He fastened his cabin door with a piece of wire and it flapped a great part of the way.

"Imperial Airways" have developed a sea-plane which will be able to carry passengers across the Atlantic without any fuelling in the air. Indeed the British Empire leads the world in air activities. It has 80,000 miles of regularly worked air-routes, as against 63,000 miles of U.S.A., 38,750 miles of France, 31,900 miles of Germany, 19,450 miles of Italy, and 19,000 miles of Netherlands.

As said before, the development of air machines has unfortunately become associated with war. In recent "Home Defence" exercise held in England 900 aeroplanes took part. The "defence" was directed against an enemy presumed to have come from a territory situated East of Britain. But this is not the whole story. The development of aerial navigation has become the first necessity of every civilized country. This becomes clear if we study the figures of the British Budget in 1933 and 1938. In 1933, the net estimates for air development were £17,426,000. In 1938 they rose to the colossal figure of £126,401,000. The aim of the British Government is to attain a first line home strength of approximately 2,370 aircraft by March 31, 1940. Of course now that the war is on the expense shall go up into astronomical figures. The true 'conquest of the air' will come only after Germany is beaten back to its own frontiers.

"Fascist" nations keep their aerial development figures a close secret but there is no doubt that they also are spending colossal sums on the development and multiplication of airships. Soviet Russia has got the finest air fleet in the world. The result of it is that other powers respect Russia and will not lightly provoke her. Recently (1938) there was a Russo-Japanese "incident" on the Manchuko border. Had the Soviet been weak in air force there is little doubt that Japan would have arrogantly started hostilities against her, as the blustering Mussolini did in the Wal-wal incident on the Abyssinian Frontier in 1935. Japan cannot he high-handed with Russia because Russia has a powerful army on the spot and a formidable air force. This air force has always been the source of keenest anxiety to Tokio. When the Manchuko "incident" took place the extensive precautions taken throughout Japan against possible air raids afforded a striking proof of this anxiety.

Air ships are considered to be a "civilizing" machine as on our own North Western Frontier or Abyssinia. Where white nations fight each other, the word "civilizing" is deleted and "military necessity" is put in its place. How amusing it is to read reports of British representatives in the erstwhile alive League of Nations speak against the bombing of open towns and pleading that on the North Western Frontier bombing is more humane than ground operations. They forget that a bomb once dropped is dropped anywhere. It may not fall on a rock but choose to land on a mosque, or a hovel, or a maternity home or a school.

The development of air machines causes one to think deeply on the verse of Iqbal criticizing western civilization as leading directly to the suicide of humanity :—

تمہاری تہذیب اپنے ہاتھوں سے اپ ھی خودکشی کرے گی
جو شاخِ نازک پہ آشیانہ بنا ھے ناپائیدار ھوگا

115. SCIENCE AND RELIGION

(1)

There have been conflicting views expressed at different times by different men about the relations of religion and science. Galileo, for instance, declared that the investigations of physics, whatever their results might be, had not the least thing to do with the teaching of the Bible. On the other hand, Newton was not prevented by his mathematical natural philosophy from busying himself with the most ardent piety in the mysteries of the Apocalypse.

In our own times the result of the application of the methods of science to the facts of religion has been that the religious beliefs of most educated people nowadays have been unsettled. There are few thinkers in the West who believe in a personal God or in personal immortality. As a matter of fact, it is considered to be a sign of good breeding to disavow belief in the traditional religion of one's forefathers.

Science has hit the theologian hard. All the arguments which the theologian advanced from time to time in favour of the existence of God are now at a discount. Ultimately the theologian has to point to a causeless first cause. And the modern mind retorts: "If we must accept God as the causeless first cause, why not accept that the world itself may be without a cause." Starting from the nebular hypothesis

it seems to the modern mind that life, as we know it, is an unimportant incident in the cooling of a solar system.

That religion has nothing to do with truth, as truth has been unveiled by science, is the view of some others. Some have considered religion to be merely a social force, and the prophets and saints have been considered as playing the same *role* as the police. Religion only enchances the sense of life. God is a necessary myth to religion, because religion must have some kind of authority, and the myth of God furnishes the necessary authority. Some modern people there are who do not accept this view and tolerantly give God the benefit of the doubt.

(2)

This growing disbelief in, and dissatisfaction with established religions is in many ways a good sign. It is probably a prelude to the rise of a truer, more spiritual and more universal religion than has ever existed before. Rightly understood, science is really as spiritual in its temper as religion. For science attempts to discover the universe as it is, and the place that man occupies in the scheme of things. Those who say that their religious belief have been undermined by science, have been clinging to decorated superstitions and the sooner they discard them the better. The scientist has as deep a sense of awe before the mysteries of the universe, as the most God-intoxicated mystic. Science, instead of explaining away the mystery of the universe, only deepens it.

Science destroys only superstitions, never true religion. It is difficult for a modern to believe that God speaks in thunder at Mount Sinai, when he understands the causes that generate thunder and can himself send messages to the other end of the world in a few seconds. Science, setting man free from superstition, imposes on him the heavy task of understanding and defining the nature of reality (or God). Let us take such a simple branch of science as Electricity. We can make electric currents do almost any kind of work that we set before them. We can make them carry messages or passengers, we can employ them to light houses and streets or to cook dinners; we can teach them to drive machinery or ring bells, and we can all the while measure their energies and quantities as accurately as though we were dealing with so much water or coals. Yet no man of science can tell us what electricity is.

It is here that science and religion come into conflict. Religion claims to have defined the nature of reality in the definition that it has given of God, and to have settled the matter once for all. Science is opposed to this dogmatic temper. If religion were as humble as science it would have to admit that the highest idea of God that we can have is but a symbol—a suggestion rather than a statement. This symbol may be a stone, or piece of wood, or a word,—but it is no more than a symbol.

(3)

Studied from the detached view of science, it is seen that no universal religion is possible. Every religion at its inception claims for itself universal acceptance, whether by persuasion or on the point of the sword, and only succeeds in adding another sect to the many existing religious sects of humanity. The truth is that a religion is only an expression of the spiritual experience of the race, a record of social evolution. It is an integral part of the society and nation in which it is born, as the nose is of a man's face.

This is the truth as revealed by the sciences of Sociology and Anthropology. Why, then, are men so anxious to impose their religious beliefs upon other peoples and races? Because religion when it is sincerely held offers us certainty, and this certainty acts like a sheet anchor of support in times of calamity and distress.

Just as no scientist can make a discovery without much mental effort and thought, so without deep meditation and strenuous self-discipline it is not possible to arrive at the certainty that the religious life gives.

Science instead of banishing the mystery of the universe has deepened it more than ever, and men are realising more and more that each man must arrive at his own conclusions about God and his own self, and for that reason no universal dogma will ever be accepted by mankind as a whole. Unity can be brought about, not by a common belief, but by a common aspiration. That aspiration has been summed up beautifully in the words of the *Mahabharata*: "To you I declare this holy mystery, there is nothing nobler than humanity" (*Mahabharata*, XII—300-20). In other words no religion which does not make social reform an essential part of its teaching can appeal to the modern mind.

(4)

There is much truth in the saying "Man does not live by bread alone." Let us imagine that science has reached the acme of perfection—at present it has not—and that all the material needs of every individual on the earth are satisfied (such a time must come when all the material needs of man would be satisfied by machines requiring nothing but supervision and occasional repair). Even then there will be hunger in the hearts of men for something that they know not. Because of this hunger men will always build new religions, and there will never be a time when mankind will not need religion.

Science is one attempt to solve the riddle of the universe, religion is another. The visions of mystics have been corroborated by the scientists. The scientist observes and makes hypothesis to explain his observations, so the mystic has an *experience* which he uses words (ineffectual symbols) to designate and elucidate. The psychologists have been endeavouring, since Descartes, to understand the dualism between man's mind and body, but the mystic assumes this dualism as a presupposition, in order to isolate and observe other phenomena of his experience.

The mystic has maintained the dualism of sensuous and supersensuous experience since the beginning of history, and now the latest researches of science are corroborating his experience. The higher scientist and the greatest mystic are at one in their wonder and awe, and science and religion are but different roads to Truth.

116. CAPITAL PUNISHMENT

" Cruel punishments have an inevitable tendency to produce cruelty in the people."—*Sir Samuel Romilly.*

Sociology tells us that the penal systems of all countries pass through the same kind of evolution. In the beginning society has a wild desire for revenge—"an eye for an eye and a tooth for a tooth." Secondly, comes the theory of punishment. The criminal is sacrificed so that the ends of justice may be satisfied. The third is the stage of Terrorism, Society, itself terrified by the acts of the criminal, kills the criminal in order to strike terror into the hearts of all potential criminals. When a society is at this stage, public executions and lynchings are the rule. Only at the last stage

of evolution is the criminal regarded as a human being, a pathological case to be looked after and reclaimed.

Most people approach the problem of crime and its punishment from the point of view of the annoyance which they receive from it personally. We often hear such remarks as these : " So and so has killed so-and-so. How exasperating! He ought to be hanged." If some one goes to them and tries to explain that murderous tendencies are due to defects in the brain, they call him a sentimentalist and pooh-pooh his so-called theories.

Madness and crime are as closely associated as madness and genius. We do not hang a man who is mad but prescribe cures for him and put him into an asylum. In the Elizabethan age madness was regarded as something comic, and it has taken many centuries for humane public opinion to get the upper hand. We now want a similar powerful public opinion to enforce the idea that crime is a disease, partly due to heredity, and often the result of miserable social conditions. Society is responsible for those miserable social conditions which produce crime. Why should we punish the man whom society itself has victimized? The criminal is not the man to punish but society itself.

Anti-humanitarians turn upon such arguments and say—what punishment, in place of hanging, will you substitute for murderers? The answer is—no punishment at all, but a cure. Society has now recognized that punishing juvenile criminals only hardens them into a life of crime, and in Borstal institutions has begun to *educate* them out of crime. Can the methods useful in the case of young criminals be applied to those who have been hardened into a life of crime? This is the question which needs to be thought out carefully, and about this every one must come to his own conclusion.

If we study murder cases we see that ninety-nine out of every hundred murders are the result of jealousy, misery, passion, lack of moral sense and uncontrolled hatred. Not every murderer gets hanged. Many are sentenced to what is called 'transportation for life.'

If we study the words 'transportation for life' we find in them implications which defeat the object of those who defend the death-penalty. This transportation is really only for twenty years, and if the man survives his sentence, he is allowed to go back into society as a free citizen. Sciety

thinks that by putting a man into primitive conditions, and making him miserable for twenty years it can cure him of his murderous tendencies. This argument and its applications are accepted by law. Now if this is the case after twenty years of a grovelling and unhappy life, how much better would the criminal be after intelligent, kind and humane treatment?

From the murder statistics of every country we find that the bulk of murderers belong to the poorer classes. Their crimes evidently are the result of unhappy social conditions. Very few murderers belong to the higher classes, and many of the latter are not murderers only because they have no motive for committing murders.

Suppose we take criminals convicted of murder and instead of murdering them ourselves or of sending them to the Andamans, where they are caged like beasts of prey, we make an effort to reclaim them. Knowing that their crimes are the result of unfortunate social conditions, let us begin by giving them a healthy environment, good food, and steady and remunerative occupations, *i.e.*, let us try to place them in civilized social conditions. By such treatment the criminal will begin to feel that he is not a brute to be paid back in his own coin, but a respected and useful member of society.

We ought to realize that the crime of murder is a solitary criminal act—the effect of sudden rage or jealousy or hatred or misery or fear. The conditions under which the crime is committed are so extraordinary that they are not likely to be repeated in the man's life. Then why hang him? And are we so sure that *every* murderer is hanged? Every humane man and woman should use his or her opportunities for eradicating the crime that civilized society in every part of the world commits every day—the crime of the punishment of "hanging the prisoner by the neck until he is dead."

Sometimes the law deceives itself with the idea that it is humane. When a woman is to be hanged, and it is found that she is pregnant, the hanging is deferred until her child is born. Let the judge who condemns her to death try to enter into the mind of the mother. She endures the most terrible mental agony for the weeks that still remain to her delivery, and as soon as her womanhood is crowned with the birth of her child, the law squeezes the life out of her. Is it not better to kill her at once and her child with her? She

may have forfeited her life, but has society any right to inflict the mental agony that she must undergo? When her labour pains start, that is the hour of her death! Psychology has a good deal to say on the laws of heredity and environment. The judge should ask a psychologist what the mental make-up of such a child will be who is born under such circumstances?

The last argument of the supporters of the death penalty is that it has a deterrent effect upon possible murderers. They say that if the death penalty were abolished, a serious outbreak of murders would occur in every country. The following quotation from *The International Journal of Ethics* will be of interest in this connection. It is necessary to point out that in Belgium there is no death penalty, while in France it does obtain.

"The falsity of the plea of the deterrent effect of capital punishment was illustrated by a French case last August. A double execution took place at Dunkirk of two Belgians named Vanden Bogaert and Swartewagher. These two ruffians had committed robbery and murder; a deliberate murder, *i.e.*, for purposes of burglary. If the fear of the death penalty had any effect, why did they not transfer the execution of their plot some few kilometres east, over the Belgian border where their necks would have been safe?"

This shows clearly that the death penalty has not achieved its end. What then shall we do? Get rid of our feeling of revenge and leave the punishment to Nature that never fails to punish those who break her laws.

117. CONSUMMATE HUMANNESS

Wherever we look in the world to-day, we find that men are bound by systems. It may be a religious system or a social system or political system that binds a particular man, but bind him it does, and he cannot escape from it even if he would.

At the moment of our birth we are labelled. We are New Zealanders or Canadians or East Africans or members of some other group, and the group lays down lines of thought, feeling and action for us. It is as difficult for us to think, feel and act according to our own individual perceptions as it is for the leopard to change his spots.

Yet there is an inner urge which goads us on to live harmoniously and completely. In the process of doing that, we come into open conflict with the group in which we are born, or with other groups with different labels. So the individual is ground down between the conflicts of systems which he did not make, of which he does not approve, and which, in their insane egoism, seem to him to be essentially irrational.

Take such a well-known thing as patriotism. The man who is not a patriot will, according to Walter Scott, die

Unwept, unhonoured and unsung.

yet upon analysis—what are the ingredients of this much-boasted virtue ? Fear, hatred, snobbery, emotionalism, and the desire for cheap popularity. The patriot is the man who, for the sake of the comfort and security of the group to which he belongs, will destroy the lives, comfort and security of others. He is the man whose voice is loudest in the assertion of the superiority of the accidental characteristics of his group or system. "When God," said Milton, "has a difficult piece of work to do, he asks his own Englishman to do it." Of the same nature is the boasted superiority of the Semitic or Aryan civilizations and races over each other.

Nationalities and other group distinctions are a means of war. We say : "Let us arm ourselves more heavily than our neighbours, and when we are secure in deadly armaments, let us insolently assert our superiority to other groups." This is the principle underlying every world-conflict in our age. The dominance of one group by another is achieved by the subtle exploitation of the words 'nation,' 'patriotism' (and such others) manipulated by a small number of clever people, to which the masses react like sheep.

We see this going on in Germany and Italy, where no voice dares to be raised against their mad dictators. The German *people* are not bad ; they are the victims of a bad system.

The problems of life are not the problems of one group or of one individual. They are human problems, and every single human being on this planet is concerned in them. The problem of starvation in New Zealand cannot be solved in isolation ; starvation in Canada and every other country has to be considered side by side. The problem of one individual's happiness is not really personal ; unless the whole world is happy ono ne man can be completely and harmoniously happy.

We are so busy being members of this group or of that, that we forget to be human. The need of our age, as of every

other age, is for more *men*, not more systems. Orthodoxy sets in when the mind and heart are in decay. But humanness can never be stale. The well of human kindness springs eternally undefiled.

In solving the human problem we will have to go to fundamentals. Doing patchwork reforms here and there—improving slums, helping a poor man with money—though these things have value, are not really fundamental. The fundamental problems are the problems of poverty, ill-health, unhappiness, and frustration. We ought to be able to build up a society in which one man does not frustrate another, where the happiness of one man is not built upon the misery of the many, or of another.

It ought to be possible to attain to such a state of society. But before we can do that, we must have a clearer understanding of the problem itself. We shall have to rise above all systems, however dear they are to us, and look at human beings as they really are. And when we look at them from this point of view, all distinctions of race, colour, civilization, geographical position, and other group marks, disappear. No one can call himself civilized who is moved by a group-emotion to destroy the property, self-respect, happiness, or lives of other human beings for his own or his group's benefit To be truly human is to be completely unselfish.

I will close with a quotation from Sir S. Radha-Krishna's convocation address to the graduates of Allahabad University. "Civilization is the power to renounce. It is control over selfishness, individual and corporate. It is peaceful co-operation."

118. VIVISECTION

The word "vivisection" means the cutting open of, and experimenting on, living animals in order to study their physiology or pathology. On the face of it, this is a very cruel act, for cutting off a dog's liver or a lung, to see how his other organs behave, is inflicting the greatest torture upon him. Death would be a hundred times better.

Scientists who advocate vivisection admit its extreme cruelty but justify it because it advances knowledge. It is a pity that public opinion that is so sensitive to the diabolical nature of cruelty, tolerates vivisection. To knowledge there are no limits, as Newton confessed. There will be no time in the history of the human race, when the knowledge that all possess

will be so complete that we shall be satisfied with it, and desire no more. In other words, there will be no end to vivisection.

We must raise the question whether the pursuit of knowledge, without any definitely practical aim is worth while. For instance, for all practical purposes we know that a dog, if he is annoyed will bite us. But if we bought a dog, trained it to love us, and then started to torture it slowly, in order to see when its annoyance will be so great that it will snap at us, will this be worth while? It is possible to pay too great a price for knowledge, certainly in this case it is so.

But the advocates of vivisection turn round upon us and say (the argument is H. G. Well's): "Far more pain, terror and distress is inflicted on the first day of pheasant shooting every year, for no purpose at all except the satisfaction of the guns, upon the wounded and mutilated birds which escape, than is inflicted by all the scientific investigators in the world vivisecting for a year." If we look at this argument dispassionately, it will seem only a condemnation of the practice of shooting birds, but no justification of vivisection. Wells himself recognizes the contemptibleness of the sport that inflicts needless pain. Why does he not see the contemptibleness of vivisection?

If we begin to justify the infliction of pain in this way, then we shall acquit a man who commits one murder, and hang only him who commits five or six, because the murder of one man inflicts less pain than the murder of six. And even the murderer of six human beings can justify himself by saying: "I admit that these men must have suffered deep pain when they were destroyed. But their pain is infinitesimal in comparison with the gross aggregate of pain inflicted day after day upon sentient creatures by mankind."

Why mankind tolerates vivisection is because it has a feeling that by torturing animals, it may be possible to find remedies for human diseases. Men cling to life, no matter how much pain they may inflict upon other human beings, in order to preserve that life. The lines of Housman—

> You would not live to wrong your brother
> O lad, you died as fits a man.

do not apply to the generality of mankind. The generality of mankind seek monkey glands and other abominable drugs in

order to preserve their own life. They do not realize that living at the cost of others makes them scoundrels.

Mankind has no right to seek knowledge at the expense of cruelty to the poor so-called lower creation, just as it has no right to make money dishonestly. When we punish a man who amasses money by criminal misappropriation, why should we not punish a man who acquires knowledge by dishonourable and criminal means ?

" The life and health of human beings comes before the life and health of guinea-pigs and rabbits," says a vivisector. This is not a good argument, as can be shown by a few instances from everyday life. When a man is run over by a railway engine, we never punish the engine driver, because we feel that the efficiency of modern communication depends upon speed, and speed is more important than the life of a single man.

Nor is it necessary to inflict pain on animals in order to make different types of sera. There was no plague in London after the famous fire, not because of inoculation or injections, but to the simple fact that people lived in sanitary houses and more hygienically than before.

Vivisectors say that most experiments on animals are performed when the animal is under chloroform or some other anaesthetic, so he feels no pain and there can be no cruelty in vivisection for this reason. This is a lie. Sometime ago the Society for Prevention of Cruelty to Animals wanted to prosecute some well-known vivisectors on the score of cruelty to animals. Parliament did not like this and passed a law which makes vivisection on living animals legal if two vivisectors certify that if the animal were put under chloroform the object for which the experiment is performed would be defeated.

Somebody has said

" There are a hundred and thirty ways
Of writing tribal lays,
And all of them are right."

Similarly, there are a hundred and thirty ways of coming to the root of a fact, barring vivisection, and all of them are right. Why do not the vivisectors use their brains, with which they claim that God has endowed them plentifully, instead of their knives ? And what are the "results" that these pseudo-scientists publish to the world, of these cruelties ? Nothing

but long and coarse descriptions of what happened when the poor animal was cut open.

Bernard Shaw attacks vivisectionists with bitter irony for glorifying in the knowledge which they get at the cost of so much pain. He says : " The collision of the *Victoria* and *Camperdown* having effected an invaluable demonstration of the dangers of ramming as a method of naval warfare, it is our duty to regard insanity as the first qualification of an admiral, and to maintain the system by which it is very generally secured at present. The *Titanic* disaster having led to the equipment of the *Olympic* with a double bottom, all good captains should run full steam ahead through ice fields. The cholera epidemic of the first half of the nineteenth century having produced our code of public health, let us use our microbe tubes to produce an epidemic whenever the authorities show slackness in sanitary work. Coleridge wrote an immortal fragment of verse under the influence of opium ; so let all our poets take opium freely, and let us continue to force opium on the Chinese, lest they should have to live without poetry. The crucifixion having resulted in the establishment of the Christian Religion and European civilization, why not impress the gospel of the Research Defence Society (a society of vivisectors) on all nations by executing its secretary with horrible tortures ; for the blood of Martyrs is the seed of the Church."

The evidence that vivisection is often exceedingly cruel is overwhelming. The following are just two typical procedures :

Puppies were first mutilated and then given doses of strychnine sufficient to cause convulsions. Other puppies, also after a severe operation, received one hour's very active exercise in a heavy tread wheel during ten-minute periods.

(Journal of Physiology, Vol. LXIX)

Female dogs, while pregnant, had their spleens withdrawn from their bodies and were subsequently subjected to hard physical exercise, such as being compelled to run four miles attached to a bicycle. (Op. Cit. Vol. LXVIII)

119. A COMMON LANGUAGE FOR INDIA

" You taught me language, and my profit on't
Is I know how to curse."—*Shakespeare.*

It is now recognized on practically all hands that the barrier of language has stood in the way of national unification

of India. In recent years many efforts have been made to find some *lingua franca* for our country. Some advocates of a *lingua franca* have advanced the claims of one of the vernaculars, some of English. South India favours English, while the Northerners are in favour of Hindi or Urdu. Some years ago the Gaekwar of Baroda presided at a conference held to find a common language for India held at Delhi, and weighed the relative merits of these schools of thought. His own view was—

For Imperial Affairs	English.
For Cultural Life	English and Sanskrit or Persian or Arabic.
For National life	Hindi or Urdu.
For Home	The Vernaculars.

The good point in this scheme is that it places the right emphasis upon the cultural value of our own vernaculars and classics, and at the same time recognizes the claim of Imperial India.

Every patriotic Indian curses the diversity of tongues that has kept apart the different peoples. This diversity has generated suspicion and distrust. When a Madrasi speaks to a Punjabi the speech has to be either in English or translated and interpreted. In interpretation all unity and spontaneity is lost. If a country is to live, it must have a common language. There are so many different languages in India that the ordinary man cannot hope to learn them all even if he devotes a lifetime to it. We can take a hint from the Roman Catholic Church, which is an international organization, with its centre at Rome. This church teaches all its priests the Latin language as their common medium of communication. It could not maintain its unity for a week without Latin.

To think of reviving Sanskrit is a hopeless task. Sanskrit is not spoken anywhere on earth, and since it is not spoken it is useless as well as hopeless to revive it. To the spread of one of the vernaculars the same objection holds. How can a Madrasi speak Urdu or Hindi fluently even after several years of practice ? and even if he could, will it not be a waste of time ? He has to learn Madrasi, his own vernacular, and he has to learn English because he cannot get along without it for a day, and must he learn Hindi in addition to both these ? Moreover, the advocates of Urdu and Hindi break each other's heads on the respective merits of their languages, and there is no unanimity anywhere.

(2)

I advocate English as the common language for India; not the complicated English that educated India is painfully taught and never learns properly but a simpler form of it. This is not to say that we should give up our own vernaculars. The medium of instruction in the primary classes should be the vernacular, and English should be introduced only at the secondary stage. In this way we shall not lose our cultures and at the same time learn a language that is the national or governmental language of 50,00,00,000 people on this earth. By learning this language we shall enter into mental kinship with these people, and inherit their cultures as well as our own. Not only shall the barrier of language between the Indian peoples be broken, but we shall have a language that shall remove barriers between us and many other nations.

This language is called Basic English and is the fruit of the research of many scholars at the Orthological Institute at Cambridge. They have arrived at Basic by a process of elimination. They claim that there are about 5,00,000 reputable words in the English Dictionary. About 20,000 of them are most commoly used in books for the young. The kindergarten child has a vocabulary of 2,000 to 3,000 words. Writers of advertisements and headlines employ about 7,000. The average reader has usually 25,000 words at his command.

The scholars of the Orthological Institute have chosen 850 words that can be made to do the work of 20,000. The back of a sheet of notepaper will contain them all. For the purpose of instruction they can be put on a single phonograph record. Experience has shown that they can be learnt along with the few necessary rules for applying them, in twenty-four hours.

Students in India should be able to master the language in a month, giving two hours a day to it. One hour of the time they can devote to the words, comparing them with equivalent expressions in their own vernaculars. The other hour they can spend in learning word order and the 250 necessary special idiomatic uses which make possible the effect of ordinary and familiar use.

It is difficult to convince any one who has not studied Basic how 850 words can accomplish the almost incredible feat of satisfying all ordinary demands. This is possible because

most English verbs are found to be luxuries. We can do very well without them. For example " to accelerate " is "to go more quickly" and " to climb " is " to go up." To " break " the law is to " go against " the law. "To kick" is to give a kick. Here are four verbs—"accelerate, " "climb," " break," " kick"—that can be discarded.

Through long and painstaking tests the experts have weeded out the superfluous verbs, until only eighteen verb forms are left—and some of the eighteen are retained merely to act as convenient assistants to the others.

By this process of elimination the essential verb forms in English are found to be—come, get, give, go, keep, let, put, seem, take, lie, do, have, may and will. Properly employed, they can be made to do the work of all the rest of the verbs in the fattest of dictionaries.

Nouns necessary to a clear understanding of Basic are 400, adjectives 100, and verbs and verb-helping words 100. To these are added 200 names of picturable objects, such as pencil and cart, and fifty adjectival opposites, such as narrow and slow.

With these the list of 850 is complete.

We must recognize that Basic English is the only language that has a chance of becoming the secondary language of the masses of India. The sword of the English has thrown the different peoples of India together, but they cannot successfully go together in their new and inevitable common life until the present language blockades are broken down. The greatness of Basic lies in its ease and simplicity. It would speed the birth of an Indian nation, not divided by the curse of Babel as now, but united and strong. The language barriers of India make our people aliens, practically deaf and dumb, a few leagues away from home. But before this happens Indians must have political power, or a dictator like Kemal, who will perform this miracle.

Otherwise India will never achieve anything either politically or culturally. The greatness of a culture lies in its universality and all the Indian cultures that we know are terribly narrow and bigoted. The European culture has spread over the whole world. Let us accept it and along with it Basic English and nearly ninety per cent of the problems of political India will be solved.

120. HOW TO MAKE VILLAGE LIFE BETTER THAN WHAT IT IS TO-DAY ?

Any scheme for the uplift of Indian villages must first take into consideration the crushing poverty of the villager and devise ways and means to increase his wealth. It is no good talking of a higher standard of living with the present poor material resources of the villager. Without a higher standard of living, *i.e.*, without more wealth, it is idle to talk of improving the peasant's health. On the other hand, it is amazing in what insanitary conditions our rural countrymen live and yet preserve their health.

Mr. F. L. Brayne, Commissioner for Rural Reconstruction, Punjab, suggests that it is possible to increase the wealth of this province by four crore rupees annually merely by improving the method of cultivating wheat. Another six crores could be added by conserving manure and using it. The practice of using manure as fuel is suicidal. If, instead of using cow-dung as fuel, our countrymen could throw the dung into their fields, the soil should become far richer, and yield bigger crops. The profits accruing from bigger crops should far outweigh the money saved by using dung as fuel.

Consolidation of holdings is now proceeding apace in the Punjab, and could go on faster but for financial difficulties. Government is now thinking of passing new measures, in line with those passed in the Central Provinces, by which the cost of consolidating holdings would be realized entirely from the cultivators. If that comes about, then consolidations could go on without financial help from the Government and would naturally increase by leaps and bounds.

Villagers have no idea of ventilation. I had considerable difficulty in explaining to a villager the use of the ventilator. He said that having too many of them, or even one of them would encourage thieves. It was possible to lock the door and feel that one's property was safe, but how to lock the ventilators ? And what would one do in winter ? Even if ventilators could be locked from inside, it would be easy to remove them from the mud walls in which they were fixed, and so enter a house A door was a difficult thing to remove, but a ventilator ? I was non-plussed by the man's argument, and realized that the only way of making my rural friend see the use of ventilators, and the principles of ventilation, was to show him some elementary scientific experiments. But I had no apparatus with me.

It is pleasing to note how quickly villagers in the Punjab take to mosquito-nets. Mosquito-nets are not difficult to make, and can be woven in the village itself. Even then the demand for them falls far short of the supply. In April 1935, ten thousand mosquito-nets were sold in the villages of the Punjab alone. One can imagine how the demand for them will increase even more when the villagers see from experience that those who use mosquito-nets fall ill from malaria less often than those who do not. Along with mosquito-nets one wishes that free quinine could be distributed to the villagers in the months of July, August and September. The villager is a thorough-going pragmatist, and a doubting Thomas. He is conservative by temperament and will not take to a new thing, unless he finds from personal experience that it is good. Let the Rural Reconstruction Department show the villager the use and power of quinine by supplying it to him free, then only will the villager learn to buy it for himself.

The drinking water problem does not exist in the Punjab, as ninety-nine out of every hundred villages have a satisfactory water supply. There are only two exceptions—the Hissar District and the Salt Range. And in these two places the problem can be solved locally.

Recreation is an essential part of the life of the villager. So village games must be organized to provide useful diversion for idle hours.

The crux of the problem, however, is none of these things, but the education and enlightenment of village girls. A substantial amount of money out of the Government of India grant for education should be used for this purpose. At present out of one hundred and eleven lakhs provided for Education in the Punjab, only half a lakh is spent on Girls' Education. Our M.L.A's. can make a move in this direction, by bringing pressure to bear upon the Government.

An essential part of rural reconstruction is to do propaganda amongst the villagers to control their improvident habits, and extravagant expense on social and religious ceremonial. A villager will often spend six years' savings on a son's wedding or a daughter's betrothal. This naturally involves him more and more into debt. At present the agriculturist debtor is enjoying a sort of unofficial moratorium and has no burning desire to get out of debt. He would do so if he had any serious desire to raise his standard of living.

Villagers should first get out of debt, and then think seriously of becoming wealthy, raising their standard of living, and forming *panchayats.* It is only then that they will become politically conscious and a power in the country.

121. UNEMPLOYMENT

The amount of unemployment in a country is the index of the leisure that the masses of that country have earned. For instance, let us say that there are a hundred men in a country and out of them twenty-five are unemployed, *i.e.*, twenty-five have been given compulsory leisure. If the leisure was equitably distributed, all the hundred men will be employed and all of them will have a little more leisure than they expected. This is the problem of unemployment looked at from the moral point of view. From this point of view it seems that the problem is not one of unemployment but of mal-employment.

What are the causes of this mal-employment ? Mahatma Gandhi has diagnosed one cause—machinery. He says that machinery has displaced human labour, and nowadays mechanical technique is reaching such a perfection that more and more men will be thrown out of work as time goes on. Mahatmaji suggests that we should go back once again to handloom, and cottage industries. So every man will be employed, and this problem will come to an end.

It seems to me that the Mahatma's solution suffers from over-simplification of the problem. The problem is not quite so simple as all that. Even in handloom weaving there are superior handlooms, and there are active spinners and lazy spinners. If we start once more from handlooms, we shall once again traverse the centuries and come to the machine age. Where then is the advance ?

Even if we in India solve the problem in the above-mentioned way (and I have pointed out that this is not the way to solve it) what about other countries ? Will Japan go back to handlooms, or America or Great Britain ? Their effort will be to produce more and more goods, sell them cheaper and cheaper in our markets. And human nature is so weak that when there is a question of choosing between buying good cloth cheap, or bad, coarse cloth dear, the buyer always buys the cheaper cloth. He looks at it from the purely economic point of view and forgets all patriotic considerations.

The correct solution of the problem is to regulate production all the world over. Let us imagine that the world consists only of two countries—India and Great Britain. There should be an understanding between these countries that, for instance, India will produce only so much wheat and cotton, and Great Britain will spin only so much cloth. If things are regulated in this way, as in a well-conducted home, then only will the problem of unfair economic competition, under-selling, and unemployment disappear. But this cannot come about unless there is a World-State, and the World-State is only a dream of a few intellectuals.

In India the problem of unemployment has assumed a different form—it exists only amongst the educated middle class. Here also the root cause is the same. The supply of educated Indians far outruns the demand. But I make a mis-statement when I say that these people are "educated." True education means bringing out the best in an individual's body, brain, and soul. This modern education of ours, designed by Macaulay to produce clerks for the East India Company, has fulfilled its purpose to a fault. The Indian graduate is fit only to be a clerk. He has no initiative, no character, no guts. The only profession that seems honourable to him is quill driving, He prefers the learned professions to all others—in his eyes, clerkship, teaching, law, accountancy are better than all industries. He hates manual labour. He may be getting a big job in a sugar factory, but if that job involves rolling some sacks of sugar a few yards with his own hands he will not look at it. The amusingness of this will become clear by an example. Suppose all the graduates of Cambridge decided that there was only one honourable profession in the world—taxi-driving. Naturally the market will be flooded by taxi-drivers and there will be a good deal of unemployment and discontentment. It is all a question of intelligence. The middle class "educated" Indian must realize that *all* useful work is honourable—even shoe-blacking. If he realizes that, then there will be no educated unemployment.

Unemployment in India is due to another cause, which is not emphasized so much as it should be. That is the appalling birth rate. There are ten million more Indians at every census —and how are they all to be fed, educated and employed? The lower the standard of life goes, the fewer the pleasures

that are left to a man. And the Indian's life is so poor intellectually that he comes to the conclusion—whether an Oxford graduate or a vegetable seller in Lohari Mandi—that only the pleasures of procreation are worth while, and all others are as nothing. If children come—well it is God's will or Karma. I have seen clerks getting fifty rupees a month, having seven or eight children. How will these clerks intelligently "educate" (not in the sense of getting them a degree but in the sense of giving them the ability to earn their livelihood honourably and pleasantly) each one of these eight children? The pernicious idea that a man will not go to heaven unless he has a male child to offer prayers for him after his death, must be destroyed. This idea has made our country go deeper and deeper into the slough every century. Somehow the problems of India all hang together—fewer children, a higher standard of life, better education, less unemployment. We must face the root causes of India's poverty and unemployment. And they are, as I have pointed out, a mad ideology. It is no use trimming the branches of a tree when the roots of it are poisoned.

How ineffectual our educated unemployed are will be clear from the following quotation from Aldous Huxley:

"In India, where there are very few openings for educated men, the products of university training are a drag on the market. You can hire a Brahmin Master of Arts to be your secretary more cheaply than you can hire some low caste fellow, whose mere proximity would defile the other man, to be your cook. The educated unemployed of India feel, not unnaturally, as though they had been cheated out of their rights. Their discontent, as generally happens in these cases, is turned against the powers that be. They are the Government's most dangerous enemies, or would be if Indians were ever the dangerous enemies of any one but themselves."

Unemployment will never disappear from machine civilizations until the system of the distribution of goods is radically changed, or at least modified considerably. Each individual must be guaranteed a minimum irrespective of whether there is work for him to do or not. This can be done by making the possession of wealth beyond a certain maximum, say, fifty thousand rupees, illegal, so that the state can confiscate it and give it to those who are starving.

122. LABOUR WELFARE IN INDIA (*P. U., B. A. 1939*)

The problem of labour welfare has come to the forefront on account of the growth of industries and industrial areas. Since India is an agricultural country, the labourers mainly depend on agriculture. As the pressure on land increased, the unneeded hands started migrating to the rapidly growing towns. This migration is no doubt of a temporary nature as the worker looks back to his home and whenever conditions are favourable re-migrates there. Labour under the conditions is illiterate, inefficient and undependable. The employers of labour can very conveniently exploit labourers and refuse them all those amenities which redeem the monotonous life inside a factory. With the development of large industrial areas, this local problem has come to be national and is now demanding control. The labourers working through the Trade Unions, the Government working through the legislative machinery, social and humanitarian societies and the changed outlook of the employers have all gone a very long way in improving the lot of the labourers.

A few years ago there were no restrictions against employment of all types of labourers at all times and under all conditions. Males and females of all ages were employed in factories and mines. They were required to work for more than 10 hours and these hours of work were spread over practically 16 hours. Thus they had no leisure or rest and remained absolutely devoid of any education. They suffered in health and efficiency and to eke the family income infant labour at low rates was resorted to. These abominable conditions have now been put an end to by legislation and working hours have been fixed. Women and young children, when employed, cannot be detained beyond the hours of the day and cannot be summoned before sunrise. Children under 12 cannot be employed. Expectant mothers are entitled to maternity allowance and leave. For the children of the workers the employer has to provide *creches* (*i.e.*, public nurseries for children). India being a member of the League of Nations, has to ratify the various conventions and recommendations of the League's Labour office. The Workmen's Compensation Act has effectively provided for compensation to the workmen in case of accidents resulting in temporary or permanent disablement and in case of death to the survivors. The factories, under

the provisions of the Indian Factory Act, are periodically inspected by the special staff of the Department of Industries. The employers can no longer deprive the poor worker of his earnings by fining him for negligence, inefficiency, loss of material and such other reasons. This too is regulated and the amount of fine cannot exceed the specified limit. We see that the labourer is sufficiently protected. Perhaps, the one thing needful is the fixing of the minimum wage. This has been left untouched as it is hoped that this can be done by the Trade Unions and Employers. Whenever there is a dispute or a strike (actual or threatened), the Government has made provision for enquiry and amicable conciliation through arbitration. Strikes are a hard blow not only to the employer and the country but also to the poor worker who loses many hours of work and consequently pay.

From conditions in the factory, we come to the consideration of conditions outside the factory. The first thing which the worker needs is good sanitary houses at cheap rents. He needs recreation grounds and clubs for himself and his family. He requires medical aid. For mental relaxation he must be educated to use his leisure. He frequents wine shops or gambling dens, for the excitement of wine and dice help him to escape from the grim realities of his life. The employer can do a lot for him. He has vast resources at his command and a little inducement on his part goes a long way in winning over the recalcitrant worker. Modern factory owners are more humane than their predecessors because they have come to realize that a healthy and contented worker is more efficient than a sickly and grumbling one. Low wages, unemployment or uncertain work, illness and corrupt habits force the labourers to borrow on heavy interest, usually varying from 75% to 150% per annum. Being new to the town life they fall victims to the money-lender who like a parasite goes on sucking their earnings in the form of his interest —the principal sum is never wiped off. The Workers Co-operative Societies can remedy this defect to a very great extent. Proper education and healthy family life produce moderation and economy. Industrial labourers have shown wonderful improvement ever since prohibition was introduced by the Congress Ministries.

We may now turn to the welfare work, which may be defined as work for improving the health, safety and general well being and the industrial efficiency of the workers beyond

the minimum standards laid down by the Factory Acts and other labour legislation. Its aim is threefold: partly humanistic, to enable the workers to enjoy a richer and fuller life: partly economic, to improve the efficiency of labour; and partly civic, to develop a sense of responsibility and dignity among the workers and thus to make them worthy citizens. We have mentioned the share in this noble work of the employers. Their work is supplemented by local bodies like the Municipality and social service agencies, like the Servants of India Society. These service agencies have embodied in them the strongest Indian traditions of unstinting service and the Western practical experience of social welfare. The real value of the welfare work of all these agencies lies in establishing higher standards of working and living conditions which, by becoming general, will ultimately lead to the raising of the minimum standard. The Trade Unions look at this work with disfavour and suspicion—quite unjustified. The latest enemy of labour welfare workers is communalism which has divided the labourers into antagonistic groups and unions.

123. MACHINE VERSUS MAN.

Civilization consists, essentially, in the development of man's control over nature. (This is a Western definition.) Western civilization is the outcome of this control over nature. The "Industrial Revolution" extends from the middle of the eighteenth century to the present time. Over a large part of the world it is passing only now through its earlier stages. It can be seen at its best, and with all its implications, in present-day Russia. All over Russia there is taking place a swift transition from primitive conditions which have endured for many centuries to great mines working at top pressure and factories equipped with the latest machinery from America and Western Europe. Russia is endeavouring, at one leap, to advance much further than the United States, Great Britain, and Germany have advanced in two centuries.

It is possible to undertake such a task on account of modern mechanical development. One invention leads to another, and manufacturers, eager to reduce costs of production, are always on the look-out for new devices. Mechanization is moving faster and faster towards a goal which seems to be nothing less than the complete elimination of man's physical strength as a factor in the process of production.

" From coal heaving to button pressing " seems to sum up the industrial story of the modern world.

The machine is replacing human labour in three ways. In the first place, the limits of the individual's physical strength have been transcended. The weight that a machine can lift, or the pressure that it can apply, bears no relation at all to the physical strength, individual or collective, of those who manipulate its levers. As technique improves, this force can be applied on an ever-increasing scale.

Secondly, the machine serves as a substitute for human skill. It carries out automatically and with a constantly improving accuracy countless jobs which had previously been done by workers whom only long practice could make perfect. As the machines grow more delicate and complicated they replace not human dexterity only, but the more painfully acquired skill of the trained craftsman. It is quite true that new machines have called forth new types of skilled labour.

Thirdly, modern machinery not only dispenses more and more with the need for physical strength or manual skill, but goes further towards the positive displacement of labour. Any one who visits a modern flour mill (the Jwala Mill at Amritsar for example, or the Ganesh Mill at Lyallpur), will see for himself how far the elimination of labour can be pushed. Bring the grain alongside the wharf in the ship that has carried it from the seas. Stick a long pipe equipped with a powerful suction action into the ship's hold and with it carry the grain up to the top storey of the mill. Have the mill fitted with automatic machines which separate, grind, sort, and grade the grain, now becoming flour, as it descends automatically from floor to floor, until it is packed automatically into sacks and dropped into lorries which will bear it away to wherever it is wanted. In this process no human hand need touch the grain.

Western civilization, built upon the machine, being urged by its own discoveries to production on a larger and larger scale, and to an unending expansion of markets as the necessary condition of productive stability—where is it going? At present it has reached a state of deadlock. In the nineteenth century the rapidly expanding world-market enabled western countries to increase their production for the sake of export. But of late the world demand has failed to keep peace with the expanding production made possible by the machine.

So the West goes on producing more and more while it has fewer and fewer consumers. To the technician it seems as if the manual worker is superfluous as an agent of production. If he is not allowed to produce, how shall he acquire the means to consume ? And if there are no consumers or the consumers have not the power to buy, of what use is this vast productivity of the modern machine ? This is the dilemma of man versus machine. At present the machine seems to have got better of the man.

Mechanization of world industries will always leave redundancy of labour that can never hope to find employment. The unemployment statistics of various countries record a higher percentage of unemployment among workers over forty than among the youngsters. Where new machines are introduced, the older workers are usually the first to be dispensed with. This is so because younger men are more adaptable to new industrial processes than those who have long been accustomed to a traditional method. When elder men are thrown out of work, it is very hard for them to find new jobs, and their spells of unemployment tend to be prolonged. There is no doubt that the development of industrial technique is likely to put an increasing premium on youth as a qualification for employment.

It is an axiom of economics that the economic activities of mankind have only one object—the promotion of human happiness. Now if machines lead to throwing workers out of employment, and destroying their means of consumption, while there is an actual over-production in the market, of what earthly use are machines ? The answer to this is that the fault does not lie with the machine, but with man. Machines are good, but the goods machines make are not distributed equitably or rationally. The answer to the problem of machine versus man is not 'Man' or 'Machine,' but rational production and rational distribution.

124. THE EVILS OF WAR. (*P. U. 1928, 1933*)

"Their men, young and old, I took prisoners. Of some, I cut off the hands and feet ; of others, I cut off the noses, ears and lips ; of the young men's ears I made a heap ; of the old men's heads I built a tower. I exposed their heads as a trophy in the front of the city. The male children and the female children I burned in the flame."

—*Assyrian Inscription.*

War is a thing known only to human beings. Animals do not fight on a large scale with their own species. We

find only men fighting one another, not tigers or wolves. War involves tremendous loss of life. In the Napoleonic wars from 1804 to 1814, 1,700,000 Frenchmen lost their lives. Plutarch says of Julius Cæsar: "In somewhat less than ten years during which he carried on his campaign in Gaul, he took by storm about 800 cities, and subdued 300 nations, and fought with three million men at different times, of whom he destroyed one million and took as many prisoners." In the war of 1914-1918, 8,538,315 men were killed and 21,219,452 were wounded.

Loss of life at such a tremendous scale naturally leads to racial degeneration. When we study these figures we wonder how many young poets, scientists, sages, artists, inventors, novelists, dramatists, musicians, physicians, teachers and professors were destroyed in this holocaust. The best, the strongest, the bravest men are killed, and the inferior stock breeds the next generation. The Napoleonic wars were such a drain on Revolutionary France that the average stature of next generation was perceptibly lowered. Thus war is anti-biological. A warlike nation can be compared to a man who is continually losing his life-blood. How can we expect such a nation, or such a man to attain to his natural development?

War rouses the animal passions of man and intensifies and glorifies cruelty. The quotation at the head of this essay shows how the Assyrian warrior-king of antiquity took pride in his deeds of diabolical cruelty and savagery. If we study the sculptures of ancient Assyrian palaces, we shall find the same phenomenon. There we find sculptures showing the tortures inflicted upon conquered enemies. Here is a quotation from Cromwell referring to the massacre of Irish soldiers at Drogheda: "I forbade our men to spare any that were in arms in the town, and I think that night they put to death about 2,000 men. I ordered the steeple of St. Peter's Church to be fired, where one of them was heard to say in the midst of flames, 'God damn me, I burn, I burn.' In the Church itself nearly 1,000 were put to the sword. I believe that all their friars were knocked on the head, but two." The following instructions are issued to young European recruits at present: "In hand to hand combat, to jab two fingers in the enemy's eyes and force them back into his brain, to twist the bayonet after delivering the point, to prevent the wound closing; to slit open the stomach from top to bottom with a dagger; to finish off wounded men lying on the ground, placing

one knee on chest, and then jerking up the head with a short sharp movement to dislocate the spinal column."

An enormous amount of wealth is wasted in war. If this wealth were used for purposes of social and political reform the golden age of mankind would not be long delayed. So much money every year is spent on national armaments, that little is left for schools, public buildings, old age pensions, widows' pensions, medical relief, etc. Just try to work out with a pencil and a piece of paper how many schools could be opened, and how many children given a free holiday in the country, with the money that is spent in building a modern battleship. As an eminent Indian has pointed out: "The nations of to-day resemble a lunatic who should spend so much money in fireworks and crackers that he must go short of food and drink."

War is anti-democratic. Bureaucracies and despotisms flourish in war. In times of danger the Romans appointed a dictator. Their wars led to the downfall of the republican government and the establishment of the race of the Imperial Cæsars. Napoleon trampled down the Committee of Public Safety, because France had a foreign war on her hands. During the Great War even the Cabinet was found too unwieldy in England and supreme authority passed into the hands of a smaller body. In a period of war every man is encouraged to become a slaughterer of his fellow-men and free speech and free thought are suppressed.

How can we abolish war which is so cruel and unnecessary? The only remedy seems to lie along the line of the League of Nations. Just as we have abolished the duel, so must we abolish war. A few days ago Captain Fanelli, an Italian, challenged Major Atlee, an Englishman, to a duel, because Major Atlee had publicly criticised Italian policy towards Abyssinia. Major Atlee told Captain Fanelli that expertness in the use of firearms or the sword would only show which of these two was a better shot or a better swordsman, not whose country was in the right. Force cannot take the place of argument or logic This principle of the superiority of logic over force must be extended to national dealings. Even after a war there are peace conferences, and treaties are made by mutual agreement. War is a pretext for robbery. Every war is made for money in some form or another. There has been no instance in history where a nation went to war on an issue

economically detrimental to itself. War can be abolished only by educating every nation on this planet into the idea that it is possible to divide the resources of the world equitably and fairly without the use of force. The use of force is very seldom made in the cause of Right.

125. WHAT I CAN DO ABOUT COMMUNAL PEACE
(*P. U. Inter., 1938*)

The communal problem is so vast that the individual may at first be appalled when he sees its magnitude and realizes his own insignificance in comparison with it. Mahatma Gandhi has, in a recent speech at Abbotabad, confessed his inability to solve it. Leader after leader has arisen, confronted this problem, and fallen back baffled. What then can I do about communal peace? The first thing is not to accept defeat. Providence has confronted us with this problem, so Providence must desire us to solve it. There *must* be a solution, the problem would not have been there. Small beginnings make great endings and one must begin with himself.

Communalism consists in judging an individual or a problem, not on its merits, but by its label. So the heart of it is injustice. Human nature has one great weakness—it flatters itself by believing its own prejudices, panaceas, inheritances, opinions, solutions and conclusions to be correct while condemning the prejudices, panaceas, inheritances, opinions, solutions and conclusions of all others. The communalist is generally an "enthusiast" *i.e.*, one who feels deeply about a thing without sufficient justification. The solution of communalism lies in making an individual get out of this rut, making him see things as they are.

I, as a college student, can make an anti-communal beginning. I shall never consciously choose friends and companions exclusively from my own community. This will prevent my opinions from becoming hardened. Sympathy is a great solvent and when members of the rival community are always with me I shall be careful to make no remarks which injure their sentiments, on the contrary I shall sympathize with their point of view.

Then my friends and I shall rejoice with each other by celebrating each other's festivals. When Dewali comes why should not I light a few candles on the parapet of my house, and when there is the birth-day of the Holy Prophet why should not my Hindu friends do the same? Something of the

spirit that Akbar tried to introduce into India must be revived. We must give up the idea that Hindu and Muslim cultures are so irreconcilable that there can never be any common platform between them. We live and die in the same land—if you pick up a handful of dust anywhere who can say whether it was part of a Muslim's body or a Hindu's body? The air that I breathe in the class—a few moments before a Hindu may have been breathing it, and after me many Hindus may breathe it again. I detest the sign-boards at every railway station and official place in India saying "Drinking water for Hindus only," "Drinking water for Muslims only." The water comes from the same tap, perhaps the jars into which the water is put were bought from the same potter, yet the moment the water is poured into one jar it becomes Hindu water, the moment it is poured into another jar it becomes Muslim water. How absurd these things are and how ready we are to break each other's heads over them! The Government College, Lahore has recently introduced the celebration of 'Common Festivals.' On the 'Id' day a dinner is held in the Hall in which students of all communities join. A lunch is held on the Basant day—last year it was held at Jahangir's Tomb in Shahdara—and after lunch boys fly kites and members of the staff join. It is so picturesque to see boys and girls—there are girls too, and wives of some members of the staff—clad in yellow turbans or sarees laughing and boisterously making fun of each other. These common celebrations must spread to all the Colleges in the Punjab. There are some who at these dinners raise the question of *halal* and *jhatka*. I admit that there is a great deal of truth in their points of view but there is one grave drawback too. That drawback is that if they are taken literally eating together becomes impossible. So for one or two meals in the year they must be content to give up the flesh of animals slaughtered in their pet way, and eat just vegetarian food. I refuse to believe that both Muslims and Sikhs eat meat at every meal. In the villages they don't eat meat for months and months. So it is clear that two or three vegetarian meals a year are no hardship to anybody, but, on the contrary, a pleasant change.

Communalism comes out in College at election times. The candidates are so anxious to get into this office or that they do not scruple to arouse and exploit communal feelings. Now here I, and every other college student, can take a bold anti-communal stand. He should refuse to give a communal vote,

but judge the candidates on merit and vote for the one who he thinks is most suitable. Men are like sheep and can be so easily led. If one or two students take such a stand, and are not afraid of unpopularity or misunderstanding, the communal atmosphere shall fast disappear from the college. Sometimes communalism takes another form and a very mean and rotten one it is. I have heard students taking some one to task for thinking highly of a member of the rival community. They say: "Why do you praise so and so? Don't you know that he is an enemy of our religion and our culture?" In the days of the glory of our religions we used to praise even our enemies. Sultan Saladin has become a proverb, and the history of Rajputana is full of stories of chivalry to enemies. It is only cowards who fear to praise their enemies and how low have we fallen that we are ungenerous even in words

It is easy for a student to be non-communal. He lives in a sheltered and idealistic atmosphere. His mind is fresh, his sensibilities are keen, his emotions are generous. Let him make a beginning. It may be that when he passes out of college and "enters life" he shall find the world quite different from what he thought it was. His idealism shall suffer a rude shock. He shall realize that people at the top are dishonest. They talk glibly in golden words but when it comes to action they are the narrowest of narrow communalists. That alas! is the history of India over and over again!—brother betraying brother, friend stabbing friend in the back. If we don't fight it in college, no body ever shall. So we must be non-communal.

126. WAR: ITS CAUSES. (*B.A., 1938*)

War is the result of two human passions—aggressiveness and possessiveness. Both these can be lumped up in one word—selfishness. So long as human beings are selfish they will make war upon each other. There is a war-dance in the blood of "Every man." If he cannot assert himself at the cost of his enemies, he will do so at the cost of his neighbours. Capitalism is war, and socialism, and communism and fascism are also war. By all these systems certain human beings force their ideas upon others, force them to go to their graves or live only because A, B or C wishes it.

In modern warfare the innate selfishness of human beings marks itself as "economic necessity." This becomes clear

if we study the Great War of 1914—1918. Outwardly it was an honourable war. It was said that Austria was making the murder of the Archduke a pretext for subjugating Serbia, that Russia mobilized against Austria to prevent this; that Germany was dragged into the Austro-Russian quarrel by her alliance with Austria, that France was dragged on the other side by her alliance with Russia; that the German army had to make a desperate attempt to conquer the French army before the Russian troops could reach her; that England was compelled to attack. Germany because she was allied to France and Russia etc. etc. Now all these explanations make war appear romantic. These make it appear as if Tommy tried to kill Fritz for some metaphysical and transcendental reasons.

But this is not so. When the German Kaiser complained that Germany had not been left "a place in the sun" (as Mussolini did later in the case of Abyssinia) what did he mean? The meaning becomes clear if you imagine yourself to be a German trader, with more goods than you can sell in Germany, faced with two alternatives in 1914. Either you must shut up your factory and be ruined or find some market in Africa. Looking at the map of Africa you discovered that the best places in the Mediterranean coast belonged to the English, the Italians, the French and the Spaniards. The rest of Africa was English and French Hinterland. You could not sell your goods in Africa without ousting those who already possessed it. That is why war was inevitable. The war of 1914—1918 was at bottom only a fight between the capitalists of England, France, Italy on the one side and those of Germany on the other, for command of the African markets.

Here we ask ourselves the question—if war is really a war between capitalists why should Tommy and Fritz fly at each other's throats? The war will not bring them more wealth nor more happiness, then why do they fight? The answer to this question makes us face another problem of human psychology. Really speaking no country in the world is truly democratic, not even America. Every country is ruled by a small group of men who form the ruling class. The ruling class always use their powers to make their own rule secure and to make its benefits to themselves as great as possible. (We see this in India every day, almost every hour.) The ruling class have all the power, all the initiative, all the intelligence, and all the rewards above bare subsistence, while the

rest are like domestic animals. Theirs is a life of unrelieved toil which they endure because they are taught to acquiesce in it. It is wrong to assume that the ruling class are benevolent. History contradicts benevolence in the ruling class. The ruling class are only benevolent when self-preservation compels them to be so, as some provincial governments are benevolent to the peasant proprietors at the present moment. (In any case benevolence is a dangerous frame of mind since it implies superiority to its object. The benevolent ruler will give to his subjects what he thinks they ought to want, not what, in fact, they do want. Don't we see this too in India ?—especially about political reforms and crucial economic problems, like the rupee ratio ?) The ruling classes encourage war and preparations for war in their *own* interest and make Tommy and Fritz believe that it is for *their* sakes that they fight. This is achieved by means of the wireless, the press and the platform.

At the present moment in Fascist countries which openly preach war as that which brings human energies to their utmost pitch of perfection, the thought of Nietzche is being used to persuade the lower classes to fight for the economic interests of the upper. Nietzche rejects Bentham's concepts of "happiness" and "the greatest number." "Mankind," he says is much more of a means than an end...mankind is merely the experimental material." The end he proposes is the greatness of the exceptional individuals. "The object is to attain that enormous *energy of greatness* which can model the man of the future by means of discipline and also by means of the annihilation of the bungled and the botched, and which can yet avoid *going to ruin* at the sight of the suffering *created thereby*, the like of which has never been seen before." This means that the exceptional man, say the capitalist, is perfectly justified in destroying millions and millions of Tommys and Fritzs ("the bungled and the botched") for the sake of some selfish whim or other.

I will end this brief essay by quoting a poem written by a Young Spanish poet about the civil war in Spain. It has been translated by Stephen Spender. This poem will show the reader what a waste of human material war is and how it destroys the happiness of millions and millions of the young.

MADRID

Horizon of war, who lights, whose unexpected sun rises, so brief, whose fleeting dawns, promises, fires, multiply the interminable death.

Here in Madrid, by night, solitary, sad, the front and my frown are both synonymous and above my gaze like a lament the heroes crash, they fall submerged in the green abyss of my face.

I know that I am deserted, that I am alone, that the front parallel with my frown, disdains my grief and me accompanies.

Before the glorious circle of fire I can evoke nothing, nor anything from any,one.

There is no memory, pleasure, lived before, which I can call back from my past.

There is no absence, no legend, no hope to calm my agony with its illusion.

Here in Madrid, facing death my narrow heart keeps hidden a love which grieves me, which I cannot even reveal to this night before this immense field of heroism.

The New Statesman, dated July 9, 1938.

127. THE IDEAL STATE (*P. U., B. A., 1939*)

" For forms of government let fools contest,
Whatever is best administered is best.'

The above is an oft-quoted text from Pope, that classical utterer of social and political gospel. In the modern age of political experimentation it is perhaps not difficult to pick out a few characteristics the of State which joined together will make it into an ideal state. It may appear a very easy task but the venture will be hazardous and baffling. A mess of constitutions: monarchy, representative or parliamentary government, the Republics of various types, the Fascist State, the Socialist state (an anninhilation of it) etc., present a formidable front. The amateur or political maniac will at best succeed in getting up a patched-up quilt sort of constitution or like the dress of the harlequin. I would not tread on that path, lest I should be taken to task like the dapper little writer in Washington Irving's essay " The Art of Book-making." Whatever be the form of State, Iam

contented if it is best administered; that is if it promotes the greatest good of the greatest number.

The ideal state should provide freedom in its three forms social, religious and political. The subjects surrender some of their rights and privileges and vest them in the common body called the State. It is true but that does not mean that they are to be stopped from the exercise of their other fundamental rights. Freedom of speech and the press is essential since the subjects have to ventilate their assent or dissent of the national policy. The enforcement of gagging Press Laws indiscriminately is the negation of the right of the people. Dictatorship will not last a day but for the Press Laws. Religion is our personal relationship with God and our worship is accordingly our own. State interference in religious matters is intolerable, more so if it is to favour one religion at the cost of another. Occasionally this right of the people may have to be curtailed for the sake of law and order in the country and in an ideal state such occasions will be few and far between. By political freedom is meant the free exercise of the individual's rights as against the State. Every citizen must have a voice if not a direct hand in the administration of the State. The vote and its exercise should be unquestioned and uncoerced. Of course it will be necessary for the state to educate its members to exercise their votes in a manner which will not jeopardize the state. The division of its members into political parties is only natural and as long as there is a healthy spirit of rivalry and competition for service of the state it is all right. But the moment the political parties begin to vie with one another for political power and selfish ends, they become a danger to the stability of the state and the peace of the country.

A state which secures for its members freedom must look to their welfare and prosperity. Its financial policy and trade regulations should be sound and such as ensure for the state ample revenue for carrying out the administration and for the people ample and equal opportunities for work and profit. The state must look to the maintenance of the existing highways and opening new ones. It must have a department of research which should help the industrialists and the agriculturists with suggestions and guidance and the promoters of new ventures should be subsidized by the state. It should be the duty of the state to see that no

undue preference is given to a member or a group for preference and monopoly create suspicion and jealousy—the two enemies of good government.

Side by side with the prosperity of the country, the state should take care of the moral wellbeing of the people. Schools, colleges and universities should exist for imparting liberal and technical education. Art centres should be opened for what is this world without the "flowery band" of beautiful objects. We should not close the horizon of our emotions but keep it open. Nature and classical books are the two perennial sources of universal emotions. The state should provide common platforms, public halls, theatres, libraries, gymnasiums and churches where the different classes of people may meet. To keep the nation's mind strong, the state should perpetuate the memory of its great men. This is done by observing the days of their births or deaths as sacred days and holding public functions and celebrating fairs or ceremonials. A nation which is cut off from the heritage of the past begins to stagnate like the water of the lake which has no outlet. National heroes are a tonic to rejuvenate the mind of the people: their heroic deeds raise us from the mortal to the immortal; from the quagmire of selfishness to selflessness and glory. The public department of the state should help the poor and the needy: old people, widows, orphans and the destitute. It should take in hand the construction of canals, wells, reservoirs, roads and railways in times of famine to provide food to the distressed. The dole system does not suit a good state.

The health of the country is as much the concern of the state as social welfare. The various parts of the country should be spread over by uptodate hospitals supervised by the most efficient staff. It should be within the power of the average man to avail himself of the treatment. The medical department should guard against the outbreak of epidemics by distributing literature and preventive medicines amongst the people and inoculating suspected cases. Health is strength. If once these efforts are relaxed or slackened, the state has to spend a lot to restore the health of the country.

Last but not least, we come to the defence of the country against outside attacks and the preservation of law and order within. In modern times defence has assumed the first position in the nation's budgets. It has become necessary for

every nation, however peaceful its policy or relations, to arm itself to the teeth. Be prepared for war if you want peace, is the slogan of the day. For law and order an adequate police force, a rigid code of laws and impartial courts of trial and appeal have to be maintained. On the one hand the state must guard its frontier and on the other the hearts of its people and officers.

An ideal state should exist for the sake of its people.

128. WAR IS A NECESSARY EVIL. (*P. U., B.A., 1937*)

No one can deny that war is an evil. Its very name is a terror, its methods are inhuman and its effects are disastrous. It involves vast expenditure of money, waste of material and destruction of human and animal lives. The progress of life stops all of a sudden, trade is paralysed and communications are cut off. It gives, no doubt, a fillip to the armament industry and brings money to the coffers of the profiteers and war lords. The average man stands to gain nothing. The nation building works are closed and research is diverted to the improvement of the existing methods of warfare. Science has revolutionized wars and made them so horrible that a nation considers long before launching one. Let us consider the problem in detail and find out why, if at all, war is necessary.

When two countries declare war they suspend friendly relations. Love and goodwill change into hatred and vengeance. Both start preparations and perfect those made already in advance. All available resources of men, money and material are pooled in the prosecution of the war. To secure men the governments resort to inflammatory speeches or press propaganda or radio invectives against the enemy. The secret services work day and night to unearth imaginary plots against the government or its leaders. The political parties find and unhesitatingly avail themselves of the opportunities for revenge and retribution. Hundreds of innocent non-party men are either sent to concentration camps or put to death. The actions of the warriors in active service are extolled to the skies: The flame of patriotic love is fanned by the winds of national boasting. To keep up the morale of the forces and the civilians, lies are resorted to. In order to get money strict economy in national peace-time budgets is the first measure. As this gets very little money, new taxes and loans (often forced), inflation of currency, infliction of fines, confiscation of property, special war funds and subscriptions etc., are the

other measures which the belligerent governments resort to. War must continue even though the nation totters on the verge of bankruptcy. Financial difficulties force the nations to borrow foreign credit and the repayment of this loan in cash and in concession cripples the country's credit for many years to come. Perhaps, the greatest difficulty in times of war is the shortage of raw material and food. The fighting forces must have precedence everywhere. The sufferings and privations of the civilian population are nothing as compared with the heroic sacrifices of the combatants. Food and other necessaries of life are rationed. In order to replenish the stocks, the ways of trade have to be kept open. The war on land becomes a war on the sea. We read so much about the convoy system adopted by the Allies to keep their trade going. This is only one side of the picture.

For a successful termination of the war, the government needs heavy guns, aeroplanes, submarines, tanks and ammunition. The country's industry comes to a standstill when the great god-gun roars and thunders. Modern warfare is expensive, not only in that the weapons cost much, but it is expensive in the loss of human lives. The most efficient aud skilled hands are needed to control modern weapons. Gone are those days when the knight-errants fought duels or the infantry and the cavalry constituted the strength of the forces cr when the cannon fodder's supply could choke the enemy by overwhelming numbers. To-day a war can be won by naval blockade, aerial bombardment and land penetration. Destruction of ships and submarines on the sea, destruction of property and civilian life on land and the ceaseless booming of guns across the frontiers—This is what a war means to-day. It is no wonder that our tempers are frayed and our eyes are gloomy and vacant. Science has done so much for man but despite all it has done it has not made human life securer. The cream of the nation is gone to the wars and is irretrievably lost. Who is to take their places and fill in the breach.? Old people, young boys and women. Millions of the old people are left stranded in the evening of their lives, millions of young boys have no one to look to their breeding or schooling and millions of women become childless and widows. Even if the country wins, there is deep-spread gloom in the country and the songs of triumph are subdued by the sighs of the weeping millions. The whole country lies waste : bridges and railways have been bombarded

roads have been peppered with shell holes; public buildings burnt or razed to the ground and the atmosphere around surcharged with stench, dust and disease. When the war is over, the dogs of war are rampant. Every effort is needed to reconstruct the country and the national life. The country is in the greatest danger of being attacked by another country: the last straw may break the camel's back. We shudder to think of the horrors and destruction of the last World War fought to end war but we had in its wake wars on all sides: The Italo-Abyssinian, the Sino-Japanese, the German-Polish and the Finn-Russian conflagration. The Allies are once again fighting Germany. Knowing that war is an evil we fight over and over again. It is a necessary evil.

War is the last resort when all measures of peaceful settlement fail. Human as we are there will crop up differences from time to time; some of them are vital for the existence of national freedom or solidarity. To yield would be suicidal and in such cases we have to resort to war. If our peace and liberty is threatened by unprovoked aggression in furtherance of the enemy designs of expansion, war is the only effective counterblow. Diamond alone cuts diamond: force alone can check force. As long as the nations go on multiplying, wars will also continue. Let them adopt the policy of "Live and let live." The lust of vengeance for past defeats or insults is also responsible for war. Here we can only trust in culture and goodness and pray for light and enlightenment. Wars have been much praised for giving a nation its character. Peace breeds lethargy, ease and self-indulgence and it is war alone that forges the latent qualities in man; courage, patriotism and sacrifice. That may be so but the price is very heavy. Malthus suggested that war, like disease, famine, blight, flood and earthquake was Nature's method to regulate population. Who knows the mysterious ways of Providence. The economy of Heaven! Shall we just bow and surrender?

129. IS MODERN CIVILIZATION A FAILURE?

(*P. U., B. A. 1939*)

The word 'civilize' means "bring out of barbarism, enlighten, refine" and "civilization" means "making or becoming civilized; stage, especially advanced stage in social development." When we talk of modern civilization, we take it for granted that the existing condition of society

is an improvement on the barbarous times which prevailed in the dark ages. No doubt it is an improvement. We live to-day in conditions and surroundings far superior to caves and thatched huts. Our food and clothing show a distinct advantage over raw meat or unhusked grain. We have stepped out of ignorance and the world is not peopled for us with dwarfs or goblins. Witchcraft and sorcery exist in fiction alone. Knowledge and science have given us tremendous power : we have built towns, ships, aeroplanes etc., and we have invented the radio, the talking machine, the printing press, the submarine, etc., of which the previous generations knew nothing. Who can say that the modern age is a failure ?

But let us change the plane of thinking. What is barbarism ? It is "absence of culture, ignorance and rudeness". Interpreted in these terms civilization comes to mean a condition of the heart rather than the surroundings. Have we more culture ? Are we less ignorant ? Are we not rude ? Culture is defined by Matthew Arnold as the homogeneous and harmonious growth of all the human faculties of all the members of a society, implying thereby absence of insincerity, selfishness and prejudice. "It is a study of perfection, and of harmonious perfection, general perfection, and perfection which consists in becoming something rather than in having something, in an inward condition of the mind and spirit, not in an outward set of circumstances......" Apply this test to modern civilization. We have to admit that despite the mushroom growth of humanitarian societies and political parties, we are divided into antagonistic groups : the poor and the rich ; the labourer and the boss ; 'the haves and the have-nots'. All the parts of society do not grow at the same uniform rate. Howsoever one may protest, it is the same everywhere. Instead of "sweetness and light" "anarchy" prevails. Selfishness is ingrained in us and insincerity is its bosom friend. We do not love our neighbours as ourselves and we do not bother to know how they live, much less how they feel. A cultured man, we may say in Henry Newman's words, is a gentleman. The world, alas ! gives this word a different connotation : a gentleman is a fop. What a fall ! Newman's gentleman was required to have these qualities—*ahimsa*, tolerance, charity, modesty, peace, patience, forbearance, and resignation. How many of these qualities does the modern gentleman possess ?

We are proud that we live in an age of books. "Books have a great utility." They exist to please—to lighten the burden of men's lives; to make them for a short while forget their sorrows and sins; their silenced hearts, their disappointed hopes, their grim futures." This is a noble aim. In the words of Gissing literature produces "the civilized habit of mind: one that always represents justice, peace, sweetness of manners, purity of life—all the things which make for true civilization." Here too, the emphasis is on the qualities of the heart. The present-day civilization thus regarded stands convicted and condemned. The world is divided by war but all the same the parties subscribe to humanitarian associations like the Red Cross Society and St. John's Ambulances. This proves that we realize our shortcomings and that the wild element in our nature has not destroyed the good.

Modern civilization has done much to alleviate human sufferings. Researches in medicine and surgery coupled with the discovery of the X-rays and the radium have revolutionized the entire system. If science has not controlled the destiny of man, it has nevertheless put a stop to its ruthlessness. Our surroundings and residences are highly sanitary, our food is rich in vitamins and other food elements and our exercise is more governed by rules of callisthenics. With electricity humming like the busy bee we are safe from the penalty of Adam, the season's indifference. We have the quickest means of communication and transport which enable our sympathies to be wide-spread. There is an earthquake in Anatolia, food and help can be rushed. The moment Helsinki is invaded by Russia, the whole world is ablaze with indignation and in a few hours volunteers start pouring in to join the Finns. Never was humanity so closely linked as it is to-day. Wars are too few now because science has made warfare extremely destructive and a country will think twice before risking a war. It is a case of neck or nothing.

Even on the higher plane we have made progress. We have rediscovered the use of leisure and our games, recreations and entertainments are far better than the gladiatorial fights in the Roman amphitheatre or the bull baiting by a matador or charioteering on the fatal course. The pleasure of reading books is perhaps the least harmful and on the wings of imagination we can soar as high and as far as we like. The abstract sciences, logic and metaphysics have progressed

and the comparative study of religions has brought into existence a new school of national thinkers who are above religious disputes and dissensions and hence crusades. The petty communal bickerings will disappear with further enlightenment. The fight over political rights is a new curse which we have to combat. It requires a different sort of education and will take yet a long time. The present forms of democratic governments and even dictatorships are superior to the old despotic monarchies. Our approach to God is rational and our faith in ourselves greater than in God. We are tackling Nature's vast reserves of power and force for our emancipation, social, political and spiritual, though for the present the former two are more in the limelight. So judged modern civilization stands redeemed.

130. COMMUNISM

"In the first place none of them (the guardians in Plato's *Republic*) should have any property beyond what is absolutely necessary, neither should they have a private house, with bars and bolts, closed against any one who has a mind to enter; their provisions should be only such as are required by trained warriors, who are men of temperance and courage; their agreement is to receive from the citizens a fixed rate of pay enough to meet the expenses of the year, and no more, and they will have common meals and live together, like soldiers in a camp. Gold and silver we will tell them that they have from God; the diviner metal is within them, and they have, therefore, no need of that earthly dross which passes under the name of gold, and ought not to pollute the divine by earthly admixture, for that commoner metal has been the source of many unholy deeds: but their own is undefiled. And they alone of all the citizens may not touch or handle silver or gold, or be under the same roof with them, or wear them or drink from them. And this will be their salvation, and the salvation of the state. But should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of allies of the other citizens; hating and being hated, plotting and plotted against, they will pass through life in much greater terror of internal than of external enemies; and the hour of ruin, both to themselves and to the rest of the state, will be at hand."

Thus spoke Plato, the First Communist. Plato lived in a capitalistic society, as do we in this day. Capitalistic society

as it exists to-day, is based upon the idea of property. The laws under which we live are based on the defence of individual property rights. Under this system there are many men, women and children who lack even the necessaries of life. They are underfed and live in dismal and dirty houses. In the lives of the poor there is no joy and zest and both their activities and vitality are on a very low level.

The unequal distribution of wealth in a society is unjust and unnatural. The sum-total of wealth in a nation should be distributed in a spirit of love, as the family income is spent amongst the members.

The Nawab of Chattari in a speech which he delivered at Meerut on August 20, 1935, said : " I remember that in the days of Lord Curzon, an effort was made to find out the approximate income per head in this country, and, as far as I remember, it was rupees thirty per head per annum. It may have changed slightly since, but it is quite safe for our purpose to take it as it was then. Suppose after all this bitterness and bloodshed, we achieved this object, will it really benefit the country ? Will it make us any the more prosperous if everybody could have an income of Rs. thirty per annum ? I do not remember correctly, but I think it was Mr. Asquith who once said that socialism is the best way of making the rich poor, but it cannot make poor people rich."

There is a good deal of truth in the argument used by the Nawab of Chattari. There is one fallacy, however, which needs to be pointed out. Property in our society belongs chiefly to the capitalistic class. The law is called upon to defend it while the rich use it for the exploitation of the poor. The value of capitalistic property is exclusively derived from the right to exploit labour. If there were no property, less labourers to be exploited, the profiteer will not be able to get a cent of profit from his property, factory or field. For this reason society, as it is, exists simply to defend the rights of the " Haves " against the " Have-nots."

Socialism or communism declares that the product of a man's labour should be common property ("Friends should have all things in common," as Pythagoras said). Its fundamental aim is the complete socialization of the powers of production, the complete destruction of social classes, and the establishment of a new type of society.

The trouble with communism is that it gives the individual no liberty. No one can express political views hostile to the communistic system. If any one does so, he is killed. It also ignores certain traits of human nature, and its view as to what constitutes value, *i.e.*, what labour is utilitarian and what is not, seems too woefully narrow and limited. Has communism any use for such "unproductive" work as making poems, painting sunsets, or reading Plato? What would Kant and Spinoza do in a society in which they will be compelled to plough and till and sow? In communism (as it is practised in Russia to-day), there are no doubt certain good points, but the evil is that the machine dwarfs the man. All Russia is one big factory which is controlled by half a dozen heads. It is true that this factory, *i.e.*, Russia, is not run for the benefit of a few individuals but in the interests of all. But is the slavery the less for that reason?

Plato, it seems, was far wiser than Karl Marks and Lenin. He preached communism not for all, but for the few. In his ideal state only the guardians will call every guardian brother or sister, only the guardians will be without gold or goods. To the majority Plato concedes all that they love so dearly—property, money, luxury, competition, privacy.

It seems to me that the institution of property is so deeply rooted in human nature that nothing can eradicate it. Not communism, but charity and unselfishness are the remedies for the evils that communism seeks to do away with. A good deal of the poverty that we see about us is bogus, (but to say so does not mean that there is not a terrible amount that is real and heartrending). Some beggars who stand at street corners earn more than many people who work hard for their living. Quintin Hogg personally investigated the cases of a hundred street beggars. He found that "fifty gave him wrong addresses! Most of the remainder were undeserving; only two were cases of genuine need."

The poverty of the human race can be destroyed only by two means: (*a*) birth control, (*b*) increasing production. Human beings should realize that to bring a child into the world for whom the parents cannot provide, is a sin against mankind. With fewer consumers the standard of living will automatically go up.

Then we must increase our produce. In India, for example, which is primarily an agricultural country, much can be done

in this direction by sincere co-operation between the government and the people. The landlords can supply improved seed and good manure to their tenants and consequently increase their prosperity. The government also can do much. For instance, they can regulate their railway policy in such a way as to enable our agriculturists to compete with foreigners, even in our own port towns.

To one who derives his knowledge about the Communist experiment in Russia from books and newspapers it seems that there are a good many features in it which are worthy of imitation by all states, and are thoroughly in keeping with, are even derivable from, the principles of Manu; *e.g.*, planned agricultural and industrial production and distribution for consumption rather than profit; planned and purposeful vocational as well as cultural education for every boy and girl; planned birth-regulation and provision of maternity and child-welfare; planned defence; planned distribution of population; planned medical help; parks of rest and culture for all in the big towns; cheap and expeditious adjudication; utilization of the talents of women for the public good, and provision of useful public and private new interests and social functions for all such of them as have special tastes and abilities, and time to spare from domestic duties; dozens of new planned towns, created within the last ten years, with appropriate architecture, housing, sanitation, places and means of culture and recreation; indirect election since areas and populations are very large; and abolition of illiteracy, unemployment, prostitution, beggary and other such evils.

To praise Russia for these things is not by any means to support Stalin who is a cold and bloodthirsty villain.

131. ETERNAL PEACE IS A DREAM, AND NOT EVEN A BEAUTIFUL DREAM, AND WAR IS PART OF GOD'S WORLD ORDER (*P. U., B. A. 1932*)

It is possible to justify the above statement, but we may say at the start that it does not contain the whole truth. Like all extreme statements there is an element of truth in it. We must first study that before we criticize it.

Strife or war is nature's method of discovering the hidden capacities of life; struggle is the indispensable accompaniment of progress. If men are entirely peaceful and friendly they will stagnate. Competition is required to make the human species grow. Without qualities of an unsocial kind, men

might have led an Arcadian shepherd life in complete harmony, contentment and mutual love, but their talents would have remained for ever hidden in the germ.

We must thank nature for aggressiveness, and the insatiable desire for possession and for power. Man wishes concord, but nature knows better what is good for the species ; she wills discord in order that man may be impelled to new exertion of his powers, and to the farther development of his natural capacities.

The struggle for existence is not altogether an evil. Nevertheless, men must soon perceive that it must be restricted within certain limits and regulated by rules, customs and laws. The whole movement and meaning of history is the ever greater restriction of pugnacity and violence.

There are people like Nietzsche who have created a new ethics. "What is good ? All that increases the feeling of power, the will to power, power itself, in man. What is bad ? All that comes from weakness." The dominant mark of the superman (who is the kernel of Nietzsche's philosophy) will be love of danger and strife ; he will not seek safety first. "Zarathustra was fond of all such as make distant voyages, and like not to live without danger." Hence all war is good, despite "the vulgar pettiness of its causes": "a good war halloweth any cause."

This is the good of war. Ultimately it leads to order. It brings out the heroic virtues. "He who must be a creator in good and evil—verily, he must first be a destroyer, and break values into pieces."

Now let us look at the other side of the picture.

An Assyrian warrior thus boasted of his prowess in a royal inscription : "Their men young and old I took prisoners, of some I cut off the feet and hands ; of others I cut off the noses, ears and lips : of the young men's ears I made a heap, of the old men's heads I built a tower. I exposed their heads as a trophy in front of their city. The male children and the female children I burned in the flames."

One wishes that Nietzsche, who advocated war so vehemently, had been through a war himself. Bad eyesight, however, disqualified him from active soldiering, and he had to be content to be nursing in the Franco-Prussian war of 1871,

He never knew the actual brutality of the battle-fields which he idealized with all the imaginative intensity of inexperience. Even for nursing he was too sensitively delicate, and the sight of blood made him ill. Yet he wrote : "The strongest and the highest will to life does not find expression in a miserable struggle for existence, but in a will to war." I wish he had been a general in the army of the Assyrian king quoted above : he would have died of horror.

Modern states are engines of war, a hostile fist shaken in the face of a supposedly inferior world. In a war there is neither conqueror nor conquered. It makes practically no difference to a community, apart from local ravages, whether its own army or the enemy's is victorious in war. The private citizen pays in such countries a maximum of taxes, and suffers, in all his private interests, a maximum of vexation and neglect. Nevertheless (such is the perversity of human nature) he will decry as dead to duty and honour any man who points out how mad is this hopeless allegiance to a government representing no public interest.

Take the war of 1914-1918 for instance, and only in one of its aspects, War Reparations. Debtor countries could only pay their debts if the creditor countries would lend them money to pay with. The pressure of debts caused countries to make exceptional efforts to expand their exports and at the same time to decrease their imports ; this accentuated the competition to sell goods in the world market and provoked retaliatory measures. The war of arms led to the trade war and the present economic chaos in the world. Which country in the world has not suffered from this slump ? Economics makes no difference between the victors and the vanquished.

Rulers have no money to spend on public education—all resources are utilized in preparing for the next war. The nations will not really be civilized until all standing armies are abolished. Standing armies excite states to outrival one another in the number of their armed men, which has no limit. Standing armies are the direct cause of aggressive wars.

If we want eternal peace the government of every country must be made republican. War should never be declared except by a plebiscite of all the citizens. When those who have to do the fighting have the right to decide between war and peace, history will not be an account of wars. In a constitution where a subject is not a voting member of a state

and which is, therefore, not republican, the resolution to go to war is of the smallest concern in the world. The ruler who practically owns the state, suffers no personal discomfort. He resolves to go to war, as to a fox-hunting expedition.

War inevitably leads to reorganization. But mankind has had enough of wars. With the advent of science, all the comforts and privileges for which men fought before, have been placed within the reach of every human being. Why not live in peace and share quietly the good things of the earth ? By now all the lessons of war have been learnt, even those which Nietzsche preached with such fierce fervour. If there must be war, let those who have to do the actual fighting decide for or against it—not the Mussolinis or Hitlers (blood-thirsty tyrants) but the workers and the wealth-producers of the world.

132. DEMOCRACY

"They call no man lord or master, buckle under no man's swords."
—*Aeschyles referring to citizens of Athens.*

Democracy has been defined thus : "Democracy is established when all its adult men and women participate in the affairs of the state, determine and decide all questions and projects by their votes, and thus realize Abraham Lincoln's ideal of 'government of the people, by the people, for the people.'"

Democracy takes many things for granted. It assumes that all adult men and women in a state are intelligently interested in the affairs of the state. We who live in India know that this is not so. If we give a vote to every adult agriculturist in the country we know that it will take long centuries before he learns to exercise his vote with discretion. The agriculturist cares only for three things—his family, his religion, and the land that he holds. By immemorial custom he has come to realize that a certain portion of the produce must be paid to the State as land revenue. If the land revenue is light he is happy, if it is heavy he grumbles. Apart from the problem of land-revenue he is not interested in government. Why burden him unnecessarily with the vote ?

Another ridiculous assumption of democracy is that the majority is always right. If fifty-one members out of a hundred vote for a proposal it is "carried" and the remaining must obey. This is a new doctrine of the infallibility and sovereignty of the odd man. How can we be certain that

fifty-one persons are always wiser than forty-nine, or that fifty-one can always beat forty-nine in a fight ? Is there any rationale of this system ? If ninety per cent of the members vote for a proposal, we may presume for practical purposes that the majority agree. But how can a bare majority of one claim superior wisdom ? We learn that one of the lessons of history is that an armed minority has no right to coerce the majority, but has a bare majority the right to coerce a bare minority ? This, however, is one of the fundamental tenets of democracy, and we can see how absurd it is.

Democracy as seen so far has always been run by the parliamentary system. The parliamentary system in practice always works out as the party system. Let us study party systems as they are to-day and see if they really represent the spirit of democracy. Bernard Shaw has pointed out the absurdity of the party system in his preface to "The Apple Cart." He points out that no business could flourish in which the actions of the manager were being criticized ruthlessly by the directorate. How, then, can we expect a government to be run successfully with the Opposition always eager to check-mate it at every step ?

Parties as they are found to-day are not based on principles, but on group interests. They serve only the economic interests of certain groups and they claim to serve the state, *i.e.*, all the groups. This is hypocrisy of the worst type, because it hypnotizes other groups into the belief that their interests are being safeguarded, whereas really they are being trampled ruthlessly under foot.

By studying the action of the parliament which supports the present Government in England, we come to the obvious conclusion that modern legislative assemblies, supposed to be so democratic in character, exist merely to register the will of the Executive. Under the party system there is no government by principles, but government by manoeuvres. Whatever happens, manoeuvre votes on your side and your party will be safe and in power. Ministers and those who are in power instead of responding to public opinion, control and manufacture it. The dazed voter feels that the only sheet-anchor of true opinion in the middle of chaos is the editorial of the *Daily Mail*, and so becomes a victim of astute politicians like Lord Rothermere.

Democracies lead sometimes to dictatorships. A dictatorship, whatever the form it takes, is always military in basis.

Homer made Agamemnon point out long ago: "Fellow, sit quietly...for thou art unwarlike and weak...We Greeks cannot govern here, for a government of the many is not a good thing; let there be but one chief, one king." It is not wise, however, to follow blindly even the best of leaders. No human being is infallible, however clever he may be. Every proposal of the leader must be criticized and judged on its merits. Let us hark back to Athens, under Pericles, Athens the mother of democracy. The Athenians always voted on the plans suggested by Pericles; they almost always approved of them, but their acceptance proved that the common sense of the people ratified his judgment. A great Indian has pointed out: "The mass of people always possess a kind of negative wisdom, which can save the state from many perils and pitfalls. There is safety in numbers. It is not sufficient only to elect a leader by a democratic vote; it is absolutely necessary to consider, criticize, and ratify each practical measure that may be proposed."

Sometimes dictatorship is not of one man but of a party, as in the case of the Fascists in Italy. The party in power always votes and passes measures for its own benefit. A benevolent dictator may arise now and then, but it is impossible to imagine a benevolent dominant party or oligarchy.

We condemn democracy, as Plato condemned it long centuries ago, because we have never seen true democracy so far. Democracy through parliament always degenerates either into a dictatorship, or into an oligarchy based on fraud. We must devise a means, if democracy is to have a fair trial, by which the citizens can vote on all important measures as they now vote for a candidate at an election.

With the best will in the world one cannot help noticing that Democracy has been a miserable failure in India. The bane of Indian democracy is *sifarish* (private influence). No man is allowed to think and judge for himself. At a recent University Election I voted as I thought best and some very influential men became annoyed with me. They thought that my vote ought to have been at *their* disposal since they are older and more experienced than I am. With such a mentality in the people who matter, can democracy succeed in India?

133. THE LEAGUE OF NATIONS (*D. U. 1934*)

The League of Nations was formed, as a part of the peace settlement, at the conclusion of the Great War. The idea of

the League came from President Wilson. Although President Wilson pressed the idea upon most European nations, and formulated the principles underlying it, he was unable to make his own countrymen accept it, because the citizens of the United States refused to be involved in tangles which were essentially European. At present there are fifty-seven states which are members of the League; of these twenty-seven are in Europe and eighteen in America. Although some Asiatic powers are members of the League, it is essentially a European affair, and concerns itself predominantly with European relationships.

The League recognizes the absolute and independent sovereignty of the states which compose it. Under article Fifteen of the Covenant of the League, when a dispute is submitted to the League Council by any states, the members of the Council submit either a unanimous or a majority report. If it is a majority report, no obligation rests upon the members of the League. If the report is unanimous, all the member states agree that "they will not go to war with any party to the dispute which complies with the recommendations of the report." By this article the League is not committed to any action against the state which fails to comply with its recommendations.

A very interesting situation arose in 1932-33, when the attempt of the League to interfere in the Manchurian dispute drove Japan into open revolt, and Japan severed its connection with the League. The truth is that the powers composing the League were not prepared to act against Japan, however, openly the Japanese violated the principles of the League. In the first place they apparently dared not risk an open conflict with Japan, and secondly, they had no assurance that the League partners would act solidly with them.

Article 16 cf the Covenant runs as follows:—"Should any member of the League resort to war in disregard of its covenants under articles 12, 13, or 15, it shall *ipso facto* be deemed to have committed an act of war against all the other members of the League, which hereby undertake immediately to subject it to the severance of all trade and financial relations, and the prohibition of all intercourse between their nationals and the nationals of the covenant-breaking state, and the nationals of any other state, whether a member of the League or not." This seems very formidable on paper, but

in practice it is very easy to circumvent it. For instance, Japan is at present at war with China, and is slowly conquering province after province of China. But the Japanese say there is no war, these are only military operations to suppress brigandage. If the League chooses, it can boycott Japan under Article 16 of the Covenant. But it is not compelled to do so, and will never do so at the expense of any great power.

Again, some time back relations between Italy and Ethiopia were strained. Italy was bent upon conquering Ethiopia. If the members of the League wanted Article 16 to operate, they could have prevented Italy from making war. But they never did so, because Italy was too great a power to be offended. The Ethiopians, at any rate, might well wonder if the membership of the League is worth while. A high official of Ethiopia made the following statement to Reuter on August 5, 1935 : " Ethiopia is worried over the absence of an Italian declaration that she will not resort to force. Every day that passes without such a definite declaration enables the Italians the better to prepare the way for the much-heralded offensive. Meanwhile we loyally accept the League's proposals, but are beginning to wonder whether the efficacy of the League is as great as it is made out to be." (*The Civil & Military Gazette*, Lahore, dated August 7, 1935.)

The truth is that in setting up the League of Nations the powers most carefully refrained from subjecting themselves to any obligation to carry out the decisions of the League, even where the decisions have been unanimously made by the League Powers which are not direct parties to the dispute. As things stand, it is possible for a great power to violate quite openly the terms of the Covenant without incurring any penalties laid down in Article 16.

It is now clear that it is impossible to invoke Article 16 unless all the Great Powers not directly involved *are prepared actually to go to war with the offending state*, and to place their forces at the disposal of the League, not only for the carrying out of a universal blockade, but also, if necessary, for the actual levying of war at the League's orders. " The League of Nations " is a misnomer. It is not a league of all the nations. It excludes the conquered nations, and recognizes the *status quo* as the best of all possible arrangements. The voting power of the states that compose it is absolutely the same. For instance, China has got one vote, and Switzerland also has got one. Yet there is no com-

parison between the population of China and that of Switzerland. If the League of Nations were really a World Parliament (how far it is from that we have endeavoured to show), then representation in it should have been in some more satisfactory proportion to population.

The League is good as an ideal. It recognizes the horrors of war and tries to create a strong public opinion against war. But war in all circumstances is not bad. Everywhere in the world, in Asia, Africa and America, the coloured races are the virtual slaves of the white. Suppose the coloured nations rise against the whites and destroy them will that war be immoral? Before there can be a real League of Nations, all the nations that make it must be free—with half the world masters and half slaves, a league made of the masters alone does not go far, and even smells of a Mutual Help Society. And the League is always afraid of the "Big Boy"—Japan or Italy. At present the League is like a meccano toy which can be resolved into its component parts at any moment. The World State has yet to come.

Since the day when the United States withdrew from the League, a fundamental weakness in the League grew and grew, till it is the nerveless body of to-day. All the nations who joined the League, as too the United States, have a part in the karma of the tragedy. When call after call came to the League to *act*, the League first vacillated and then refused. So Italy "took" the Dodacanese Islands from Greece; and Japan entered Manchuria; and Abyssinia was raped and sacrificed, and China invaded and outraged—and the League protested, half-heartedly tried to apply sanctions, but really did nothing and continued to look on. Then came the turn of Austria, Czecho-Slovakia and Poland, though for Poland there stand to-day England and France.

If little can be done *now*, it is because in the past the League's members played the role of selfish, calculating investors, and failed to rouse the conscience of the nations. Every nation could have been led; for in their hearts the people are noble. But the statesmen were myopic, and saw only the near thing, and not what was coming in the distance They were "pennywise and pound foolish."

134. DISARMAMENT

The World War of 1914—1918 was considered and often declared to be a "war to end war". The allied powers which

had beaten Germany professed to stand for a settlement in which self-interest would have no part. There was to be universal disarmament as a prelude to a world free from the dangers of war. First Germany and her allies were disarmed, and this was considered to be a first step towards universal disarmament. It is clear that the allies, in forcing disarmament upon their vanquished enemies, were also making a clear promise that there would be early disarmament in their own countries.

Twenty-five years have gone by, and how much nearer are we to universal disarmament ?

In 1930-31 Germany was spending 5% of her total budget on armaments, Great Britain 14%, the United States 17%, France 22% and Italy 24%. This surely is a most unsatisfactory percentage twelve years after the conclusion of the 'war to end war'. Evidently Europe is as much of an armed camp to-day as it was in 1913-14. What is the psychology behind this mad race for armaments which must sooner or later lead to disaster ?

The armament-making firms of the various nations are behind this. They play upon, and profit by, the mutual fears and suspicions of the nations. If an armament firm succeeds in selling to one country some new and deadly engine of destruction, all the other countries which are its rivals in the armament race hasten to possess themselves of an equal "quota" of it. The more the armament-makers sell, the more their products are in demand.

The armament firms are free from nationalistic prejudices and are never so happy as when they are selling arms to both parties engaged in a war. They are perfectly willing to sell implements of war which will be used to blow up their own countrymen to bits. In the Great War many thousands of British soldiers were killed and wounded by British rifles, British bayonets, and British guns.

Armament-makers are anxious to secure the ears of prominent statesmen. No sooner does an armament firm secure an order from one country than its representatives are off to tell the war ministers of all the other countries of the purchase. In this way they get more and more orders from other countries.

It is clear that if armaments ought to be made at all, their manufacture should be so controlled and regulated that it be

impossible for any one to have a financial interest in making them. There should be legislation to make it a public monopoly.

In the question of general disarmament is closely involved the question of nationalism and internationalism. Nations will not disarm so long as they continue to be nations in the sense of having complete national sovereignty. For the idea of nationhood involves in the last resort the right to do anything which may be held to serve the interests of the nation regarded as an ultimate unit, irrespective of the consequences of this action to the rest of the world. This right includes necessarily and inevitably the right to make war in the national interest.

Where there is no sense of security there can be no disarmament. Insecurity will make each nation endeavour to make itself strong enough to ensure its own safety. But no nation can really be so strong. For if other powers equally strong combine against it, what would happen of its strength ? This happened in the case of Germany in the war of 1914-18.

For this reason the armaments that a country requires for its own defence must be limitless. No nation can tell how many powers may combine against it in a certain situation.

There can be no disarmament unless there is a radical change in the structure and constitution of European states. The idea of nationalism, deeply embedded though it be, must be rooted out of the minds of men before complete disarmament can be possible. A World State must first be preached.

It is likely that there will be a new world war. The League of Nations is helpless to prevent war. The Peace Treaty of 1919 was unjust in most of its vital features. Nazi Germany means extensive German rearmament.

Germany was prepared to disarm if other nations fulfilled their promises of disarmament. So far there has seemed little chance of this. Therefore, Germany has inevitably rearmed. German armament means renewed demands for armaments elsewhere.

It is obvious that the greater the armaments, the greater the dangers of war. The danger of a new European war on a grand scale is very real. It is evident that the present war will be far more destructive than the last. When countries believe themselves to be fighting for their national existence, there are no lengths to which they will not go.

The only way to foster internationalism is to allow it to take root in a soil already prepared for it. And the soil can be prepared only by propaganda for a World State. Just as the City State has grown into the nation-state, so the nation-state of the present will inevitably find its consummation in some World State of the future. Nationalism is a psychological phenomenon, not a territorial one. There will be a day when there will be a bonfire of all the national flags, and there will be a common new flag—the flag of mankind.

Literature is full of the voice of nationalism. Tennyson described the French people's love of Freedom as the "school boy heat, the blind hysterics of the Celt." Heine wrote : " Nature has denied to the English everything that is beautiful and lovely." Shakespeare praises England as " this earth of majesty, this seat of Mars," but hints at " the envy of less happier lands." The imperialist Kipling speaks of " lesser breeds without the law."

The nationalism that finds vent in such sneering expressions is a kind of madness, and leads to hatred, dwarfing of intellect, and war. So long as there is this type of literature, there will be the feeling of contempt for other peoples,• suspicion of them and the desire to arm against them.

Why do people love nations and communities, and not mankind ? If Indians and the English can intermarry, why can't they live as brothers ? But this is an idea, not for to-day or to-morrow, but for the day after to-morrow.

135. VOTES FOR WOMEN

" For there is to be no sex barrier of any kind in this community; least of all in education—the girl shall have the same intellectual opportunities as the boy, the same chance to rise to the highest position in the state When Glaucon objects that the admission of woman to any office, provided she has passed the tests, violates the principle of the division of labour, he receives the sharp reply that division of labour must be by aptitude and ability, not by sex : if a woman shows herself capable of political administration, let her rule ; if a man shows himself to be capable only of washing dishes, let him fulfil the function for which Providence has assigned him."—*Plato's Republic.*

Indians are accused of treating women as inferior human beings, and of keeping them in bondage. This is true to a great extent, but the evil is not confined to India only. It is world-wide. If we look at such an enlightened country as France we shall be surprised to find that a woman in France

cannot have a banking account or open a business without the consent of her husband, and that she has in most cases no separate property. Even if she has some, it is under the control of the husband.

Some years ago there was a controversy in France when the French Senate rejected the Chamber Bill for Electoral Reform, which included votes for women. They also rejected another bill which was meant to allow French women, who are already admitted to the Bar, to be solicitors and bailiffs. Senator Duplautier, who moved that the bill be referred back, gave as his principal reason that all such legal professions demand the utmost discretion, and women are constitutionally incapable of keeping a secret. To this Collet, a well-known woman writer replied: "I cannot possibly see how professional secrecy could be violated by women any more so than by men. If women are sometimes gossips they are no more so than men, and they also love to keep a secret." But the fact remains that the French women have no vote.

The women's movement in India presents a marked contrast with the women's movement in the West. The advance made by Indian women has been remarkable, not only for its extent and rapidity, but also for the obstacles which it has overcome. Mrs. R. M. Gray, writing in the *Asiatic Review*, says, "The emergence of Indian women into the open has been even more dramatic and startling than the advance made by Western women during the war. Some Indian women's names have been bruited on the lips of men, even outside India. Three women took an important part in shaping the new constitution for India at the Round Table Conference. Others have been Congress leaders and presidents of its war councils. Mrs. Naidu, poetess and politician, is well known in Europe and America. Hundreds of women have gone to prison in pursuit of their national ideals. Thousands have given up *purdah* and emerged from their homes to advocate social reforms such as the Sarda [Child Marriage Restraint] Act.

"Women have organized in India in order to assert their equality with the women of other lands, not in order to assert their equality with the men of their own country. Since women in India, nearly always married, form in any case a minority of the population, and do not enter the professions or industry in large numbers, there is no economic and, therefore, no political, rivalry between men and women.........

In England, political enfranchisement for women was with great difficulty achieved after sixty years of importunate demand. In India it was given almost before women had realized that votes were worth having."

Whatever may have been the process by which women got votes in India, it is a fact that under the New Constitution they will have large voting powers. But in India votes for women present a new difficulty which exists in no Western country. For instance, there is the *purdah* system. Custom will demand quite new arrangements for carrying out the intention of those who gave votes to Indian women. The obstacles created by the *purdah* system can be overcome only by the employment of women both as registrars in the preparation of the electoral roll, and in the recording of votes though even then the problem of verifying the entries in the electoral roll and the votes will present unusual difficulties. This custom of *purdah* threatens to make the task of preparing the electoral rolls of women eligible for the vote, not only one of extreme intricacy, but also one of extreme delicacy.

A Lahore Daily humorously points out the difficulty :— "What makes the successful introduction of a system of enfranchizement for women hazardous, is the diversity of custom from province to province ordering life behind the *purdah*. One instance of the tyranny of custom in this direction is brought to notice by the Muslim Zamindar Association of Amritsar. As a result of *purdah*, Muslim women in Amritsar district, and very probably in other parts of the Punjab, regard it as a breach of the propriety of the *purdah*, to give their names to strangers and the Muslim Zamindar Association proposes to propitiate the gods of custom by allowing Muslim women to register their names descriptively instead of by names by which they are known to their parents, husbands and brothers. We may take it that there would be no objection to entries in the electoral roll concerning women voters by description, as for instance, 'the wife of so and so, and the mother of so and so,' or in the alternative, if the woman is childless, as 'the daughter of so-and-so and the wife of so-and-so,' if only such descriptions were exclusive, but ordinarily Muslims in India have no surnames, and the compilers of registers of women voters are likely to find many voters described as, say, "the wife of Abdul Karim" and "the mother of Ayesha!"

Perhaps it will be better to give every male a surname by law, as Mustapha Kamal has done in Turkey. As for the necessity of the army of women that will be required to run women's elections, the difficulty can be surmounted. At the height of Civil Disobedience Movement in 1932, there was a scheme afoot to eliminate some at least of the difficulties inherent in male policemen dealing with women law-breakers, by raising a corps of female police. If an army of police can be organized to resist law-breakers, why not raise a similar army to assist those who help to run the new constitution? (The reader will say: "How about the Taxpayer?" But with the Taxpayer the new constitution is concerned only *en passant*.)

For one thing, at least, we must thank the British Parliament. Women in France, Japan and Italy have no votes. Indian women enjoy this distinction. There is hope that a time will come when Muslim women will live by the true spirit of Islam, and realize that *purdah* does not consist only in a thick veil, but in modesty and self-respect. Then alone will votes for women in India become truly effective.

There are many problems which women understand much better than men and on them they should be allowed to have their say—*e.g.*, maternity, child welfare, rescue homes, etc. I further believe that if all the women in the world were enfranchized life would become far more beautiful and peaceful than it is now, for one thing there will be no wars because the mothers of no nation will vote for the death of their sons. Much brutality, coarse thought and speech will disappear altogether.

136. NATIONALISM

We may shut our eyes to the differences between one nation and another, and pretend that they are superficial, but thereby we lay up for ourselves a store of future trouble, and rob mankind generally of untold blessings inherent in the fact of nationality.

(*P. U., B.A., 1931*)

What is a "nation"? A German writer offers the following definition: "The word *nation*, in the fullest adaptation of the term, means, in modern times, a numerous and homogeneous population (having long emerged from the hunting and nomadic state) permanently inhabiting and cultivating a cohe-

rent territory, with a well-defined geographic outline and a name of its own—the inhabitants speaking their own language, having their own literature and institutions, being citizens or subjects of a unitary government, and having an organic unity with one another as well as being conscious of a common destiny." A more concise, though not so comprehensive, a definition can be that a nation is a certain language-group occupying a definite territory.

Now that we have arrived at the definition of a "nation" the question arises—is nationalism good?

The answer is yes and no. Every nation has a particular language, and this language acts as a Chinese wall against other nations and language-groups, and at the same time gives a sense of social unity. Africa is an admittedly backward continent, and thousands of dialects are spoken in it, and the result has been organization of petty states and incessant war.

At the same time, small groups have cultures of their own, and get opportunities for experiments in social organization which it is impossible for larger groups to have. Greece was one such group and the Greeks developed poetry, drama, history, rhetoric, biography, and philosophy, to a pitch unequalled since. We cannot imagine the British Empire as having a poetry or a philosophy of its own. The Anglo-Saxons developed the institution of representative government when they were living in small groups in what we now call Prussia, and with the spread of the Anglo-Saxon race, the idea of representative government has spread all over the globe.

Each group evolves a culture of its own. The Hindus living in the time of Akbar had a common language in Hindi, and in the writings of Tulsidas, Mirabai, Kabir and Nanak, we have a literature of devotion such as exists in no other country in the world. Different nations evolve literatures and religions of their own, which are the direct results of peculiarities of geography and climate.

India is not free to-day because we have no *lingua franca.* Hindus and Muslims break each other's heads over the rivals claims of Urdu and Hindi through a common language —shall we call it Hindustani?—can be evolved, neither so Persianized as Urdu nor so Sanskritized as Hindi.

But the evil in nationalism is that it always leads to war, and war is the greatest bane of the human race. If we rise

in the air in an aeroplane, we see the whole landscape at a glance, and minor boundaries and divisions do not seem of any importance. Similarly, we should raise our thoughts above the barriers of caste, colour, creed, and race, and regard *all* mankind as one family. God's sun shines on the coloured and uncoloured alike, and the earth nourishes us and our enemies in the same impartial way. So why should we not live in peace and share the fruits of the earth with our brethren?

It is not difficult to be proud of our nation, and at the same time understand the pride of others in their own nation. If we have a sweetheart and we love her with complete devotion, we do not, in order to show our devotion to her, murder the sweethearts of others. Similarly, to show our love for our nation we need not go to war.

Blind nationalism dwarfs the mind just as a Chinese woman's unnatural shoes compress and distort her feet. Even the best of men are subject to this weakness. Cecil Rhodes said in his will: "I contend that the British race is the finest which history has yet produced." Victor Hugo said: "O France, it is the need of the universe that thou shouldst live. I repeat it, France is necessary for the human race."

Nationalism, when it outruns its legitimate bounds, becomes organized hypocrisy. Thus many European nations have convinced themselves that it is their "mission" to carry their institutions to, and implant them by force in, other territories and nations. Signor Mussolini hides his lust for a Fascist Empire under the convenient garb of civilizing the Abyssinians who, barring only military strength, are far more civilized than the Italians: and no less a poet than Rudyard Kipling sings of the "White man's Burden."

I remember a very amusing incident at Cambridge, where a tea was given by a pious Christian lady to us coloured folk. A clergyman there began to talk of the "civilizing" mission of the White man, and dilated at length on the "White man's Burden" After some time coffee was served, and the clergyman turned to one of us with a pleasant smile, and said, "Coffee is produced in your country, you must be drinking it every day." And the man replied, with an equally pleasant smile: "No, sir, we do not drink coffee every day. We only produce it for you. This is the black man's burden."

Nationalism glorifies war. The ancient warriors were more honest when they raised their towers of victory with

human skulls. A man with a sensitive and imaginative mind can easily imagine a bronze or iron tower of victory transferring itself into human skulls, for after all it is that upon which it is based. Nationalists

> Build their faith upon
> The holy text of pike and gun,
> Decide all controversies by
> Infallible artillery.—*Hudibras.*

The world to-day is tired of war and of nationalism that glorifies war. A vast amount of cosmopolitan feeling exists in the younger generation of Europe. (India, unfortunately, is at present suffering by force of strong circumstances from the fever of nationalism) It is this feeling, this intuitive groping after a state of things that is bound to be inevitable, that should be stressed on all possible occasions. Friedrich Nietzsche is a much-maligned philosopher, but he said some things that are far greater than the professed goal of Christianity. Amongst them is this, which sounds the death-knell of nationalism.

" It is time for man to mark his goal. It is time for man to plant the germs of his highest hope.

"Tell me, my brethren, if the goal be lacking to humanity, is not humanity itself lacking ?

" Love unto the most remote man is higher than love unto your neighbour."

Psychologically speaking the strength of nationalistic feelings is the result of personal inferiority. There may be a man who is poor, hungry, exploited, socially insignificant and to him come the apostles of the local nationalism and say : Since you are a member of this nation or class or party or race you are superior to everyone else in the world. So in the glory of this imaginary superiority the man forgets his own shortcomings and becomes an ardent nationalist or party man.

137. WAR : IS IT JUSTIFIABLE ? (*P. U., B. A., 1937*)

War has always been, and to judge from the past, always will be. There have been thirteen years of war to one of peace. Throughout the early civilizations of Egypt, Assyria, Greece, Rome etc., we find war as a prominent feature of life. It was characteristic of their highest development. We know the ideals of the ancient knight-errants who raised war

to a code of morals. In Sparta a mother would not keep a child who cried. Among the Rajputs of India, war and heraldry were held in high esteem. Human nature is still animal nature and has not been able to conquer the instinct for fighting. Religion, education and culture have done a good deal to mitigate the evil but the flame bursts out every now and then. It only lies smouldering beneath the ashes and a little breeze of passion fans it into a world-wide conflagration threatening a chaos. There appears no hope that we shall ever succeed in ending war. As long as all nations do not come up to the same standard of civilization, the superior will persecute the inferior. When the latter reaches the limit of endurance, he turns upon the tyrant. War is the last resort to keep the enemy at bay or to protect freedom and national unity. Trade follows the flag and naturally in this materialistic age of expansion of industries war is the popular method of sweeping away fair competition and forcing out preference and concessions. Patriotism is an instinct like others : selfishness and self-preservation are its meaner forms. It has during our past acquired a very high place in our ideology, so much so that it is dearer than life. The national flag, the crown and the state never before were so sacred. What would not a modern German do for the Swastika or the Englishman for the Union Jack? In India, the apostle of non-violence has his tri-colour flag. Science has made wars horrible but man has infinite power of endurance. The more he suffers, the more strong he is to suffer. Peace has its good points but it produces boredom against which war provides relief. War appears to be inevitable.

Are there no ways and means to put an end to war? If war has been the order of the past, it is no argument that it will equally be the predominant feature of the present or the future. If man has succeeded in killing the ferocity of his passions and dulling the edge of the sword, is it not reasonable to hope that he will in some not very distant future bury the hatchet? War is man made and once he decides to put a curb to its activities it shall die. Trade is no doubt stimulated by monopoly but it is competition which gives it the fillip. If there were no competition—a healthy rivalry—trade and industry would come to a standstill. Economic rivalry has caused war. Can't we change the existing social system and lay the foundations of a new world order in which co-operation replaces isolation and extinction?

Individual and national honour can be maintained and redeemed by virtuous deeds of piety, forgiveness and tolerance. "Forgive and forget" is a noble doctrine. Man, it was said, could suffer like Prometheus bound on a rock pestered with hungry vultures but why forget that he can also give away life and kingdoms but not himself? If he must suffer, why not transmute his sufferings into an elixir that can wash up the dross and bring to light the gold ore. The horrors of war will force militarists to give it up. The boredom of life can be counteracted by adventure, sports and service. If we must fight to let out the extra energy, why should not we fight disease, corruption, evil and malignant natural forces? It is foolish to say that war is inevitable; it is but a camouflage for gratifying our perverted instincts.

Is war desirable, even if it is inevitable? Those who support wars say that war is an influence which develops numerous virtues, such as patriotism, self-sacrifice, efficiency, inventiveness, courage and discipline. Military training and service preserves the nation's blood from losing its heat or flow. Wars are necessary for the growth of big states. They alone provide ample opportunities for the full growth and display of individual talent. With their mighty resources and man power they can keep the world in peace, for when the nations are equally armed none dare fight another. War is an incentive not only to industry and trade but also to art, literature and religion. War destroys the values or the ideology of the past generation and out of the ashes, like a new phoenix, the new values arise. By reaction, we advance more than we could have by direct action. Reaction and action are equal but in this case reaction outdoes action. Evolution has stated the inviolable law of Nature: the struggle for existence and the survival of the fittest. One who keeps out must go to the wall and into the limbo like the Dodo and the Kiwi.

On the other hand war is undesirable. It promotes cruelty, vice and stupidity. It cuts at the root of all that stands for the divine in man. The milk of human kindness, which distinguishes us from brutes and animals, is dried up at its fountain source. The belligerents suffer not only in body but also in the soul. They acquire a pro-war mentality which even in times of peace rankles in their sides. They are always

conspiring to bring about a war. They are like Dryden's Achitophel

> "Pleased with the danger, when the waves went high
> He sought the storm: but for a calm unfit,
> Would steer too nigh the sands to boast his wit."

War puts the clock of civilization centuries backward. It leaves behind a civilization in wreck and chaos and the task of reconstruction is really Herculean. War leaves humanity in tears, stranded on the debris of disillusioned ideals, and looking with vacant eyes into the void. Arts and literature are not the monopoly of warring nations. The physically unfit can be improved by improving the circumstances attending upon their birth and nurture. To check over-population there are other certain and less painful ways ....War is the curse of humanity.

138. "MEANING OF FREEDOM"

Sir S. Radhakrishnan, addressing the Delhi Rotary Club last night on "The Meaning of Freedom," referred to the "pragmatic empiricism" of the British and observed that the British constitution had grown and was not planned. The British had dealt with Egypt, Iraq, South Africa, Canada, etc., in different ways and might now deal with India in a characteristic way. "But," he urged, "the question requires to be settled while Gandhi's leadership is available."

Sir Radhakrishnan began by commenting on the difficulty of defining freedom and argued that personal freedom was the end and justification of all social organization.

"The State exists for promoting the freedom and responsible life of the individual," he went on. "It is not an end in itself. It is the privilege of man to be eccentric, to be unorthodox, to be non-conformist and the progress of the world is due to men who are ill at ease.

Adherence to this view is partly responsible for the relatively easy way in which foreign invaders established themselves in India from early times. So long as the personal and social life of the people was uninterfered with, so long as the artists, philcsophers and intellectual workers were allowed freedom to seek truth and create beauty and the ordinary people could go on practising the natural virtues of body, mind and spirit, observe domestic decencies and enjoy the simple affections, the pure loyalties and the deep devotions which are the most personal and intimate part of human life,

it did not seem to them of much importance as to who wielded the political sovereignty.

Men are to be treated as persons and not things. Life is not a fancy dress ball nor are human beings performing animals. They pulsate with hope and fear and possess a secret life of their own.

WAR AND PEACE

" The totalitarian systems to-day invade the citadel of of human soul and achieve their ends by de-personalisation. The present war is fought for defending the free life of the human spirit. Britain may not be so democratic as she professes to be but her allegiance is to the ideals of free life and ordered liberty. If the war is limited to the objective of defeating the enemy, it will have failed of its purpose.

Twenty years ago millions died in the hope that a lasting peace would be the outcome. If the hopes of the present generation are not to be betrayed, our vision must not be betrayed, our vision must not be blinded by hatred and our judgment should not be clouded by the strain of war.

If we are to prevent a recurrence of war, we must establish social justice within States and provide for the security of all nations. The under-privileged in nations and subject nations in the world of nations are the causes of wars. If democracy means that no man should be a slave and no man should be a master, there cannot be any dominant and subject nations.

"Whatever may be the results of the present war, there will be a demand for a new social order, for equality among individuals and nations, not at some undated future, not brought about by the slow and uncertain processes of drift and gradual evolution but an equality deliberately aimed at and planned even now. We must identify ourselves with the new social order that is struggling to be born. The Federal Union is the political structure for the growing world consciousness. Before we can have federation, patent injustices in the status quo require to be adjusted either by arrangement or pressure. Revolutions arise only if there are powers who have accumulated colonial possessions.

BRITAIN AND CONGRESS

" The present deadlock between Britain and India is widely regretted. A self-sufficient India capable of defending her

frontiers would have been of the greatest assistance to the Allies. The people of this country are definitely hostile to Nazi aggression and tyranny. Many of her spokesmen unequivocally expressed their views on the outbreak of the war. Gradually, however, enthusiasm cooled down and Britain's intentions with regard to India were suspected. When the Viceroy made the important speech at the Orient Club in Bombay declaring that it was the object of Great Britain to grant India the status of a Dominion according to the Statute of Westminster, that it was their intention to abridge the interval between the present position and the future order, that Indian opinion would be consulted with regard to the future constitution and in the meantime the Executive Council would be enlarged so as to include important political leaders, Gandhi saw in it the germs of a settlement honourable to both sides. Some of his followers felt that it was a triumph of hope over experience.

CONSTITUENT ASSEMBLY

"To-day on the question of the constituent assembly a fundamental cleavage is manifest. It is not so much a question of the goal of India, whether she is to be a Dominion or an independent nation. For the Statute of Westminster gives the right to secede, and India, if she so chooses, may exercise the right. Gandhiji admits that a constituent assembly may vote for independence or Dominion status or something less than that. On the question of the goal there does not seem to be any fundamental disagreement. It has now narrowed itself to the way in which the future constitution for India is to be framed. Is it to be imposed on India by Britain or is it to be devised by the representatives of India? The Congress argues that if the British are earnest about the objective of Dominion status for India, which will make her free and autonomous, then they believe that Indians are capable of assuming responsibility for the Indian administration. If they are fit to run their own affairs, can't they be trusted to frame the future Indian constitution? I hope earnestly that matters of prestige will not stand in the way of a friendly and honourable settlement. We need not assume that we will be giving a blank cheque to the constituent assembly. The leaders of India will not be so foolish as to overlook the interests of defence, the rightful claims of the Princes or the British commercial community. The way in which a representative assembly is convened and the work to be

assigned to it may be settled by negotiation. Subject to agreements between Britain and India on the issues of defence, Princes and British Commerce, the representative assembly may be called upon to draw up a future constitution for India with adequate safeguards for the minorities and it may be ratified by the British Parliament. The British are not pedants. They are famous for their pragmatic empiricism. Their constitution has grown and was not planned. They have dealt with Egypt, Iraq, South Africa, Canada, etc., in different ways and may now deal with India in a characteristic way.

But the question requires to be settled while Gandhi's leadership is available. He is essentially a man of peace and compromise. Flexibility in face of changing situations is his watchword. He is sure of his goal and his method but is conscious that his own actions must adapt themselves to the partly unknown movements of a moving world, persistent tension between the just demands of a people and stubborn resistance to them. I do hope that there will be no failure of statesmanship, that wisdom and judgment will prevail and the country will not be thrown into confusion at such a critical hour in the world's history." (Taken from the *Tribune.*)

139. THE EDUCATIONAL VALUE OF THE CINEMA

The cinema is a comparatively young institution in India and in the rest of the world, and there are millions and millions (in India at any rate) who have never been to "a picture." At the same time, the enormous and rapid strides the cinema has been making during its initial stages both in art and popularity, awaken us to its immense potentialities and suggest that we perhaps still fail to estimate properly its significance and importance. In a vast, and for the most part illiterate and poor country like our own, the cinema seems destined to have a large and increasing share in shaping and educating the public mind.

The time is ripe to take stock of our progress and to plan for the future.

Let us first consider where lies the decisive and overwhelming superiority of the cinema to other means or instruments of education. A number of facts must be noted. First of all, there is the tremendous advantage or "pull" of the visual appeal. How immediate and unquestioning

is the acceptance of all we see on the screen! We forget, at least for the time we are seated in a cinema, all intellectual doubts, all our awareness of the possibility of "fake" or trick photography and the recent revolutionary advances in the art of the camera; we are for a moment stilled into a suspension of disbelief and all our accumulated learning is banished to the realms of the sub-conscious. We've no doubt been told, or read, of African forests and Malay jungles being shot indoors, at Hollywood or Elstree or Bombay. We may have read that the day of monsters like the plesiosaurus is vanished into the long-dead past: and yet which one of us disbelieves in King Kong? Hardened scientists come to pictures with a mind like that of children listening to a fairy tale, and believe in "The Invisible Man," in Martians, or the incarnation of "*She*."

Just a little lower comes the persuasive power of *the ear*. Can anybody ever believe that *our own* eyes and ears deceive us? If we could, all science, all art, all learning, would crumble and be as nothing in an instant—even though we know that visual illusion at any rate is of daily occurrence—that the sun does not go round a stationary earth.

The single appeal of one sense, reinforced by that of another, is multiplied many times. In addition, there is the unconscious operation of "the group mind," of mass suggestion. And, more than anything, since our senses are keenly absorbed in drinking deep reality at more doors than one, all criticism is laid asleep.

Next we remember the comparative cheapness of the cinema and its wonderful adaptability for mass appeal: its message even to those who are deprived of the three "*R*'s" its novelty, which comes as an aid to its effect; its dispensing with individual expositors—and we arrive at some partial explanation of the stupendous, incalculable demon power of this Child Wizard amongst us. Who can say to what heights he will grow? Techni-colour films are yet to arrive, in India at any rate, in any substantial number: and one may readily believe that the day when the cinema will attain perfection is yet far away.

So much for a consideration of the latent possibilities of our wonderful educator. Now to see how we could *apply it*. It is obvious that there is an entirely unexplored realm

where the cinema need fear no rival educator. Its special advantage is that it teaches, in a fascinating way, even unwilling pupils, pupils who are unconscious of their pupilage. Its application in the fields of geography and history and in physical sciences like botany and zoology, is obvious. It can, equally obviously, be of little use in pure or speculative sciences like Mathematics, Logic, Metaphysics, Psychology. If of little use in Ethics, it can be of much help in Anthropology, Agriculture, and (later on) Astronomy. It can do away with the problems of *adult education*, with the large-scale lapses into illiteracy with which educators in every country are so familiar. Its application must obviously be limited (by considerations of cost) in vast, thinly-populated regions like parts of Canada and Australia. It can play a very real part in bringing about better relations amongst the races of the world—through a better understanding and appreciation of different cultures, manners, national ways and differences of outlook. The curse of Babel is set at naught by this mighty unwritten esperanto—the difference of tongues is no more when with the eye we can *see* actions, reinforced by helpful gestures or screen letter-press. Travelling is costly, hazardous, sometimes prohibited by personal reasons. But all of us can enjoy this arm-chair travelling—can learn much from it. Germany can enjoy the art of a Charlie Chaplin, England benefit from the mimetic skill of Fraulein Bergner, and our fear of Soviet schemes in politics need be no bar to our delight in the Russian developments in the art of the cinema. Germany may give France Max Reinhardt and get in return Rene Clair. This will promote the World-state we all dream of, and without which the human race is bound to disappear from the surface of the earth sooner or later.

140. THE INFLUENCE OF POETRY ON POLITICS.

Andrew Fletcher of Saltoun wished to be a maker of the songs of a people, and so long as he was that, did not care who framed their laws. This well-known saying is an expression of profound experience and thorough knowledge of human nature. Poetry touches us more directly than the external machinery of the penal code—which, far from touching our *hearts*, inspires at worst fear, or awe, and excites merely prudential considerations of the *brain*. Poetry is alive and wonderfully energising : it becomes a part of us and a main-

spring of conduct and character. That's why, all the world over, boys as growing citizens are taught patriotic songs like

"Britannia rules the waves
Britons never will be slaves"

or "God save the King." Every country has its national anthem, but in times of war, civil or foreign, there are always forged some new battle-songs, war-cries that fill the soul and lift up the heart of the youthful soldier, and are handed down to remote posterity as relics of those troublous times before they were born. Such songs are legion, and join hands all the world over. The most distinguished of this fraternity are that wonderfully inspiring hymn of hate, *the Marseillaise*; the American; and our own "*Bande Mataram*". Profound psychological perception has been shown in the orders banning the "*Bande-Mataram*," and the passions aroused by that beautiful and innocent song have extended to the book in which it appeared and the Province of its birth. Most of the regimental ditties of the trenches do not get published and are unknown to the civil population. Yet who can assess the part they have often played in bringing about victory? Keeping up the drooping spirits of the army, preserving unimpaired the *esprit de corps* and morale of the fighting forces, is an achievement no less to be hailed than the planning and execution of a clever manœuvre, or the gallant heading of a desperate charge or sortie.

Instances can easily be multiplied. Nor is it only when a country is engaged in a life and death struggle with an external aggressor that poetry makes its life-giving influence felt in politics. Nor does the intrinsic worth of the poem matter decisively. The Corn Law-Rhymer, Ebenezzer Elliot, has firmly established his title to mention in the histories both of England and of English literature, not because of the excellence of his rhymes, but because of the tremendous force they exerted up on the popular mind of the time.

Here is a stanza by him which explains itself:

Avenge the plundered poor, Oh Lord!...
But not with sword—no, not with fire
Chastise the British locustry!
Lord, let them feel Thy heavier ire;
Whip them, Oh Lord, with poverty!

In all ages and countries, politicians have recognized by means of judicious patronage and threats and punishments

the power of poets, which far exceeds even the illimitable power of the press, as the latter appeals only to the literate while the former, to the illiterate portion of the community as well. Scurrilous rhymes and epigrams, lampoons, and other such ephemeral productions of the poetic muse, have often led to the removal of powerful ministers like the notorious Earl of Bute, and (whatever the amount of truth contained in them) have shown a tendency to become inextricably associated with their subject. Who can ever think of Charles II apart from the immortal verse of Rochester :—

" Here lies our sovereign Lord the King,
Whose word no man relied on :
Who never said a foolish thing,
Nor ever did a wise one "?

The conclusion is inevitable that the influence of poetry applied as it is powerfully on the most mobile element in the human being the emotions—of the prime factor in politics—is absolutely incalculable. It has influenced, it must forever continue to influence, the fates of nations and the future of the world. To compute the influence of a nation's poetry in building up its character, tradition, and outlook, is a task beyond the skill of man. Patriotism, and nationalism are intangible affairs of the inscrutable human heart having little to do with reason. So is that everlasting miracle, Poetry.

141. CAN THERE BE WORLD PEACE ?

The object of establishing World Peace is the avoidance of wars and the prevention of the oppression of the weaker nations by strong ones. It is only *half the truth* that all modern wars are due to capitalism. In every country the press prostitutes itself to the governing powers and promotes that pugnacity which develops in men who have the habit of command. The habitual use of power makes a person become autocratic, indignant when he finds opposition, convinced that opposition is wicked and must be crushed, and much more willing than the average citizen to resort to war. So we find that in the main those who have most power are most warlike. The evil of war can only be cured by the abolition of capitalism if the new system is one *which allows very much less power to single individuals.* It will *not* be cured by a system which substitutes the power of Ministers or Officials for the power of capitalists.

We have said above that it is only half the truth to say that capitalism is the cause of war. *The remaining half of the truth is* the psychology of the individual. There were wars before there was capitalism. The existing evils in international relations, and in all human relations, spring at bottom from psychological causes. These psychological powers are the motives forming part of human nature as it is at present—chiefly competitiveness, love of power and envy. All these are aspects of greed, pride and egoism (*i.e.*, conceit or vanity plus egoism or selfishness). These in turn are aberrations and excesses of the three primary instincts of property, of sex and family, and of the will to be (the will to live, the will to be prominent.) Capitalism itself is the product of greed; militarist imperialism of pride, and kultur-missionarism, whiteman's burdenism, of egoism. If we could reorganize the world, and all societies in the world to so change education and environment as to diminish the strength of the competitive instinct, as well as the other instincts, it may prove a real safeguard against war. The psychology of the working man is totally unlike that which is assumed in the Communist Manifesto. He does not by any means feel that he has nothing to lose but his chains; nor indeed, is this true. The chains which bind Asia and Africa in subjection to Europe are partly rivetted by him. He is himself a part of a great system of tyranny and exploitation. Not only do the working men of a country like England have a share in the benefit accruing from the exploitation of the inferior races, but many among them have also their part in the capitalist system. There is also the fact of 'instinctive' race-hatred further embittered by fear of the labour-competitions of the coloured races. "Ants are as completely socialistic as any community can possibly be, yet they put to death any ant which strays among them by mistake from a neighbouring ant-heap."

If there is to be World Peace then Fascism, and Totalitarianism, must go. The first condition for Fascist success is that the economic system of the country is on the edge of breakdown, as it was in Italy in 1921, and has been in Germany since 1931. Then the conflict of interests is driven to such a point of tension that it can be salved only by a disruption or by an expansion of the existing system. Disruption means civil war. The purpose of Fascism is to solve serious economic difficulties, which are bound to lead to civil war, through

imperialist expansion, and ultimately through an imperialistic war. The entire policy of Fascism amounts to creating the conditions for a successful imperialist policy. Terror, propaganda, inexpensive but impressive concessions to the workers, measures leading to State Capitalism, establish internal unity, the pre-requisite of modern war. Technically war is prepared by rearmament, the policy of economic self-sufficiency, and a high birth rate. Education and propaganda train the minds of the people to expect and even to desire war and to develop an 'heroic' attitude towards life. The average peace-loving citizen will back that party which seems to be able to avoid the civil war, even at the expense of an external war later on. There always remains the hope that the external war may somehow be avoided. Imperialism extends the inner market by creating a demand for war goods, and widens the external markets by subsidies and by extending political influence into foreign countries, or, as Sir Oswald Mosley suggests, by tightening the grip over the existing Empire. The situation which creates Fascism also mobilizes troops. A serious economic decline affects not so much the organized employers and the organized factory workers as the unorganized masses of the middle classes and the unemployed. They become a recruiting ground. In Germany, the unemployed, especially the young, were largely attracted by Hitler. They were in such a state of despair that even war preparations came as a relief. "Better an end with terror then terror without end."

At the present moment we are fighting to establish world peace. That can come only by a new type of education decreasing the power of certain instincts and the eradication of totalitarianism, root and branch.

142. THE FAILURE OF DEMOCRACY

If in every country the people were vocal, the real people not the surging, clamorous, irresponsible crowds, so often duped by the irresponsible agitators, which arise in a moment and vanish in a moment, then the whole world would become a real democracy—government of the people, for the people, *by the people*, and not by usurpers.

Where the voice of the people is stifled into dumb acquiescence, there is tyranny and force let loose to seek a wide dominion. It is the people who count, it is the people who

matter. For the people are individuals. They are the vast numbers of individuals. And it is the individual who helps to constitute the vast numbers which count and which matter. It is his life, his need, his hope, his joy, his peace, his happiness, his grief that matters.

It is for him to speak freely and without fear. And a right nation is a nation so governed that the individual can speak freely and without fear, voice his needs, declare his dissatisfactions demand that there shall be change.

Let individuals everywhere speak their words. Let individuals come into their own. Let the people rule.

But democracies suffer from a great internal weakness. There can be no democracy without representative institutions. Now there can be no denial of the fact that to all those who care for progress actual experience of democratic representative government is very disillusioning. Admitting, that it is preferable to any *previous* form of government, we must yet acknowledge that much of the criticism directed against it is thoroughly justified. The trouble is that persuasion is a slow process. The ultimate goal of any reformer who aims at liberty can only be reached through persuasion and appeal to the effective will of the community. For how many thousands of years must one wait before he can be able to discover the effective will of the community?'

Certain defects seem inherent in the very nature of representative institutions. There is a sense of self-importance inseparable from success in a contest for popular favour. There is an all but unavoidable habit of hypocrisy, cynicism, flattery. This is as much the fault of democracy as of the representatives. However the blame may be apportioned, the evil is bound to occur in the existing forms of democracy. Another evil, especially noticeable in large states, is the remoteness of the seat of the government from many of the constituencies—a remoteness which is psychological even more than geographical. All these causes lead Parliaments to betray the people, consciously or unconsciously.

As a sad spectator of the democratic experiment in India I say with all the emphasis at my command—the sooner we get rid of this so called democracy the better. Bertrand Russell said: " What stands in the way of the freedom of Asiatic populations is not their lack of intelligence, but only

their lack of military prowess, which makes them an easy prey to our lust for dominion." The military prowess of Indians was sufficiently proved in the last world war, and will be proved again in the war now raging. The real cause of our subjection is internal dissentions of caste, class, race, creed, colour and sex. These have poisoned the moral blood of the people and are appearing as festering sores all over the body politic. This may be regarded as lack of intelligence amounting to insanity on the part of the vast bulk of the population. But there is excess of intelligence on the part of the cunning political and religious schemers who for their own purposes are perpetually injecting more and more of that poison into the diseased body. Democracy is responsible for the present communal situation in India. Englishmen should leave India free to choose its form of government, its own manner of education and its own type of civilization, which, it is clear, will not be democratic.

More suitable to India than democracy is some form of guild-socialism *i.e.*, the government of a group chosen by the group. Such a group will be far more in touch with its constituents, far more conscious of their interests than a remote parliament nominally representing the whole country. In such a method of government the growth of a spirit of bureaucracy must be guarded against. Officials as soon as they become part of the governing forces in a country tend to become autocratic and conservative. They lose touch with their constituents and gravitate, by a psychological sympathy, into co-operation with the powers that be. The only way of preserving sufficient liberty is the organization of citizens with special interests, into groups, determined to preserve autonomy as regards their internal affairs.

Society can be organized into such autonomous groups, jealously guarding their own and another's rights and duties. *The meaning of self-government must be re-interpreted.* Self-government is legislation by persons embodying the *higher* self, the *better* side of human nature, intellectual and moral, and not the worse. That such democracy as we now possess, and are going to have more of, will add to the welfare of India is a *delusion.* After the polling at the last election was over, those who held power belonged (as they have done everywhere, all the world over) to the ambitious executive type which has in all ages possessed itself of the government of the nations. This type has never shown itself

tolerant of opposition or friendly to freedom. Its only anxiety is to keep itself in power. Such a type runs the democratic machinery all over the world and in India most of all. Who will watch the watchers? No one—and that is why democracy has failed in India.

143. SCIENCE AND WAR

Science has got one great defect—it deals with things instead of with values. It is this misplaced emphasis which is responsible for all the evils from which modern civilization —essentially a civilization of applied science—suffers. Ultimate values are ignored for commercial affairs They are politely bowed to and then handed over to the clergy to be discussed on Sundays. The creed of competition rules the world entirely devoid of any consideration for the value of human life.

Science every year makes more and more weapons for the destruction of mankind. As if the sword was not enough to kill a man, gunpowder came and with gunpowder rifles, cannon, bombs, hand grenades. Now gunpowder is applied not only on land but can be thrown from the air or from under the water. No human agency is required to blow up the bottom of a ship. A magnetic mine is placed in the sea and when a ship approaches it, the mine automatically explodes and destroys the ship. Aeroplanes hover in the air and machinegun every human being or animal that they see. Poison gas is used to suffocate non-belligerents without distinction of age or sex. A three years' old child is as good a victim as a girl of sixteen or a soldier of twenty. One asks himself the question—why, why, why? Why has science been put to this diabolic use? The answer is—scientists are not philosophers, at best they are psuedo-philosophers. Science suffers from a perverted philosophy of life.

The disaster began with nineteenth century thinking. The nineteenth century was dominated by the ideas of struggle for existence, competition, class warfare, commercial antagonism between nations, military warfare. When people realized that life meant a struggle for existence they developed a gospel of hate. This was really based upon a mis-comprehension, or rather half-comprehension, of the doctrine of evolution. The full conclusion to be drawn from the philosophy of evolution is not that of hatred but of co-operation. Sucessful organisms modify their environment. Those organisms

are successful which modify their environments so as to assist each other. This law is exemplified in nature on a vast scale. The North American Indians accepted their environment as it was with the result that they remained few in number and barely succeeded in maintaining themselves over the American Continent. When the European races arrived on the scene they pursued the opposite policy. They *co-operated* with each other to modify the environment. The result of that co-operation is now before us. The United States of America is the most powerful nation in the world. The American Continent has now more than twenty times the population of the Indians and the continent is not yet full. Further to show that *co-operation and not mutual slaughter is a law of nature,* let us take the example of a forest. A forest depends upon the association of various species of organisms, each of which is mutually dependent upon the other species. A single tree by itself is exposed to all the adverse chances of ever-changing circumstances. Strong winds stunt it; variations in temperature check its foliage, rains come and denude the soil that nourishes it; winds blow away its leaves and so it cannot use them for fertilization. However, let the trees join together in a forest and see what happens. In fact the forest is the natural place for a tree. In the forest each tree may lose something of its natural perfection of growth, but they mutually assist each other in preserving the conditions for survival. The soil is preserved and shaded; and the microbes necessary for its fertility are neither scorched, nor frozen, nor washed away. So it is clear that a forest is a triumph of the organisation of mutually dependent species.

If we look at the history of the world we will find that—in the long run—the prize has not gone to those who specialized in methods of violence. Nature began with animals encased in hard shells for defence against the ills of life. But smaller animals without external armour have cleared those monsters off the face of the earth. The lions and the tigers are not the most successful animals. There is something in the ready use of force which defeats its own object. *Its main defect is that it bars co-operation.* Every organism requires an environment of friends, partly to shield it from violent changes and partly to supply it with its wants. The gospel of force is incompatible with social life.

Many scientists are beginning to think along these lines now. For instance here is Professor Soddy speaking in the *Scientific*

Monthly : "The very advance of physical science has become a mneace to our civilization if our present low social standards persist. We must have more tested social knowledge, more social intelligence, and more agreement regarding social problems." Dr. W. P. Tayler writing in the same journal says : "The use of the products of science in war is a monstrous perversion of the purpose of science...... To bring about right action is the end of science."

The patent goal of modern western civilization is the seeking of money and sensual gratifications. They say "To-day, now, at once, let us eat, drink and be merry." Meals, motors and movies, at the expense, with ruthless exploitation of the weaker. Wars are made for this exploitation, and science too, the noblest achievement of the human intellect, is prostituted for the same purpose.

144. FREE PRIMARY EDUCATION

Education as we find it in modern India is directed to one part of the boy's nature only, developing the intellect, training the intelligence, leaving out of account the moral and emotional nature. The educated classes in India are beginning to realize that this type of education is responsible for the large number of unemployed everywhere. Suppose we were able to educate every Indian—give him free compulsory Primary Education—(and there are 40 crores of Indians now) shall not this lead to dislocation ? The Wardha Scheme of Education was devised with the intention of destroying the literary and devitalizing bias of modern education. The Wardha scheme lays down that every child should receive a certain amount of manual training as the necessary complement to general intellectual training. But even with the Wardha scheme how shall we have free primary education ? How shall we pull up the masses to the level of the higher classes ? This is one of the greatest problems of India and humanity, for one out of every five human beings is an Indian. Shall we have paid teachers ? This is a question that needs careful consideration. India is the poorest country in the world and yet its public servants are more highly paid than in most other countries. The teacher as compared to men in other professions is low paid, yet he is not low paid as related to the general economic conditions of India. Suppose we have even low paid teachers to educate the four hundred millions shall we be able to do it ? No. There is neither enough money nor enough teachers available.

Swami Vivekanand, the great Indian reformer, offered the following solution of this problem in a letter to a friend. (Letters of Swami Vivekanand published by the Advaita Ashrama, Almora, Himalayas). I am giving long quotations because he offers the only correct solution of the problem and his words are so sincere and burning that I hope some of my young readers will be fired by them to do something practical instead of merely discussing the problem, as men of my generation do.

"They (*i.e.*, educated Indians) are children, yea veritable children, though they be great and high in society. Their eyes see nothing beyond their little horizon of a few yards—the routine work, eating, drinking, earning, and begetting, following each other in mathematical precision. They know nothing beyond, happy little souls ! Their sleep is never disturbed. Their nice little brown studies of lives are never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere—the result of centuries of oppression. They little dream of the ages of tyranny, mental, moral and physical, that have reduced the image of God to be a mere beast of burden ; the emblem of the divine Mother, to a slave to bear children ; and life itself to a curse...... We are so many sanyasins wandering about and teaching the people metaphysics—it is all madness. Did not our Gurudev use to say : "An empty stomach is no good for religion ?" That those poor people are leading the life of brutes, is simply due to ignorance. We have for ages been sucking their blood and trampling them under foot...... Suppose some disinterested sanyasins bent on doing good to others, go from village to village, disseminating education and seeking in various ways to better the condition of all down to the Chandala, through oral teaching, and by means of maps, cameras, globes and such other accessories—can't that bring forth good in time ? The poor are too poor to come to schools an Pathshalas and they will gain nothing by reading poetry and all that sort of thing. We have to give back to the nation its lost individuality and raise the masses. The Hindus, the Mohammadans, the Christians all have trampled them under foot......Try to get up a fund, get some magic lanterns, maps, globes etc., and some chemicals. Get every evening a crowd of the poor and low, even the Pariahs, and lecture to them about religion first, and then teach them through the magic lantern and other things, astronomy, geography, etc

through the dialect of the people. Do not try to lead your brethren but serve them."

This is the right way of approaching the masses. In this way, and in this way alone, can there be free primary education in India. We must remember that the people live in the cottage. But nobody ever does anything for them. A band of selfless young men is required—not one or two young men but millions of them—who will go round to villages preaching the gospel of education, educating. We have to become an occidental of occidentals in our spirit of equality, freedom, work and energy while remaining Indians in our religious culture and instincts. If we approach the masses in too western a way we shall only antagonize them. We must approach them in the Indian way, offer them education without divorcing it from the religious background.

There must be two or more schools in every village. The day's work should begin with the singing of a song by the children and a short prayer. Where there are two or three religions in a school there should be prayers from all of their scriptures. Suppose there is a Muslim boy. He should say the Muslim prayers while the Hindu boys stand in reverent silence and vice versa. There should be reading and writing, the lessons very short, with drill, dances, or games between them. Simple arithmetic, mainly by objects. A lesson on flowers, leaves, grains, seeds, animals (to be brought by children) to be chatted over. Geography by a map of the village in damp sand, fields, houses, well, tank, temple, and the paths, and roads leading away to other places. Gardens, how to prepare the soil, to sow, to weed, to water, to train plants. On wet days the making of baskets, learning to sew, to knot, to drive in a nail, a screw, to mend utensils, etc.

The pupil should be taught rudiments of politics too. He should be told that he is a member of the social order, and that he must become an intelligent and responsible member of that order.

145. UNIVERSITIES AND NATIONAL LIFE

The ancient Indian ideal of University education is that the homes of all genuine Brahmanas should be miniature *Gurukulas* or Universities. Children should come from other homes and dwell in the home of the teacher. Preferably such educational homes would be located on the outskirts of towns, amidst woods so that the children and youth may live

in healthy surroundings. They should develop their bodies by doing useful work for the home and courage and enterprise by adventurous excursions. They should be in touch with the realities of both rural and urban life. Sometimes a quarter of the town was exclusively assigned for educational work and was called Brahmpuri. It is interesting to note that a quarter of Benares is called Brahmpuri to this day. In Benares the ancient Indian ideal is still preserved. There are between two and three hundred Pandit homes, scattered over all parts of the town. In these the ancient Sanskrit learning is taught free to two or three thousand students. They come from all parts of India and are provided with food and clothing free.

In the Buddhist period we had great university towns like Nalanda and Taxila. They have disappeared now and the tradition which they fostered is dying rapidly because learning is now separated more and more from the realities and requirements of national life. This divorce is due mainly to the inelasticity of the Pandit-mind and its inability to assimilate the scientific teaching of the modern West In order to make education vital the Pandit has to assimilate the teachings of western science into the frame-work of the religious and philosophical teachings of the ancient Indian sages —Vyas and Valmiki. He must sit over the bank of the Ganges and teach Newton and Einstein with as much enthusiasm and reverence as he now teaches Pannini and Tulsidas.

Under modern conditions the nearest practical approach to the old theoretical ideal seems to be that 'school' homes should be placed, whenever possible, between town and agricultural farms. The University should be situated in the suburbs of great cities from which centres of all kinds of occupations, agriculture and dairy farming and cattle breeding as well as factories, industrial works, commercial institutions, markets, banks, houses of business, army camps, law courts, river traffic etc., may all be within easy reach of the students for observation and tests of inclination to decide future careers.

(2)

The above is an outline of the Indian ideal of education. What do we find prevailing? We find that education in India has been thoroughly denationalized. We are taught to accept everything western at its western valuation which is deliberately insulting to Asia and Asiatic notions of right and

wrong. School homes meant that the teacher had not many pupils to teach and those that he taught he accepted as his own sons and looked after them as such. If education is to be nationalized in India it will require a large number of teachers, perhaps millions. But a large number of teachers is not compatible with high salaries, expensive educational buildings and the very small resources of an exploited and pauperised country like India. That is why we have 'herd' education based on bureaucratic methods. Here I cannot help quoting from a book by Babu Bhagwan Das called the *Science of Social Organization.* He says: "The present writer received a visit some time ago from a young gentleman dressed in open-throated shirt and shorts, hose and boots, looking generally like a smart police officer or magistrate or sportsman dressed in the fashion of the day. Bye and bye it appeared that he was a deputy inspector of schools. To the writer, with his antiquated notions, it was rather saddening to see not only an educationist but an inspector of a large number of schools, who, by the traditions of this land, should be a somewhat elderly, benevolent looking, trust inspiring person —saddening to see such a person (away from even the play-ground where it may perhaps be in place, though simpler and equally bonefitting Indian dress, is possible there also) affecting the dress manners, airs of aggressive smartness find self-important 'efficiency' which are in vogue among typical bureaucrats, 'officers,' persons in executive office and in 'authority' who, at least in India, inspire terror in the good citizen much more than in the evil-doer." This is a typical example of a denationalized educational officer. But the evil has gone much deeper than that. If we take up the Persian paper of an Intermediate Examination we find that a Punjabi student has to translate a passage from Persian not into Punjabi which is his mother tongue but into English, which is even more alien to him than Persian. Imagine an English student answering a paper on the Chinese language in German. This accounts for the 'dulness' of the average Indian student at the University stage. He is thoroughly confused between learning many types of knowledge through foreign and insufficiently acquired mediums. (I consider that Urdu or Hindi are as foreign to the South Indian as English.)

Education in India will never be nationalized *i.e.*, have a living touch with the realities of Indian life, until the medium of instruction is the mother tongue of the student and English

is given a compulsory but secondary place. Universities must first get rid of communalism and domination by imperialists and then fulfil their role in the building up of a future India. "*Ex Oriente Lux*" will be true only then.

146. COMPULSORY MILITARY TRAINING

Compulsory military training means the selection, by lot or otherwise, of a proportion of the men of military age for compulsory service in the air, naval or military forces of their country. In 1798, a law was passed in France which prescribed the liability of citizens to serve in the army, if required, from their twentieth to twenty-fifth year of age. There is perhaps no law on the statute books of any nation which has exercised and is destined in the future to exercise a more far-reaching influence on the future of humanity than this little-known French act of 1798, introduced by General Jourdan in the Council of the Five Hundred, for it was the power this act conferred upon the French Government which alone rendered the Napoleonic policy of conquest possible. "I can afford to expend thirty thousand men a month": this boast of Napoleon's, made to Metternich in 1805, determined the trend of events from that day forward.

The idea itself was not new. The principle that every able-bodied male is liable to be called on for the defence of the state dates from the earliest times. The essential importance of the event lies in this, that at a critical moment this law passed by an obscure body of men became permanent by the causes set in motion by Napoleon, which ultimately compelled all Europe to adopt similar legislation.

When government became settled and the central executive power prevailed over internal disturbance the able-bodied males in the country ceased to have opportunities and incentives for training themselves in arms. Trade became more profitable than plunder and men began to specialize in various directions. Wealth began to accumulate and fortresses sprang into existence for its protection, but the new fortifications required specialists for their conquest and an abundance of time. Hence the necessity arose of enlisting men who had made the use of arms their special study. But whenever there was a long period of peace the supply of men who had trained themselves to arms naturally decreased and so the state was compelled to assume the task of training its recruits. This was a long process due to the exceedingly complicated

nature of the weapons in use and we find Machiavelli, in the 16th century, putting forward the idea of universal service.

When wars were made for dynastic reasons and primarily for the acquisition of territory it was realized that territories were of no use without inhabitants to pay revenue. So "the principle of moderation was introduced into the conduct of hostilities, altogether foreign to their nature." Men were no longer allowed to live at free quarters or to pillage towns. On the contrary, even in the enemy's country, they had to submit to the severest restraints, and thus soldiering, being no longer remunerative, ceased to attract the more daring spirits. In the decade preceding the French Revolution soldiering had reached the very nadir of degradation all over Europe. In the Revolution the Assembly decreed on the 11th of July, 1792 " La patrie en-danger ", and ordered every able-bodied man to consider himself liable for active service.

With the assumption of the imperial title by Napoleon as each slice of fresh territory was absorbed, the French law of conscription was immediately enforced. This further swelled the numerical preponderance against which the other nations had to contend, and each in turn was compelled to follow the French example. Prussia, however, alone pursued the idea to its logical conclusion and in the law of 1808 definitely affirmed the principle of universal service without distinction of class or right of exemption by purchase.

Many benefits have flowed from compulsory military service. Under modern conditions of industry the greatest national wealth producing power resides, not, as formerly, in the technical skill of the individual, which machinery is gradually superseding, but in the power of continous collective effort of organized bodies, and physical health and the power of mental concentration are the principal qualities required by the units of such bodies. Now there are the two essential factors which modern methods of military training aim at developing, and these methods have evolved from the conditions of service which compulsion introduced. The men who have undergone the training leave the ranks with bodies steeled to resist disease, and minds capable of prolonged concentrated effort. Hence they not only remain capable of work for a considerably longer period of time, but they also do better work throughout the whole time. It has been estimated that on the average the trained German soldier's

expectation of life is about five years better than the normal of his own class. Hence, altogether about one million men are still alive and doing good work who without such training would be dead and buried! Similarly, there are in all seven million more men all doing better work day for day than they otherwise would have done.

The first thing that a national government will do in India will be to introduce compulsory military training of all male adults. Otherwise our liberty won't last six months.

147. PROHIBITION

The word prohibition, as understood nowadays, means forbidding by law the sale and manufacture of intoxicating liquors.

The vice of drunkenness is not new. Ever since man, in some distant age, first discovered that process of fermentation by which sugar is converted into alcohol and carbonic acid and experienced the intoxicating effects of the liquor so produced there has been the problem of prohibition. From very remote times efforts were made by priests, sages or lawgivers in India, Persia, China, Palestine, Egypt, Greece and Carthage to combat the vice of drunkenness.

Drunkenness was rife in England in the 18th century. There were spirit bars in London which put up sign boards, inviting people to be "drunk for one penny" and "dead drunk for 2d," with "straw for nothing" on which to sleep off the effects. Speaking in the House of Lords in 1743 Lord Lonsdale said:

"In every part of this great metropolis whoever shall pass along the streets will find wretches stretched upon the pavement, insensible and motionless, and only removed by the charity of passengers from the danger of being crushed by carriages or trampled by horses or strangled with filth in the common sewers. These liquors not only infatuate the mind but poison the body; they not only fill our streets with madness and our prisons with criminals but our hospitals with cripples...... Those women who riot in this poisonous debauchery are quickly disabled from bearing children, or produce children diseased from their birth."

There is a certain amount of exaggeration in this speech. There is much divergence of opinion as to the proper moderate use of alcoholic drinks. Taken in moderate quantities

they may serve a useful purpose to the over-wrought, jaded, vital powers of the workers in this age of high pressure. Granting this, however, our daily experience shows us such terrible pictures of the results of indulgence in alcohol, when taken in excess, that we are driven to the conclusion that the wisest are those who abstain from it altogether—or, at best, use it only on rare occasions and as medicine. Taken in moderate quantities alcoholic beverages act as a powerful stimulant to the system generally, exciting nervous and vascular activity and causing the blood to circulate more rapidly, thus giving rise to the erroneous opinion that alcohol warms the body. This effect lasts only for a time, is succeeded by a rapid cooling of the blood, a feeling of exhaustion and a craving for more of the stimulant. Taken in excess alcohol brings ruin to body and mind alike. It acts upon brain, liver, kidneys, heart and lungs, rapidly undermining the health of the once robust man and bringing him to an early grave.

I have shown the effect of alcohol upon the body. Now I will mention some famous men whose body and mind were both ruined by alcohol. Alexander died, it is said, after having emptied ten times the goblet of Hercules, and it was without doubt in an alcoholic attack, while pursuing naked the infamous Thais, that he killed his dearest friend. Tasso wrote in a letter: "I do not deny that I am mad, but I believe that my madness is caused by intoxication and love! for I know that I drink too much." Coleridge, on account of his lack of will, and his abuse of alcoholic drinks and opium, never succeeded in executing any of his gigantic projects; in youth he was offered thirty guineas for a poem he had improvised, but he never succeeded in getting it on to paper. His son, Hartley, a distinguished writer, gave him up to drink so entirely that he died of it. It was said of him that "he wrote like an angel and drank like a fish." Savage during the last days of his life almost lived on wine and died in a Borstal prison. Helius, a German poet of the sixteenth century, affirmed that it was the greatest of shames to be beaten in drinking. Gluck, the famous composer, used to say that he loved money, wine and fame for an excellent reason: the first enabled him to obtain the second, and the second by inspiring him, procured him fame.

Mahatma Gandhi is right when he says that the manufacture and sale of alcohol, except as medicine, should be absolutely forbidden. Even the present day non-Congress Government

in Bombay has upheld prohibition for which the Congress was so bitterly and virulently attacked. There is a Japanese proverb which says: "First a man takes a glass. Then the glass takes a glass. Then the glass takes the man." This is only a picturesque way of saying that the habitual drunkard becomes a dipsomaniac, with craving for alcohol which he cannot resist. It is accompanied by organic changes in the nervous system, which probably begin in the stomach, but end in disintegration of the brain cells with the development of alcoholic insanity. The only chance of cure lies in complete abstinence from alcohol.

This the man must do, whatever the price that he pays for it. He must recognize that all development involves repression. It may be that abstinence will produce a seemingly never-ending conflict in which the mind is divided against itself. This is a normal human condition and there is nothing sinful in it Even the saint, if he were to tell the truth, is to the end of his days tormented and humiliated by obstinate desires.

I take my stand with Gandhi and advocate complete prohibition.

148. MODERN WARFARE

It is not possible to regard war as something heroic nowadays. Modern warfare is unheroic. One cannot say with King Henry V that he "would not lose so great an honour as one man more from England would share from him." War is not now a gallant hand to hand combat in which God monotonously defends the right. It is an ugly thing and victory does not necessarily go to the just cause.

This is how war begins. Two nations have a difference about something—say Poland One has it and the other claims it or neither has it and both claim it. Diplomatic talks end in failure and war is declared. It is the aim of the citizens of one country to kill and mutilate as many as possible of the citizens of the other country. Incidental to this are rape, the blowing to pieces and starvation of women and children. The war is won by the nation that unconcernedly goes on accepting the slaughter of its men, women and children. After a lapse of months or years one country can stand it no more. Then the winning nation settles the cause of dispute by taking as much of the loser's wealth or territory as it can profitably. War is possible only because of the fog of sentimentality with which it is covered. One cannot say to

a mother, "I want your son" and then after some months: "Sorry, he is dead!" So this terrible thing is justified in a romantic way: "Madam I took away your son, but I give you back the memory of a hero. Each year we will celebrate together his immortal passing. *Dulce et decorum est pro patria mori.*"

Are the soldiers who die in war all heroes? To be heroic self-sacrifice must be voluntary and deliberate. But the truth is that those who take part in wars think and hope and pray that the casualties would be not to themselves but to their companions. A man is a hero if longing for life he accepts death willingly. But how many of 'the immortal dead' willingly accept death? Neither in its origins nor in its conduct is war heroic. Splendidly heroic deeds are done in war, but not by those responsible for its conduct and not exclusively and inevitably by the dead. Of the ten million men who were killed in the last war more than nine million had to fight whether they wanted to or not, and of these nine million some eight million did nothing heroic whatever before they were killed. They are no more 'immortal' than a linen-draper who is run over by a lorry; their deaths were no more 'pleasant' and 'fitting' than the death of a stock broker in his bath.

Each nation says that the war it is fighting is defensive. "There is only one way of ensuring peace and that is to be so much stronger than the other fellow that he dare not attack you"—this is the thought in the mind of those who favour defensive warfare. But is any war defensive? Bombs and battleships have a way of looking offensive to 'the other fellow' however pacifically they are designed. The line between aggression and defence is very hard to draw. If Germany had won the last war and annexed Belgium would a subsequent war for the liberation of Belgium have been defensive or aggressive? What 'right' has Germany got in German East Africa—or Spain on Gibraltar? The difference between aggression and defence is no more than any difference of opinion about anything.

Whatever may be the origin of a war each country protests that she is not the aggressor. It says that it is resisting an unfair demand or defending its prestige. With modern propaganda—which is just new methods of organizing and distributing lies—the justice of a cause can be firmly established in the minds of all citizens. We have forgotten that the supreme virtue is truth and because we have allowed

politicians to neglect it at the call of false patriotism, we have hanging over us this constant nightmare of war.

Our international affairs have no morality. International relationships are a record of treachery, theft, broken promises, lies, evasions, bluff, trickiness, bullying, deliberate misunderstanding and shabby attempts to get an opponent into a false position. Politicians do things in the name of their country which they will never do in private life. This will become clear by an example. A burglar breaks into a house and steals the spoons. A policeman is called in. The burglar is arrested and brought to trial. The policeman does not try him. The policeman does not punish him. Perhaps the burglar pleads that the spoons found in his bag were his own spoons stolen from him by the householder some years ago. The policeman does not decide the real ownership of the spoons. Now let us apply this analogy to international affairs and see how nations behave. An armed nation, however defensively acting acts in the combined roles of householder, policeman, judge and burglar. It is invaded ; it arrests the invader ; it sentences him to punishment and then it picks his pockets.

We have got a superstitious respect for force. A pirate who gives his blood for a ship is supposed to have a better right to it than the merchant who only gives his money. Because national 'rights' in the past have been built up on blood, we go on shedding more and more blood either to preserve those 'rights' or to 'create' more. This is childish. 'To fight it out' is the remedy of the school boy who is unable to distinguish between right and wrong.

149. ARBITRATION AS A METHOD OF SETTLING INTERNATIONAL DISPUTES

Some people have suggested that if we knew more about other countries we shall not fight them, that international knowledge is necessary for international peace. This is very very doubtful. The bitterest quarrel in the world is between Hindus and Muslims and they live in the same streets in close contact with each other and have done so for centuries and centuries, and yet India is divided. Our attitude towards social and international problems is fundamentally wrong. What we want is a more just conception of human relationships.

We recognize the limitations of human nature in ordinary affairs. The laws regards man as inherently unreasonable,

one-sided, passionate, incapable of judging his own case. That is why we have law courts. What we need to do is to apply the same standard to nations. We must introduce the police method in international affairs. The police represent the combined power of the whole community used to ensure to each member of the community his agreed rights under the law, and as part of the process, to restrain any member from using his own individual force to be his own judge. But see what a nation does as between itself and other nations. The nation says: We will retain force in the shape of any army or navy powerful enough to resist any one likely to challenge its power, but that force shall not be part of the power of the community of nations pledged to defend each member, but a tool enabling us to be our own defender, which means, in the last resort—our own judge. All nations say this and so all repudiate the police method.

People say: "It is no use having an international court of arbitration, because there are many matters which the nations will not agree to submit to a neutral court. Even if they did they will not be certain of an impartial hearing, and if the verdict went against them they would resort to war again."

Those who bring forward this argument forget that arbitration is suggested only as an alternative to war, just as the alternative to toothache is dentistry. Peace too has its price, like war. It may demand the sacrifice of many of our sentimentalities about patriotism but it does not demand the sacrifice of ten million lives.

Every issue lends itself to some sort of decision. It may be a majority decision (as in politics) or an arbitrary decision (as in a court of law) or a chance decision (as by the spinning of a coin), or—last of all--decision by war. Even if the decision goes against one, the moral rights and wrongs of the 'issue' are not questioned. We must think more clearly—'want' is not 'need.' We say Italy 'needs' expansion but Italy is not so thickly populated as Belgium and yet Belgium does not 'need' expansion. The truth is that Italy is prepared to go to war for expansion and Belgium is not. Even after a war the decision is still by arbitration though the arbitrator is the conqueror. Supposing two politicians were disputing the leadership of their party, would they agree to a wrestling match on the floor of the House of Commons to decide the issue? Similarly

between nations there is nothing inherently dignified in deciding an issue by warfare.

Another objection to arbitration is that a Neutral Court would consist of individuals all of whom would have their national or personal prejudices. There is much truth in this argument but its answer is that we shall slowly to build up a tradition of impartiality between nations. Just as there is a tradition of the sea, acting on which a life-boatman is proud to risk his life impartially for people of all nationalities; so there could be a tradition of the Neutral Courts acting on which a judge would be proud to distribute justice impartially to all nations Such a tradition cannot grow in a day. But if we want it it will grow.

There is another objection—that a nation which had lost its cause could not be depended upon to accept the verdict peaceably. Will other countries use force to make the country that has lost the verdict accept it? In the first instance sanctions will mean a World War. For that there should first be world unity and a world conscience. All the nations of the world should be prepared to go to war against the reluctant or defiant one. Is this a utopia? No. We need honest thinking to make it come about; we must always remember that arbitration is an *alternative* to force.

The situation which makes war inevitable and makes it in a sense, what the Greek tragedian called it, the collision of two rights, arises from the assumption that when men get into a dispute each is entitled to be the judge of that dispute. But the world must realize that in every dispute there are two sides and very seldom is all the wrong on one side and all the right on the other, that absolute justice is unobtainable and that, therefore, there is an obligation on all to accept something less than absolute justice. Up to this time states have depended, not upon any system of co-operation but upon the competition of naked force ruthlessly employed. But that is not possible any longer unless the whole human race is to be wiped out in some horrible holocaust. That is why we must have world arbitration and some approximation to a world state—not necessarily federal in form.

150. DICTATORSHIP: A MENACE TO WORLD PEACE

The world to-day is at a parting of the ways. From the days when mankind consisted of savages, their lives have been directed by the strong man, the chieftain, the ruler. The people have been divided into one who dictates and the

rest who accept his dictation. On all occasions, the dictator presumes that he embodies the future of his people, that he is the essence of their ability. He trains the citizen to accept the soldier's mentality to obey and not question. Good has been done by their strong men in the past, when they were noble and compassionate; and evil, when their ambitious were first for their glory and last for their people. But the whole conception of the strong man as the guide and saviour represents the first stage in mankind's progression.

We are at the beginning of the next stage now, when the citizen shall be the citizen first, and only in dire necessity put on the role of the soldier. Mankind is making the new experiment of all men co-operating to produce the greatest good of all. Compared to the brilliant and swift action of many a dictator, democracy seems to achieve little and slowly. For instance many of us find in Hitler's diplomacy and methods of conquest of defenceless neighbours an element of heroism and political wisdom. The contrast between the British who prepare copious notes of protest and wrangle over plans, and Nazis who strike with a swiftness which shows to the popular mind both foresight and courage is often marked. Democracy is government by persuasion, which involves argument; dictatorship wastes little time in debate, which is at once its virtue and its fatal weakness. Behind the spectacular in Hitler's methods there is the inexorable concentration camp and the executioner's axe. The dying echoes of opposition to Nazi policies are never heard by those who are taken in by the apparent resolution and single-mindedness which they display. Nor are the methods resorted to behind the scenes to pave the way for swift invasions of, and extension of political influence in neighbouring countries known to outsiders. We have all heard of espionage in war and most of us think that it is confined only to a time of war. Yet the Gestapo perform its dark duties both in war and peace. It does even more—it devotes its energies to the demoralization of the country which is chosen to be the next victim of Nazi ambitions. The moral conscience of potential preys is laid prostrate by intimidation and bribery on a colossal scale. Before the Norwegian invasion Germans had already landed in Norway in the guise of travellers. Merchant ships transported soldiers in the dress of business men. The same game is being played in Belgium and Holland to-day (April 1940). Behind the Dictator's display of resolutien and swift execution of plans is an underworld of darkness which the shortsighted do not see.

That is why it is clear that the dictator represents the past of mankind and the free people the future. The war to-day is a struggle between the past and the future. There is no question whatever that, for the welfare of mankind the ideal of the future must be made the victor. For the strong man ideal touches not only the relation of the citizen to the state as a soldier; it infects everything. It coarsens the attitude of the man to the woman.; it cramps the possibilities of her rightful self-expression; and the greatest of all crimes against humanity, it gives a horrible twist to education making the children swiftly insensitive to the "trailing clouds of glory'," which they have brought with them from their heavenly home.

Life to-day is impossible, for mankind as a whole so long as the strong man ideal is not curbed; at the cost of every-sacrifice, the order of things represented by him must not be allowed to be the keynote of the future. Through long ages civilization has striven to make man a free willing individual who, in spite of the memories of the brute in him shall ever be conscious that he is the God; and with the recollections of a god-given nature, to give of his best to his nation, not dictated thereto by another but inspired by himself.

In the war now going on an immediate peace is worth everything if our children and their children can be assured of the future for which all sacrifices are being made now. Let us be for peace always and in all places, but only for peace which shall give the god in man the environment which he needs to express his true nature.

With the immense wealth of scientific knowledge, with all nature's forces released for us by science: with the immense brain power in the best men and women of the world taken as a whole, with the unlimited wealth of a united world; there are no obstacles to world unity but the will towards it. It *is* possible to give justice to all, to give what each national group clamours for, so long as its freedom does not mean the domination of others. It can be done by a body of men and women of all nations who are eager for world unity, if only the nations will establish such a judicial and administrative body. A Central Board of Commerce, a Central World Bank, a Central Police Force with its air, army and navy; a Central Medical Board; a Central Board of Trustees of backward peoples—all these institutions and others similar can be organized. They will succeed provided all the brains of the

world are pooled to make a success of the endeavour. There is not a single problem which cannot be solved provided *all* the nations have good will. But before that can happen dictators must go.

151. PROPAGANDA

The American Institute for Propaganda Analysis has set forth the following six techniques employed by the war propagandist to influence neutral countries.

(1) Name Calling. The trick of giving enemies a bad label (imperialists, hypocrites etc.) to make neutrals condemn them without further thought.

(2) Glittering Generalities. The trick of using vague "virtue" words (civilization, justice etc.) to make neutrals accept the cause without further thought.

(3) Transfer. The trick of identifying causes with a respected symbol or institution (Christianity, culture etc.) to mask the real motives of war.

(4) Testimonial. The trick of having an internationally respected person endorse a cause to cloak it with authority.

(5) Selection. The trick of using only selected facts which though true in themselves may together create a totally false impression.

(6) Righteousness. The trick of making it appear that all "right-thinking" people support a certain cause which should therefore be aided without further question.

The same institute has defined propaganda as "an expression of opinion or actions by individuals or groups deliberately designed to influence opinions or actions of other individuals with reference to pre-determined ends"

The words to note here are "pre-determined ends." The man who wants to do propaganda first decides what he is aiming at and then by one or more or all of the six methods enumerated above to control or coerce the opinion of all those who are necessary for helping him in achieving those ends.

The classic example of propaganda is a speech by Mussolini which he made before the Abyssinian war. At that time the

world was flooded with Pacifist Literature and Italy had signed the Kellog Pact which said that nations could only fight in self-defence and never in aggression. Mussolini had to rouse the Italian people into war fever and at the same time bulley Europeans powers into passivity while he raped Abyssinia. This is what he said : " Fascism does not believe either in the possibility or in the utility of perpetual peace. It therefore, disavows the principle of pacifism, which counsels a renunciation of struggles and a feeling of cowardice in regard to sacrifice. War alone brings all human energies to their highest tension, and stamps the mark of nobility on those peoples who have the courage to face it. All other ordeals are but substitutes which never place a man face to face with himself in the alternative of death. Hence a doctrine that is based on the promise of peace is foreign to Fascism."

A little analysis will reveal the hollowness of this speech which all Italy swallowed with hero-worshipping reverence. What is that mark of nobility that war stamps indelibly on nations? Slaughter, disease, rape, destruction. War is not the only ordeal which places a man face to face with death. In these days any one who thinks differently from Mussolini, or Hitler places himself face to face with death. What Mussolini is aiming at in this speech is to make the people renounce their intelligence and to forget that war involves the death, dishonour and mutilation of women and children as well as the soldiers in the trenches. Is it not cowardice to fly twenty thousand feet in the air and then drop bombs on sleeping people ? Mussolini is misleading his people into thinking that another war will achieve what the last war so conspicuously failed to do—build up peace.

By such hollow slogans as these the Dictators have converted the world into a mad-house. Their creed is that the individual exists for the benefit of the state. Mussolini claims that he has substituted the twentieth century 'rights of the state' for the nineteenth century 'rights of man'. But is this so ? We find that what he has really done is to substitute the rights of one man for the rights of every man. In the totalitarian states the individual has been so much demoralized by false propaganda that he has surrendered every freedom to his dictators—freedom of thought, freedom of speech, freedom of action. It is the same in India. Gandhi and Jinnah are dictators in their own way and crush opposition as ruthlessly as Mussolini or Hilter do. All this is done by propaganda.

Any one who listens in to German broadcasts these days must be struck by the fact that Germany has developed a sudden sympathy for Indian aspirations. And yet the same Germans shot down Indian seamen, completety defenceless and exposed, near Holland a few weeks ago. This clearly shows that Germany has no sympathy with India. Its game is to divide India from Britain and so gobble them up one by one. Yet any one who listens only to the German broadcasts and does not read newspapers will be driven to the conclusion that India has only one friend in the world and that is Germany.

This is the technique of propaganda. The case against the enemy must be stated with complete bias and as much exaggeration as is necessary. Lies are necessary in propaganda. What is aimed at is not truth but probability. Even a if probability is a complete lie it will do so long as it serves the predetermined end of rousing hatred against the enemy. In the Great War of 1914-1918 the Kaiser's supposed reference to the British Expeditionary Force as "the contemptible little army" helped recruiting more than any other war effort Catch phrases are useful—note the use of such phrases as 'India for Indians' or 'The White man's Burden." " Freedom is my birth right."

Propaganda rouses our lower passions, our sub-conscious antagonisms, fears and hatreds. The only way to face propaganda is for each man to stand up alone and think honestly—replace his passional by his intellectual self.

152. THE WARDHA EDUCATION SCHEME.

In 1937 Gandhiji initiated in the columns of the Harijan a discussion of the Indian educational problem and offered many suggestions the main principles of which were :—

(*a*) The course of primary education should be extended at least to seven years and should include the general knowledge gained up to the Matriculation standard less English and *plus* a substantial vocation.

(*b*) For the all-round development of boys and girls all training should so far as possible be given through a profit-yielding vocation.

(*c*) This primary education, besides training the mind, should equip boys and girls to earn their bread by the State guaranteeing employment in the vocations learnt and by

buying from the schools their manufactures at prices fixed by the State.

(*d*) Such education taken as a whole can and must be self-supporting.

(*e*) Higher education should be left to private enterprise and the State universities should be purely examining bodies.

An All-India National Education Conference, which was convened at Wardha in October 1937 under the presidentship of Gandhiji to consider his proposed scheme of self-supporting education, passed the following resolutions :—

(*a*) that free and compulsory education be provided for seven years on a nation-wide scale ;

(*b*) that the medium of instruction be the mother-tongue,

(*c*) that the Conference endorses the proposal made by Gandhiji that the process of education throughout this period should centre round some form of manual and productive work and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child ;

(*d*) that the Conference expects that this system of education will be gradually able to cover the remuneration of the teachers.

The age of entry to school should be 7 years and the standard attained at the end of 7 years' schooling should approximate to the Matriculation (less English).

The Zakir Husain report defines the aim of the Wardha Scheme not as " the production of craftsmen able to practise some craft mechanically but rather the exploitation for educative purposes of the resources implicit in craft work" and sounds a warning of the obvious danger of stressing the economic aspect to the sacrifice of the cultural and educational objectives. The Wardha Scheme rejects any mechanical labour in schools *merely* for production and states as a necessary condition of education that "the craft or productive work chosen should be rich in educative possibilities. It should find natural points of correlation with important human activities and interests." This view is identical with that expressed in paragraphs 10-17 and 24-25 of the Wood-Abbott Report and is in complete accord with

modern educational thought. The Wardha Scheme deals only with compulsory primary education and does not imply any stoppage of grants to existing schools or colleges.

Hence all criticism, directly or indirectly implying that child labour is to be exploited for economic purposes, so that the schools can be wholly or even partially self-supporting is irrelevant. Critics therefore who believe that the schools will be industrial or vocational in the narrow sense and that the system is intended to force young children into prescribed vocations have not appreciated the real significance of the Wardha Scheme.

Dr. Zakir Husain deprecates uninformed criticism of the Scheme as a result of statements made by enthusiastic but misguided protagonists. He denies that the scheme would remove unemployment; indeed the question of unemployment was not even mentioned in his report, though he felt that the pupils of the Wardha schools would be better "employable" material than the pupils of existing schools because the Scheme was designed to produce "workers who will look upon all kinds of useful work as honourable and who will be both able and willing to stand on their own feet." He also denies that the Scheme stated or even implied either that the Government would provide employment at the end of the course or that all existing schools were to be transformed immediately into Wardha schools.

Dr. Zakir Husain next answers the criticism which had arisen in one form or other mainly from Muslim sources that the proposed Wardha schools neglected religious education, and were entirely secular in outlook. He admitted that the schemes prescribed no syllabus in religious education as the difficulties were obvious, but one of its foundations was a respect for all religions. The Wardha scheme neither made nor implied any alteration in the present position by which any community at its own expense is permitted to give religious teaching in Government or Local Body schools to the pupils of that community out of school hours. Dr. Zakir Husain stated that no community need have the least apprehension that the Wardha Scheme was intended to discourage any form of religion or religious observance.

Misunderstandings also existed in regard to co-education. The Wardha Scheme does not make co-education compulsory to any age, and can be adopted in either boys

or girls or co-educational schools. Indeed it expresses no opinion whatever whether or not co-education is desirable. The option given to parents in the Wardha Scheme to withdraw their girls from school after the completion of the twelfth year does not imply that boys and girls should receive co education up to that age.

After illuminating the educational and sociological bases on which the Wardha Scheme rests, Dr. Zakir Husain refers to the charge that under the Wardha Scheme universities were to be merely examining bodies and as such would receive no financial aid from Government. Such a charge needs no refutation. His Report expressly excludes any discussion on secondary education for pupils above the age of 14. If the Wardha Scheme is adopted, a system of higher education co-ordinated with the Wardha organization will have to be worked out.

To summarize, the Wardha Scheme—

(*a*) emphasises education through activity and is not primarily concerned with the production of saleable material;

(*b*) does not make spinning and weaving the only basic craft, but admits of the inclusion of any craft of equal or higher educative possibilities;

(*c*) does not imply the ruling out of facilities for religious (denominational) education, where any community desires it; and

(*d*) does not state or imply that the salary of the teachers must be directly met from the sale of material made in the school.

Dr. Zakir Husain's explanation removes the apprehension aroused by the literature which preceded the formulation of the Wardha Scheme and by some of the phraseology of the Wardha Scheme Report itself and so prepares the ground for a discussion of details.

The framers of Wardha Scheme deliberately confined their proposals to village education as the bulk of India's population resides in villages. The scheme is therefore primarily for rural areas. It should first be introduced in rural areas and should not be extended to urban areas without necessary modifications though the principle of education through activity is as true for urban as for rural schools.

[*Adapted from the Government Report*]

Exercise 199. *Write essays on the following subjects :—*

1. The Evils of Communalism. 2. Is Democracy suited to India? 3. The Conquest of Air. 4. The Use and Abuse of Strikes 5. Moral Education. 6. Electricity in the Service of Man. 7. War: Is it Necessary? 8. Arbitration. 9. The Party System in Politics. 10 War: a Relic of Barbarism. 11. The Novel as an Instrument of Reform. 12. Vocational Education. 13 Is General Disarmament Practicable? 14. Commerce as a means of spreading Civilization. 15 The Spirit of Adventure. 19. Some Wonders of Modern Science. 17 Commerce as an International Barrier. 18. Education and Citizenship. 19. Humanity in War. 20. Aggression. 21. Imperialism. 22. Fascism. 24. The Effects of War on National Character. 25. Women's Place in Social and Political Life in India 26 Divide and Rule. 27. Party-Government. 28. Should India take part in the Present War? 29. Industrialism. 30. The True Meaning of Civilization. 31. The Value of Science in Everyday Life. 32. Ideal Universities. 33 "For Forms of governmeut let fools contest, whatever is best administered is best." 34 Some Epoch-making Discoveries and Inventions. 35. Literary Education *versus* Scientific Education. 36. Self-government: What it is and the conditions needed to make it possible. 37. The Dominant Tendencies of Modern Civilization. 38. Broadcasting as a Social Service. 39 Freedom of the Press. 40. The Modern Tyranny of Mechanism. 41. Democracy and its Outlook. 42 The Indian Ideal of Womanhood. 43. Culture: Its Meaning and Value. 44. Towards Democracy through a Dictator. 45 Nationalism as an International Danger. 46. The Dominant Needs of Modern India. 47 The Power of Public Opinion. 48. Ancient and Modern Methods of Warfare. 49. Compulsory Primary Education in India: How far is it possible? 50. Socialism: Is it suited to India?

CHAPTER XXXIV

ESSAYS WITH OUTLINES ONLY

524. Study carefully the following essays the outlines of which are given below :—

153. IF I WERE THE PRINCIPAL OF MY COLLEGE
(P. U. 1931)

1. *Introduction* : Much of the success or failure of an institution depends upon the Principal. The discipline of the college, its moral tone, its popularity, and tradition, are the reflection of the personality of the Principal.

2. *If I were the Principal of my college, I would try—*

(*a*) *To introduce co-education* : The time has now come when boys and girls should be given training together. Girls generally are more hardworking than boys. There will be a healthy rivalry between boys and girls. Boys will be prompted to put in harder work to outshine girls. The training and knowledge would be sounder and better. The memorable words of an English Principal, "Give me ten girls and I will produce cent. per cent. results."

(*b*) *To make games compulsory for all students* : It is on the play grounds that the feeling of brotherhood, discipline and social service is fostered amongst students. A very necessary *esprit de corps* is developed in them, and team work becomes a characteristic of their games. The Duke of Wellington is reported to have remarked that it was on the playing fields of Eton that the battle of Waterloo was won. The national cry of England is, 'Play up ! play up ! and play the game ! '

(*c*) *To have a first-rate library in my college* : The works of all the master minds of all the nations shall be stored in the library. Nothing can take the place of a good library. It is the best treasure in the world. Channing says, "Nothing can supply the place of books. Let every man, if possible, gather some good books under his roof. Almost any luxury should be sacrificed to this."

(*d*) *To impart moral education to the students* : Merely literary education does not make a man more moral. Moral education is necessary to make the students 'better, wiser, happier and nobler.' They must realize their duty towards their country, their fellow-beings and God. "Above all," as Shakespeare says, "they must be true to themselves, for

then they cannot be false to any man." The true ideal of education has been beautifully summed up by Tennyson—

> "Self-reverence, self-knowledge, self-control,
> These three alone lead man to sovereign power."

(*e*) *To enforce rigorous discipline in the college*: The tone of an institution depends upon the degree of discipline that is maintained in it. If the students are permitted to do as they like, regular teaching becomes impossible, and education is reduced to a farce.

(*f*) *To develop the social life of the college*: Various clubs, associations, and debating societies, must be started to enlarge the mental horizon of the students, to broaden the sphere of their knowledge and intelligence, and to widen their sympathies and outlook on life. Here they will learn to behave. Unless they are given training in speaking on the stage, they will remain ignorant of good speaking.

(*g*) *To discourage extravagance in dress and habits*, and *to encourage 'plain living and high thinking*: It must be instilled into their minds that extravagance ruins a man and that 'a penny saved is a penny gained.' Simplicity should be their goal in life. Hard work is the only passport to success in life, 'Work is worship.'

3. *Conclusion*: These and many other things I shall introduce in my college so that the students leaving it may prove worthy of their *alma mater*.

154. THE USE MAN HAS MADE OF THE FORCES OF NATURE (*P. U., B.A. 1922*)

1. *Introduction*: Man is distinguished from animals by his superior intelligence which has enabled him to tame and use for his own purposes such natural forces as wind, water, fire, steam, and electricity.

2. (*a*) *Wind*: Corn is ground by means of mills worked by the wind, and land is drained by means of wind-pumps. Sailing-ships are driven by the wind.

(*b*) *Water*: Flour mills are, even now, worked by running water. Running water is also used to work the machinery that generates electricity. The Niagara Falls supply power to many factories and to the machinery that generates electricity.

(*c*) *Steam*: This has proved a great stimulus to the introduction of machinery, *e.g.*, the railways, the steam-ship, the great factories with their steam-driven machinery, which have revolutionized our social and industrial life.

(*d*) *Fire*: Fire is employed by man to cook his food, to smelt metals like bronze, iron, gold, and silver, and to supply him with artificial heat. Fire, applied to water, gives man steam,—the greatest source of energy in the world.

(*e*) *Electricity*: Lastly, man has captured and tamed the lightning. The twentieth century is the age of electricity. There are the electric telegraph, the telephone, the wireless, and the cable which transmit our messages Electric light is used everywhere for lighting our homes and working our fans. Many doctors use it for the treatment of nervous diseases; as a motor agent, it has superseded steam. It is in fact, man's maid-of-all-work nowadays.

(*f*) *The Conquest of the Air*: The Conquest of the Air is the greatest achievement of the twentieth century. Aeroplanes have been invented. The longest distances can now be covered within a few hours. Aeroplanes have often flown round the world. Man's ancient dream of flying has come true.

3. *Conclusion*: Thus it will be seen that the forces of nature, directly or indirectly, play a very important part in the material progress of mankind.

155. MY PET AVERSIONS (*P. U. 1924*)

1. *Introduction*: Everybody has his likes and dislikes. For every single thing a man likes, there are many which he dislikes. Certain things fill him with delight, others with disgust.

2. *The things I dislike*:—

(*a*) *Examinations and grinding at books*: Cursed be these examinations which sap our vitality, suck our blood and make us physical wrecks. Christ is said to have remarked. "Trials are a veritable curse."

(*b*) *Fops and dandies*: I dislike people who live beyond their means, who die for clothes, and so are the victims of fashions. A dandy or a fop is an eyesore to me.

(*c*) *Indians who ape English manners*: I dislike those uncultured unrefined and untaught Indians who are so dazzled by the glamour of the West, as to see nothing beautiful in their own civilization and adopt totally foreign manners, habits, and modes of living.

(*d*) *Misers*: To me misers are self-seeking men who always think of their own interests and have no feeling for the common good. Though they earn much, they spend little.

(*e*) *The Parasite* excites my disgust. He lives on others. Able-bodied *Sadhus* and *Fakirs* are hateful to me. Nor do I like a toady, a flunkey, or a flatterer.

(*f*) *False and selfish friends*.

(*g*) *I hate all my good class-mates*: They never worry their professors and thus create a very dull atmosphere in the class room. They never take part in any fun. I think they are not clever enough to work up a joke. Hence, I take all my good class-mates to be dull and uninteresting, and that is why I hate them.

(*h*) *The last thing I hate*—though there are many more that I can name—is *examiners*, because I hear that if they are in a good humour they give good marks to the candidates, but if they happen to quarrel with some member of their family, they straightway pour out the vials of their wrath upon the poor examinee whose papers they may chance to pick up.

156. "IF I WERE A MILLIONAIRE"

Or

"THE BEST WAY OF SPENDING A CRORE OF RUPEES TO BENEFIT THE POOR OF A LARGE TOWN."

(*P. U. 1916*)

If I were a millionaire, I would undertake the following projects to help the poor :—

1. Encourage education, by opening schools and colleges, especially technical, and give stipends to the poor to enable them to continue their studies conveniently. Night schools for grown-up labourers and women shall be one of my first concerns.

2. Open an orphanage a poor house for the disabled, and a work-house for the able-bodied indigent, a widow *ashram* for destitute widows, and a rescue home for girls and women weaned from immoral life.

3. Try for the uplift of the Untouchables whose present condition is a blot on Hinduism. The best way of ameliorating their condition is by supplying them with good houses, clean clothing, necessaries of life, and wholesome education.

4. I shall live a simple life myself and try to serve humanity with all my head and heart and money, so that I may set before the people the noble ideal of 'simple living and high thinking.' My money shall belong to my nation; the poor will have a right to its use. I shall always remember that God has made me a trustee to see that the money is properly used.

5. I shall open free dispensaries for the poor, so that medical aid may be available to all free of cost.

6. I shall lay out parks and gardens where the poor can go and breathe fresh air.

7. Open libraries for the poor, where they can go and utilize their leisure hours by studying newspapers and books. Start banks and thrift societies to encourage the habit of saving amongst them. Establish assurance societies to help them in their old age.

8. Adopt necessary measures to prevent the poor from falling into vices such as drinking and gambling which are so prevalent among them. They shall be taught to make right use of their money.

9. Provide places of recreation for the poor, *e.g.*, clubs where they can go and refresh themselves, temples to encourage a healthy moral life amongst them and to impart to them lessons in morality, honesty, virtue, and the value of temperance.

157. COLLEGE GAMES : THEIR USE AND ABUSE.

(*P. U., B.A. 1924*).

1. *Introduction*: Sports and games are as much a necessity as food or drink. But they are much neglected in India And this neglect has been responsible for the feeble and deplorable health of our students. On the other hand, in England games are an essential part of education. And this explains why English boys are so healthy and strong.

2. *The Use of College Games* :—

(*a*) As Indian students have to work under heavy strain, it is necessary that they should take part in some games: so that their bodies may by hardened and their muscles strengthened. Games make the eyes lustrous, the cheeks glow with health, and the spirits buoyant.

(*b*) They harden our bodies and enable us to resist the attacks of disease.

(*c*) They increase our power of endurance and enable us to overcome all sorts of fatigue. Much physical stamina is required to undergo the

incessant strain that modern life puts upon our nervous system. In order to cope successfully with our daily duties it is necessary that we should possess the power of endurance.

(*d*) Games have a beneficial effect upon our mind also; they relieve the mind from toil and trouble, and the cares and anxieties of the world.

(*e*) They have a social value also. We form on the playground companionships which last our lives. We pass from the stuffy and suffocating atmosphere of our rooms to the healthy atmosphere of a playground. We become full of fellow-feeling, and sympathy.

(*f*) They also exercise a moral and disciplinary influence upon us. We learn from them valuable lessons in self-reliance, fortitude, and unselfishness. They teach us how to work together under a captain who imposes the right kind of discipline on the players. The herd instinct is developed in us, and team work becomes a characteristic of our games.

(*g*) The Duke of Wellington is said to have remarked that the battle of Waterloo was won on the playing-fields of Eton. a poet Says: " Play up! play up! and play the game!"

3. *Abuse of Games*:—

(*a*) Much time of the students is wasted on the playing-fields. They sometimes fail in the examinations because of excessive devotion to active sports.

(*b*) Sometimes the students receive severe, or even serious injuries.

(*c*) Sometimes people play games merely for the sake of fame or reward. Such men sin against the true spirit of sportsmanship.

(*d*) Professionalism has made games a business proposition and has allowed paid experts to dominate the field. The less skilled players are ignored and discouraged.

4. *Conclusion*: In spite of all this, games are extremely useful, for they teach us cheerfulness under difficulties and the spirit of fellowship and endurance—qualities which are of great help to us in life, full as it is of struggles at every step.

158. YOUR IDEA OF A HERO

1. **Introduction.** Admiration for heroes is a quality inherent in every noble nature, and is certainly a feature to be encouraged in the character of every person.

2. **My idea of a hero is that**—(*a*) *He should be a man of character.* A poor beggar on the streets he may be; but if he will never tell a lie, even under the most trying circumstances, and will never think too much of himself, and too little of others, and will always be ready to lend a helping hand to any of his fellow creatures in distress even at the risk of his own comfort, safety or life, I will bow down before him and adore him as my hero.

" How happy is he born or taught,
That serveth not another's will;

Whose armour is his honest thought
And simple truth his highest skill ;
Whose passions not his masters are ;
Whose conscience is his strog retreat."

(*b*) *The essence of heroism is self-sacrifice for others.* Any man or woman who risks or loses his life for the sake of some noble cause is a hero. The great conquerors like Mahmud, Alexander the Great and Napoleon cannot be called heroes, for they were essentially self-seeking. The martyrs like Ridley and Latimer who gave their bodies to the flames for the sake of their beliefs, the women like Joan of Arc who gave her life for the sake of her country, the men who suffer injustice in silence to screen the real culprit, and those who sacrifice all the comforts and luxuries of life for the amelioration of the poor and the suffering—these are heroes.

(*c*) *A hero exhibits good humour in times of danger.* Even in death he is great. Scipio was charged with peculation. He did not wait to rebut the charge that was levelled against him. He had the scroll of his accounts in his hands, but tore it to pieces before the magistrates, and met the charge cheerfully. Sir Thomas Moor's playfulness at the scaffold is in the same strain.

(*d*) *The characteristic of heroism is its persistency.* " Always do what you are afraid to do " The brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live.

3. **Examples.** (*a*) Sidney did not drink the water himself, but gave it to another soldier, dying of thirst, with the words : "Thy need is greater than mine."

(*b*) Milton suffered patiently. Job in the Bible also bore sufferings with a calm mind.

(*c*) Charles Lamb remained a bachelor throughout his life as he wanted to serve his sister who was attacked by insanity. His was a life of quiet cheerful heroism.

(*d*) In a colliery explosion two imprisoned miners were found after a great search. But only one could be saved at a time, one was a married man and the other a bachelor. The later said, " You go, Jack ; you've got the wife and children to think of." Jack was hauled up, but before the cage could be let down again, a rock fell down and imprisoned the other heroic miner in a living grave. "Greater love hath no man than this, that he lay down his life for his friend."

4. **Conclusion.** Therefore my hero is not one who is great on the battlefield but a coward in private life. He is one who sacrifices himself for others.

159. THE EVILS OF IDLENESS (*P.U., B.A. 1929*)

1. *Introduction* : The word " idleness " is used in two different senses. When we say Mr. So-and-so is idle, we sometimes mean nothing more than that he is just then doing nothing. Idleness, in this sense, is not blameable, because rest and recreation are necessary to human well-being and happiness. Idleness is bad only when we do not work at a time when we ought to be working.

2. *In its second signification, idleness is detrimental to virtue, happiness, and success*: The boy who at school and college allows himself to contract idle habits, is laying a sure foundation for failure and unhappiness in his future life. Both at school and in after-life the idle man finds himself out-distanced in the race by his inferior rivals, who have the advantage of being endowed with industrious habits.

3. *The idle man often brings extra work on himself*: The people who through idleness neglect their work at the proper time have often to work harder in the long run. The farmer who neglects to mend his damaged fence will have to work harder in mending it afterwards when his crops have been damaged by stray cows, horses or buffalos. The owner of a house who does not repair the leaking roof in time will have to spend more money afterwards when it gives way under the heavy rains.

4. *The wealthy cannot be idle without sacrificing happiness*: Even rich people gain nothing by idleness. Work is the spice of life. Man gets rusty without the proper amount of work. Idleness often leads to melancholy which impairs health. Truly it has been said that 'Satan finds some mischief still for idle hands to do.'

> 'Absence of occupation is not rest;
> A mind quite vacant is a mind distress'd.'

5. *Idleness often leads to vice*: A brain which is idle is the source of evil and wicked thoughts: 'An idle brain is the devil's workshop.' Idleness leads to sloth and vice.

6. *Idleness stands in the way of prosperity, advancement and happiness*: It is absolutely impossible to enjoy rest and amusement without earning them by hard work. Idleness undermines one's health and brings on disease, for, without work the body cannot keep fit. Life is meant for work, not for idleness. Poets may sing praises of the Lotus Eaters, but in this work-a-day world one cannot attain happiness and peace of mind by continually indulging his lazy inclinations.

> "Do not, then, stand idly waiting
> For some greater work to do;
> Fortune is a lazy goddess,
> She will never come to you."

Or again,

> "Here hath been dawning
> Another new day;
> Think, wilt thou let it
> Slip useless away?"

160. COURAGE (*P. U. 1933*)

1. *The two kinds of courage—physical and moral* It is a well-known saying that the "sinews of goodness are courage, moral and physical." Moral courage is of the mind, while physical courage is of the body. Both kinds of courage imply absence of fear, but while physical courage enables us to meet difficulties without shrinking, moral courage is the strength of mind which enables us to speak the truth under all circumstances and to do the right even at the sacrifice of our lives.

2. *Physical* : It is this courage which prompts men to make daring attempts like climbing high mountains, flying over great distances at perilous heights, or attempting hazardous feats while performing for the films. In this kind of courage man is equalled by the bull-dog, the courage displayed by the animal of especially in the face of danger, being something really marvellous.

3. *Illustrations* :—

(*a*) When Louis XVI was being led to his execution, he is said to have exclaimed : ' Am I afraid ? Feel my pulse.' His composure when he was about to die showed that he was physically brave.

(*b*) Nelson was absolutely insensible to fear. His spirits rose in the hour of danger, and when the enemy's cannon-balls were flying round his head he was perfectly cool and collected. It was he who said " My soldiers regard shot as mere peas."

(*c*) Bhisham Pitamah fought for twenty days continuously in the great battle of Mahabharata till he was pierced by sharp arrows in every pore of his skin. So many arrows had pierced his body that when he fell he could not lie on the ground, as the arrows held him high above the ground. He was lying as it were on a bed of arrows. Was this not an example of the greatest physical courage man can ever show ?

The highest kind of courage consists in rising superior to bodily fears by determined resolution : Such was the courage of Turenne, one of the greatest French generals. Once, when he was going into battle, he felt himself trembling all over. But instead of yielding to his physical fears, he said to his body. " What ! are you trembling now ? Just wait and see what you will have to go through presently."

Moral Courage. Moral courage is superior to physical—it means the courage to trust in God and do the right under all circumstances, the courage to stand by and support the cause of the weak and the poor, however strong the opposition may be, the courage to stick to the truth, and do that which is just and honest, whatever the loss sustained thereby and the courage to resist every temptation to be impure in word, thought or deed. Galileo and Vidyasagar were men of true moral worth. They stood firm evenwhen they were threatened with excommunication. Rama and Arjuna were great heroes who possessed moral courage. Burke's name is still famous.

Explain :—

" It is excellent
To have a giant's strength ; but it is tyrannous
To use it like a giant."

161. FREE LIBRARIES (*P.U. 1917*)

1. *Introduction*. " Libraries are as shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed. No possession can surpass a good library inasmuch as it contains untold riches useful for leading a clean and profitable life "

2. *Books and Reading* : Ruskin called good books, ' King's Treasuries ' ; treasuries, not of gold and silver and precious stones, but of

knowledge and wisdom. They preserve the great thoughts, the beautiful imaginings, the wise counsels, and the accumulated wisdom of all ages. "Nothing can supply the place of books. Let every man, if possible, gather some good books under his roof. Almost any luxury should be sacrificed to this."—Channing. Lord Macaulay says, "I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

3. *Free libraries are a necessity*: Private libraries are a luxury which can be enjoyed only by a few who may be real lovers of books or who may want to pose as such. Others cannot enjoy their benefits. Again, it would be impossible for a man to buy all the books he needs for reference, and it would be difficult to manage a library on commercial lines, hence a free public library is necessary.

4. *The benefits are so great that they must be felt in order to be duly appreciated*:—

(*a*) Libraries offer a valuable means of education, and tend to promote love of literature. The reading-room is a refuge for the student and the reader, and a place to which every citizen, poor as well as rich, may have access. Libraries make the taste for reading widespread and universal.

(*b*) Newspapers are useful to those seeking situations.

(*c*) Mass education is now looked upon as the greatest lever for the uplift of a nation and the most potent means of spreading mass education is the establishment of free libraries in almost every village.

(*d*) In public libraries, we can have books, appealing to the different tastes of the people. By reading books, our minds are broadened, our sympathies are widened, and we become more cultured and refined.

(*e*) Free dispensaries purge the body of its ailments, and free libraries purge the mind of its evils.

(*f*) The children's section trains children in a love for books, reverence for literature, and a sense of their privileges and responsibilities as young citizens. Many free libraries have a children's section in the reading-room.

5. *Some arguments against them*:—

(*a*) Libraries discourage the buying of books by people who could well afford to buy books.

(*b*) The practice of circulating books is likely to spread infectious diseases.

(*c*) The demand for novels exceeds that for really educative literature, and free libraries encourage a fondness for ephemeral books.

6. Arguments *for* free libraries are very strong; arguments *against* them are very weak. Therefore, we hope to see their further development in the twentieth century.

162. THE PLEASURES OF COUNTRY LIFE.

1. Many great writers have in prose, and still more often in poetry, celebrated the pleasures of the country.

(*a*) " One who long in populous cities pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn to breath
Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight,
The smell of grain or tended grass or kine,
Or dairy, each rural sight, each rural sound."—(*Milton*)

(*b*) Byron in his *Childe Harold* longs for a dwelling place, in the desert and declares that he prefers the companionship of mountains and rivers to the society of his fellow-men.

(*c*) W. B. Yeats, one of the sweetest Irish poets, says in his poem 'The Lake Isles of the Innisfree' that he would go to the isle, build a small cabin and live in the valley with his ears ravished by the song of the honey bee.

(*d*) Cowper says, " God made the country and man made the town,' and sighs for 'a lodge' in some vast wilderness with boundless contiguity of shade.'

2. People find a perennial source of inspiration in fields, forests, and rivers and in the simple idyllic life of the shepherds and the tillers of the soil who 'fleet the time as carelessly as they did in the Golden Age.'

3. **The pleasing sights of the country** :—The world is too much with us. Nothing we see in Nature that is ours. She has still the same mysterious firmament resplendent with brilliant stars and constellations the same beautiful sunrise, the same music of birds the delightful greenness of the vernal grass, the sweet murmuring of the streams and rivulets, the thundering of the sea-waves, the rumbling of the clouds, the flashing of the lightning, the sombre majesty of the hill-tops, the awful splendour of the moving isles of water, the flowers tossing their heads in sprightly dance, the majestic deep blue ocean—she has all this panorama of earth and heaven unrolled before our eyes.

4. " Who can live in heart so glad
As the merry country lad ?
Who upon a fair green balk
May at pleasure sit and walk,
Amid the azure skies
See the morning sun rise,
While he hears in every spring
How the birds do chirp and sing.''

5. " Child of Town ! for thee alas !
Glad Nature spreads not flowers not grass ;
Birds build no nests, nor in the sun
Glad streams come singing as they run ;
No roses, twin-born on the stalk,
Perfume thee in thy evening walk ;
No voice of birds—but to thee comes
The mingled 'din of care and drums,
And startling cries, such as are rife
When wine and wassail waken strife."

6. The pleasures of the country are appreciated by town people more than by country people. Also a good deal of the pleasures derived from

country life is due to contrast with the disagreeable sights and smells and sounds of great cities, of which country people have had no experience.

163. GHOSTS AND GHOST-STORIES.

1. *Introduction*:—The peculiar idea of a ghost is that it is the spirit of a dead person that haunts some particular place, and appears from time to time to the living.

2. *Ghost-Stories prevalent in the olden days, but now disbelieved.*—In the old days everybody, even the educated, firmly believed in ghosts. Ignorant villagers believe in them even to-day. They had their own ghost-stories which are handed down to us. The scepticism of the 19th century has shattered all belief in ghosts. It has put down all ghost stories either as deliberate lies or superstitious mistakes. Shakespeare made use of ghosts in his dramas, as *Hamlet, Julius Cæsar* and *Macbeth*.

3. *Spectral Illusions*. People when they are ill or nervously overwrought, have what are called "spectral illusions." They see figures of people and things that are not really there. Such appearances are "illusions" because they are not real, and "spectral" because we seem to see them with our eyes. Many ghost-stories may be explained in this way. The ghost-story is true, because the person really saw the figure and did not make the story up. But what he saw was not a ghost, but a thought-image in his own mind.

4, *Some illusions are produced telepathy*. There have been cases of people who had seen the figure of a friend at the moment when he was really dying at a distance, even though they did not know the friend was ill. Such illusions can be explained by "*telepathy*," which means literally "feeling at a distance." The image of the dying friend which a man sees floating in the air before him is caused by the influence of the mind of the dying man on the mind of the friend who sees the illusion. Many learned scientists to-day, like Sir Oliver Lodge, believe in such ghosts.

5. *The fear of Ghosts brings about the mental prostration of man*. A ghost-stricken man is unhinged absolutely—

> "Like one that on a lonesome road
> Doth walk in fear and dread,
> And having once turn'd round, walks on,
> And turns no more his head ;
> Because he knows a frightful friend
> Doth close behind him tread.'

6. Mothers instil into the minds of the children the ideas of ghosts so that the fear exercised by them may silence the child. This work is further carried on by superstitious people who sit round a fire and tell ghost-stories.

164. THE CHOICE OF COMPANIONS. *(P.U. 1891)*

1. *Introduction*. Man is a social being. It is not possible for the average man to live alone, and he has a natural tendency to live in society surrounded by friends and relatives. But much prudence and

care is to be exercised in the choice of companions. While wicked companions take us to hell, good companions enable us to build a garden of Eden in this wilderness of the world.

2. *A man is known by the company he keeps* : It has been said that a man is known by the company he keeps. If he is constantly seen in the company of frivolous and idle men, others will look upon him also as frivolous and idle. Birds of a feather flock together. No one expects a serious, hardworking man in the company of those who fritter away their lives in senseless pleasure. A saint does not keep company with a drunkard, or a religious-minded person with one who scoffs at religion; and a man who leads a pious life detests the company of rogues whose sneers, ribald jokes, and sinful ways must constantly wound him. So if we are anxious to be looked upon by others as respectable persons, we should be careful to see that the people with whom we associate are of good character.

3. *Evil associations corrupt good manners.* It is true that a person who is continually in the society of evil companions, must find some attraction to evil, and at last succumb to evil influences. However good he may be to begin with, he is sure to deteriorate. Gold must lose its lustre by coming in contact with baser metals, and a man must lose his virtues by associating with those who are addicted to vices and evils. A man in the company of liars, hypocrites, cheats, and thieves, is bound to approve their evil ways and practices, and must, therefore, have all his good qualities tarnished.

4. *The benefits of good companionship* ; Just as bad companionship degrades, so good companionship is an ennobling and elevating influence. ' Without good company all dainties lose their true relish.' There are flaws in every character which can, however, be easily corrected through social intercourse. A good companion is the medicine of our life, and is like a solid land to us in the tossings and tumults of our soul. He doubles our joys and halves our sorrows. He induces us to think nobly, to act charitably, to believe in the good, and to deal honestly.

5. *The necessity of care in choosing companions* : Considering the benefits derived from good companions and the injuries that accrue from bad associates, it is clear that much care should be exercised in the choice of our companions. However careful a man might be he cannot escape the unconscious influence that bad companions have upon him. A good, true and noble friend is a great blessing. His influence is always for the good. So we should cling to those friends only who have been put to the test and found dependable.

165. THE FORCE OF HABIT. (*P. U. 1892*)

1. *Introduction* : It is through the power of habit that every act we do tends to affect our character. That is why habit is called second nature. Habits, whether good or bad, once formed, are very difficult to shake off. Man being a bundle of habits, cannot help forming them, and these in course of time become a part of him and constitute his character.

2. *Formation of habit* : Habits are formed by repetition of acts. Each time we tell a lie we make it easier for us to tell more lies, until we get into the habit of lying. Every day we work hard, we go on making it

easier to work hard until we acquire the habit of doing hard work. And the more often we take strong drink, the more we want to drink, until the drink craving holds us as in a vice, and we become habitual drunkards.

3. *Force of Habit* ; Habit exercises considerable influence upon us. It is good or bad habits which make our lives happy or miserable, as the case may be. A man of good habits is liked and respected by all, while a man of bad habits is looked down upon. Habit is so powerful that it makes things or acts which were at first unpleasant quite agreeable. It is only as a result of habit that bullocks draw carts and plough fields, and horses, which get frightened at the slightest sound, stand firmly on the battlefield amidst the roaring and firing of guns. It is habit alone which enables goats, monkeys, and elephants, to perform wonderful tricks.

4. *Illustrations* : (*a*) To Robinson Crusoe, who had enjoyed the pleasures of solitude for twenty-five years, society must have seemed to be jarring and rude when he was brought in touch with it after he was rescued by a passing ship.

(*b*) A man after being in prison for thirty years was ordered to be released. When the order was conveyed to him, he refused to leave the prison, as he shuddered at the idea of having to live outside. But his appeal was not heard. He was compelled to go out—and the poor fellow died six weeks later.

(*c*) A practical joke was once played on a soldier. He was carrying his dinner home in a dish, when one of the bystanders suddenly called out in a loud voice, 'Attention.' The soldier immediately dropped his hand to his sides, and of course the dish he was carrying fell to the ground. This trick has often been successfully practised to effect the arrest of deserters from the army.

5. *Importance of the power of habit in forming character* : Character is a bundle of habits. If we form good habits, we build up a good character ; if we allow bad habits to establish themselves, our character becomes bad. For a habit once formed is difficult to break ; and as our habits get settled, our character becomes set. Therefore, it is essential that we should form good habits while we are young as bad habits once formed are hard to shake off. When the tree is young, we can bend its trunk and branches as we please, but when it is old, we cannot change its form without breaking or cutting it down.

6. *Conclusion*. From an early age we should cultivate the habit of doing things which are good and avoiding those which are bad. This will prevent our going astray and we shall have success and happiness. We should always bear in mind the sound maxim: " Train a child in the way he should go, and when he is a man he will not depart from it."

166. THE CARES AND SNARES OF WEALTH (*P. U. 1892*)

1. *Introduction* : Wealth has been called ' the Devil's bait ' and only vulgar minds pay greater respect to wealth than to talent.

2. *A rich man worships gold*. A rich man who worships gold will never have peace of mind in this world, nor will he have the opportunity to prepare himself to enjoy his life in the next world ; for all his time is absorbed in this one quest,—the search for gold, and no time is left to him to seek God, or to praise Him. " It is easier for a

camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven."

3. *The more the accumulation of wealth, the greater the cares:* We always find that the more wealth accumulates, the greater becomes the care, as well as the appetite for acquiring more wealth. Accumulation of riches in nine cases out of ten makes the owner covetous and arrogant. Such an appetite is never appeased. This is why Luther looked upon wealth as the least gift that God has bestowed on man.

4. *The poor are inclined to envy the rich, but they forget that wealth alone cannot make a man happy, for*

(*a*) *It cannot secure friendship, or health.*

(*b*) *It is sometimes the cause of ill-health.*

(*c*) *Rich men envy still richer men and are afraid of losing their wealth, and*

(*d*) *The luxuries of wealth lose their value by becoming familiar.*

5. *Wealth is the source of evils and temptations:* Love of money is at the root of most evils. It is the most potent cause of voluptuousness and immoral activities. Rich men, who literally roll in wealth, are easily tempted to waste their money on luxuries and on the gratification of sensual appetites. Wealth leads to corruption and sin.

6. *Riches do not give happiness.* A moment's reflection will show that riches do not conduce to happiness. The grains of gold are not grains of wheat, nor can we eat bars of silver. At the most, wealth can buy only a slippery happiness, which lasts for a very short time, like the effervescence of aerated waters. It can give us only sensuous pleasures and not true happiness, and the gratification of the senses pleases only our bestial nature.

7. *Conclusion.* "Uneasy lies the head that wears a crown," and therefore, we should not envy a king. Nor should we envy those who have accumulated riches. Their burden would be soul-killing and devitalizing for us. We cannot sacrifice, as they do, health, quiet, honour and conscience, to obtain them. We have to pay so dear for them that the bargain is a loss.

167. THE SUCCESSFUL STUDENT: HIS METHODS AND HABITS (*P. U. 1909*)

1. A successful student works while he works and plays while he plays. If he finds his task hard, he does not yield to sorrow, he does not sit idle and view it. But he begins at once and does it.

> "When you've work to do, boys,
> Do it with a will,
> They who would reach the top, boys,
> First must climb the hill."

2. *Hard work is the passport to success in life.* Students generally believe too much in fate and have too little confidence in themselves. They do not know that success comes to everybody who is prepared to burn the midnight oil.

> "The heights by great men reached and kept,
> Were not attained by sudden flight.

But they, while their companions slept,
Were toiling upwards in the night."

3. *Regular and methodical work alone can ensure success.* Regularity pays. If the task of to-day is put off till tomorrow, it will appear difficult, and if further postponed, will seem frightening, whereas the work of each day looks light and small. We have seen students postponing work day after day, till the examination day arrives, and they show blank faces. Examinations are a terror to such students but a regular student is never afraid of them.

4. *Culture is necessary for success in life.*—Tennyson says,

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

5. *Another important factor of successful student life is love for books*: Ruskin called good books "King's Treasuries": treasuries, not of gold and silver and precious stones, but of knowledge and wisdom. They preserve the great thoughts, the beautiful imaginings, the wise counsels and the accumulated wisdom of all ages. 'A good book is the precious life-blood of a master-spirit embalmed and treasured on purpose for life beyond life."

6. Books widen the sphere of our knowledge, broaden our sympathies, sharpen our intellect, enlarge our outlook on life, and make us large-hearted and liberal-minded. They are more helpful than worldly friends. Earthly friendship may deceive or betray us but not these friends.

"My never-failing friends are they,
With whom I converse day by day."

7. *The successful student takes a keen interest in games*: It is on the play grounds that he forms friendships which endure throughout life. The social instinct is developed in him. A spirit of brotherhood enters his soul. He learns how to speak and move in society. Games impart freshness and liveliness to his spirits and a ruddy glow to his cheeks. 'A sound mind in a sound body.' They also teach him the value of discipline, so essential to success in life. He learns the value of team spirit and *esprit de corps* is developed in him.

8. Lastly, the successful student is one who follows the advice Polonius gave to his son :—

"Give thy thoughts no tongue,
Nor any unproportioned thought his act.
Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade. Beware
Of entrance to a quarrel, but, being in,
Bear't that the opposed may beware of thee.
Give every man thy ear, but few thy voice ;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy : rich, not gaudy.
Neither a borrower, nor a lender be :
This above all,—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."—*Shakespeare*.

168. THE HEIGHTS BY GREAT MEN REACHED AND KEPT, WERE NOT ATTAINED BY SUDDEN FLIGHT
(*C. U. 1933*)

1. *Introduction*: The quotation means that men who have become great did not rise to their high position all at once, but they had to work steadily and patiently to attain that position. Slowly and gradually they reached the pinnacle of glory.

2. The verse calls up the picture of mountain climbing. No man can reach the summit of a mountain without a long, laborious, and often dangerous climb. And no man has become great and achieved fame without much toil, effort and sacrifice. We see the great achievement; we forget the long years of labour which made it possible. "But they, while their companions slept, were toiling upward in the night."

3. We envy the famous and the great, but we forget two things: that such persons must have been endowed with genius, which is a rare gift; that they must possess infinite capacity for taking pains and burning the midnight oil.

4. *Illustrations*. Nothing can be had without labour and diligence. This is the law of the universe. To acquire greatness one has to struggle hard against difficulties, overcome obstacles, and advance slowly and steadily step by step. Just think of the years of hard study a man has to pass through before he can become a great scholar; the monotonous and trying practice and drudgery that goes to the production of a famous actor or musician: the struggles, defeats, humiliations and downright hard work that is behind the success of a statesman: the hardships, the drudgery of the parade-ground, the dangers and wounds that must precede the fame of a general.

5. *Examples*: A careful study of the lives of great men will make this clear. Shivaji, the famous Marhatta hero, did not become great all of a sudden; he had to fight hard and heroically every inch of his way before he became what he was. Washington, the American patriot, after meeting with several defeats' succeeded at last in freeing his country from British control. Mahatma Gandhi is a living illustration of the truth expressed in the title above.

6. *Conclusions*: No man ever has become suddenly great. Long years of work and struggle precede fame or public recognition of greatness. Without toil and effort and sacrifice, we can never achieve any success. If we want to reach the top of the mountain, we can reach it only by climbing and not by sitting down idly and looking at and sighing for it.

169. WE LIVE IN DEEDS, AND NOT IN YEARS (*C. U. 1929*)

1. *Introductions*: True life does not consist in the length of our existence on earth, but in the noble and heroic deeds we do, and the memory of which we leave behind; for one, who lives long without doing anything great on earth, is forgotten as soon as he dies, and even when living remains unknown. His life is as good as death; no poet will sing his praises, his countrymen will never recall his name to their minds. He goes to his grave, 'unwept, unhonoured, and unsung.' But if a person dying young has done something noble and great, he is for-

ever remembered on earth. " One crowded hour of glorious life is worth an age without a name."

2. God has not sent us into the world merely to eat, drink and be merry. Life is not a festival where we may partake of the feast spread before us. He has given life and reason for the performance of noble deeds.

3. God has placed us in this world that we may bear flower and fruit. If we do noble deeds, these deeds will bring us name and fame and peace of mind. But if we bring forth no good fruit, and disappoint the expectations of God, we shall be thought fit to be cut down and thrown into the fire as fuel. Our deeds are our fruits.

4. It is deeds only which make us lamented and remembered. That life is in vain, a mere blank, which is not filled with deeds. It is far better to die young by doing at least one remarkable act than to die old without doing anything noble or good that may immortalize one's name.

5. *Examples*: The Greek conqueror, Alexander the Great, died when he was only thirty-two, but at this early age he had conquered many countries and his heroic exploits are remembered to this day. The famous religious teacher, Shankaracharya, also died very young, but he brought about a revolution in the world of religion and his name is revered to this day. Jeanne d' Arc, the liberator of France, was burnt to death when she was hardly twenty-two, but her name will always be written in letters of gold in the annals of France. Keats died when he was twenty-five, but he produced some of the finest poems in the English language, and his name shines brightly even to-day.

5. When the shot and cannon-balls were flying round his head Nelson said : " It is warm work and this may be the last to any of us at any moment. But, mark you—I would not be elsewhere for thousands."

170. " TELL ME NOT IN MOURNFUL NUMBERS LIFE IS BUT AN EMPTY DREAM." *(C. U. 1926)*

1. *Introduction.* These are the opening lines of Longfellow's poem, " A Psalm of Life." The first verse is completed by the following two lines :—

" And the soul is dead that slumbers,
And things are not what they seem."

In this verse the poet says that he does not believe in the pessimistic view of life that regards it as unreal (" an empty dream ") and death as the final end of life. On the contrary, he emphatically asserts :—

" Life is real ! Life is earnest !
And the grave is not its goal."

2. *This life is regarded as a probation for a future life.* The present life is not all, it is only a preparation for a higher life to which we may attain after death. We should not follow the motto, " A short life and a merry one," or " Let us eat, drink, and be merry for to-morrow we die." This life holds out the hope of immortality and is a training for a nobler and a better life. No wonder, then, that we should be expected to take life seriously ; for it is no " empty dream."

3. But even if we believe that death ends all and that there is no life hereafter, that is no reason for regarding this life as unreal, or so worthless that it can be wasted in enjoyments and festivities. Rather, we should take it seriously and make the most of it and get all we can out of it, while it lasts. " Act, act in the living present."

4. Philosophers, scientists, explorers, reformers, conquerors, generals, statesmen, economists and calculators, have by their respective contributions, forcibly demonstrated how true and real this life is. They have given something concrete to the world and have inspired others by their examples. All this goes to show that to them life was not an "empty dream," it was real.

5. It is only the idlers, dreamers, and men like the Lotus-Eaters who believe that life is unreal, that ' Dust thou art, to dust returnest.' Men like Ulysses, who wish to explore knowledge 'beyond the utmost bounds of human thought' never believe that life is a dream, a mere fiction. They, by their work, preserve the world from sinking into the depth of barbarism.

" We are not here to play, to dream, to drift,
We have work to do and loads to lift,
Shun not the struggle, 'tis God's gift."

171. THE USE AND ABUSE OF STRIKES.

1. *Introduction* : People are said to have gone on a strike when they agree together to cease work unless the employers accede to some demands they make. Some people denounce strikes as always wrong and foolish, and even say they should be forbidden by law and put down by force. Such people know nothing of the history of strikes, not of the great benefits they have secured for the working classes.

2. *Modern strikes are the offspring of trade unions* : It is plain that a strike is only possible when the workmen are organized. Therefore, they are the result of the formation of trade unions from 1825 onwards. In earlier times the peasants went on strike no doubt but those undisciplined outbursts have little in common with the regular strikes of the present day.

3. *Causes of strikes* : The most usual cause of dispute is the question of wages ; other causes are the length of working hours and the conditions under which the work is carried on—the cruel-hearted capitalists have absolutely no regard for the feelings of the poor labourers. They want to extract the maximum of labour from them by paying them the least wages. They want to trample their poor souls under their iron heels ; and the poor labourers have to bleed their life-blood to feed the rich. Galsworthy in his play *Strife*, has dealt with the tussle between Capital and Labour, and has shown how the capitalists want to crush the power of the labourers.

4. *Benefits of Strikes* : (*a*) The workmen, now, are no longer at the mercy of their powerful employers as they were before. Formerly the employers tyrannized over the workmen and treated them worse than animals. They paid them low wages and forced them to work long hours. But now better treatment is dealt out to them and only reasonable work can be taken from them.

(*b*) Formerly the workmen were ignorant and suffered much at the hands of the rich and influential employers. But gradually they learnt that 'unity is strength ;' that 'united they stand and divided they fall.' They learnt the value of co-operation. Formerly the lot of the workman was poor. If he did not agree to the employer's hard terms, he could be dismissed ; for there were dozens ready to take his place. He must submit or starve. Formerly, when a single workman demanded higher wages, he was promptly kicked out ; but now when the workmen strike in a body, the employers have to give in sooner or later or ruin their business.

(*c*) They have secured enormous benefits for the working classes—higher wages, shorter hours, better conditions of work, and better housing.

5. *Evils and dangers of strikes* : (*a*) The work remains at a standstill. They involve a huge financial loss to the company because sometimes the demands of the workmen are too unfair or unjust to be conceded by the employers.

(*b*) The poor labourers live from hand to mouth and do not save a single pie for the rainy day and suffer much loss, privations and miseries. Their children and wives starve to death. A vivid picture of such miseries is to be found in *Strife*, where the women had no fire and clothes to protect themselves from cold, no food and drink to keep their body and soul together. The children are crying of hunger. The death of Mr. Roberts takes place. The poor labourers pass through a hard time.

(*c*) Such strikes lead to unnecessary evils in the form of industrial battles which are a calamity to the workmen.

(*d*) Strikes prompt workers and labourers to stop work even on the flimsiest of grounds. Sometimes their demands are unjustifiable and tyrannical.

(*e*) They disturb the harmony and peace of the public, of the labouring classes and of the employers.

6. *Conclusion* : Neither Labour can do without capital, nor can capital do without Labour. It is only through mutual concession and agreement that human society can progress. It will be a blessing when all industrial disputes are settled by arbitration.

172. WHAT IS GOOD AND BAD IN THE DAILY PRESS

1. *Introduction* : The Press has been called the Fourth Estate ; the other Three Estates being Lords Spiritual, Lords Temporal, and the Commons. Such is the power exercised by the press.

2. *The power of the Press is both for good and evil* : The power of the press is a blessing if it disseminates through newspapers unbiassed and unprejudiced opinions on public matters. But a widely read daily paper is a great evil if it does not maintain a high standard, if it demoralizes and misleads the people, if its object is simply to enlarge its circulation and profits by pandering to the lower passions of the people.

3. *Good features* : (*a*) *Lofty standard in politics* : There are many papers that maintain a high standard. In politics, they are serious, fair-minded, sincere and wise. They never distort or exaggerate things. They mould public opinion in the right direction.

(*c*) *Healthy literature* : There are many papers which are full of interesting articles that increase our knowledge, and information, make

us acquainted with the manners and customs of different nations and fill our minds with the knowledge of recent inventions, discoveries and explorations. Instead of filling their columns with sensational horrors, they provide interesting articles on social reforms, reviews of books, etc.

(c) *Social Reform*. Good newspapers, also, have done noble service in drawing attention to public abuses and social wrongs, and so have brought about very useful and necessary reforms.

4. *Objectionable features*: (a) *Unscrupulous political methods*: Most daily papers are more or less political, supporting one or the other political party The worst thing is that they are not truthful and fair-minded in their advocacy of their own party's policy, and their criticism of political opponents. They twist truths, misrepresent policy, adopt unscrupulous methods and thus produce in their readers' minds an entirely false impression. These papers act like poison on public opinion.

(b) *Sensational horrors and obscenities*: Some papers, in order to achieve popularity, deliberately pander to the lower passions of the peoples. These papers fill their columns with sensational descriptions of horrible incidents, highly coloured stories of murders and other crimes, detailed accounts of divorce cases, society scandal and obscene jokes. Such papers do untold harm, and tend to sap the vitality of a nation.

5. *Conclusion*: With all its disadvantages, the power of the press is very great in moulding public opinion and affecting the minds of the people.

173. "PEACE HATH HER VICTORIES, NO LESS RENOWNED THAN WAR"

1. Sudden and dramatic developments that take place in times of war are bound to attract our attention more than the slow but steady march of progress made in times of peace. The phenomenal achievements won by a Hitler or a Mussolini are sure to dazzle the common eye more than the humble victories won by doctors and scientists. It is natural that the glorious deeds done by a Cromwell, a Wellington or a Nelson should be enshrined in immortal verses while the brilliant achievements of a Faraday or a Jenner will often be interred with his bones, for the victories of war have a glamour for all of us.

2. What are the victories of war? Are they really 'glorious'? 'Stupefied by prayers, sermons, exhortations, processions, pictures and newspapers, the food for powder, hundreds and thousands of men, uniformly dressed, carrying diverse deadly weapons, leaving their parents, wives, children, with hearts of agony, but with artificial bravado, go, where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no wrong. And they are followed by doctors and nurses who some how imagine that at home they cannot serve simple, peaceful, suffering people, but can only serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by the news of the murder of men, and when they learn that many Japanese have been killed, they thank some one whom they call God. Such is the scathing condemnation of war by Tolstoy who had himself been a soldier in his youth and had bitter taste of the atrocities of war.

3 George Santayana says "It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns

it to be governed by adventurers, and leaves the puny, deformed, and unmanly to breed the next generation." "Nothing except a battle lost can be half so melancholy as a battle won," was the verdict of the great victor of Waterloo.

4, But the victories of peace, 'no less renowned,' have brought comfort and happiness to countless thousands. For the victories of peace have been won over the forces of Nature, over disease and death, over pain and suffering, over poverty and ignorance, over great social and political wrongs. All the things that lie at the foundation of human civilizations and greatness are the products of peace. Science and literature, art and architecture, trade, commerce, and education, can flourish in times of peace only, We have conquered the sea, tamed the lightning, subdued the air, drained the ocean and watered the deserts.

5, The victories won by scientists and doctors over disease and pain, though not so dazzling as those won by the Hitlers and Mussolinis, are more durable Jenner, by his discovery of vaccination, Simpson, by his discovery of chloroform, and Lister, by his discovery of septic surgery have brought peace and happiness to suffering humanity,

6, What great victories have philanthropists and reformers won over great social evils! Think of Mahatma Gandhi, whose labours have led to the removal of untouchability. Think of Wilberforce whose unceasing efforts led to the abolition of the slave-trade,

174. IF YOU WISH FOR PEACE, BE PREPARED FOR WAR

1, There is a Latin proverb *Sic vis pacem para bellum* which reveals the peculiar but true mentality of military captains and generals. It means that to preserve peace we must be ready for war or that strong armaments are the best security for peace. Even in private life no body dares to tread upon the toe of a mighty man.

2. No one denies the necessity of keeping the nation fit and strong to defend itself against aggression. It is not a sin for a country to go to war and to retaliate when its honour has been trampled upon. It is a mark of cowardice to sit idle when the peace of our country is being jeopardized by an aggressor A nation must strike a blow in self-defence. And only that nation can effectively strike a blow that is fully equipped with modern implements of war. Weakness invites attack. Only the other day, we learnt from the German Broadcasting station that Denmark and Norway had fallen victims to German aggression The fate of Sweden, Holland, Belgium, and other weak states is hanging in the balance,

3. If the police is necessary for maintaining internal peace we should remember that armies, and navies, shells and guns, aeroplanes and bombs, torpedoes and submarines, tanks and magnetic mines are necessary for maintaining external peace. Some people like to end war by international arbitration, but that is a vain desire, which past experience shows, is never to be fulfilled. Arbitration can never supersede war. What do dictators like Hitler, Mussolini, Stalin, and France care for the decisions of the League? If the Greeks murder an Italian, Mussolini does not refer the matter to the League of Nations, but takes instantaneous action, because he has got superior force of arms, So it is futile to think that we can have peace by bolstering up courts of international arbitration.

4. All desire for peace is hollow. The Czar of Russia called the first Peace Conference of the Hague. while he was preparing for war with Japan. The Kaiser always talked eloquently of peace, but he treated treaties with contempt, and regarded them as mere scraps of paper. He wished to have a fleet of "such strength, that even for the mightiest naval power, a war with her would involve such risks as to jeopardise its own supremacy," In our own day, we find Hitler violating the terms of the Treaty of Versailles and Mussolini holding in supreme contempt the decisions of the League while invading Abyssinia.

5. This shows that the only guarantee of peace is preparedness for war. Bismarck used to say, "The Lord is on the side of big battalions." Thus peace can be established not by reducing armaments, but by having enough of them to repel the attacks of the aggressor. These days only those countries are free from the danger of attack which are armed to the teeth, otherwise sooner or later they are bound to fall a victim to the aggression and tyranny of dictators like Hitler, Stalin, or Mussolini.

175. MORAL RE-ARMAMENT MOVEMENT.

1. Mr. Roger Hicks, Moral Re-Armament Leader, observes that the Moral Re-Armament Movement aims at conversion, total, wholesale conversion of the individual from a selfish animal into a consciously moral being governed in all his relations by love and the voice of God. And the first slep towards this conversion, he tells us, is the cultivation of an ever-ready willingness to see from the other man's point of view. And Mr. Hicks appears to believe that the only way to save humanity from impending annihilation is such conversion of, if not of the entire race, at least a very large majority of people all over the world.

2. One of the accomplishments of Moral Re-Armament has been to build bridges between Labour and Capital in many countries throughout the world. Labour conditions have radically changed voluntarily by capitalists, who have come under the influence of Moral Re-Armament.

3. Moral Re-armament means that a nation is strong because it builds a people who are free from fear, jealousy, resentment and apathy. The four great slogans of Moral Re-Armament are : absolute honesty, absolute purity, absolute unselfishness and absolute love.

4. The new force of Moral Re-Armament can create a new world, a world of sanity and order, a world of plenty and peace, " such was the appeal' broadcast to the nations by 700 mayors and civic leaders throughout Britain.

5. Comrade Ben Tillett, who has been a prisoner in most of the European prisons and who is a great labour leader of Britain says, of the Moral Re-Armament Movement, " Moral Re-Armament can do what no other movement can do. It can bring back intelligence, fellowship and brotherhood among men. Wisely directed it can guide men to a new sense of human values. War does not end war. Peace ends war, and man must be prepared for peace. Hate does not end hate. Only love can do that. Evil does not end evil. Goodness does. The world is morally and spiritually impoverished because many States have no belief in God but have made gods of their leaders. We must have religions. because we cannot do without religion. We want a return to the simple things of life and not a development of the unduly clever. Moral Re-Armament is making new men with a new affection for their fellows.

6. Marshal Chiang Kai-Shek has aptly said: "If we perspired more in peace, we should bleed less in war." As Mahatma Gandhi says, "Religion does not mean sectarianism; it means a belief in ordered moral government of the universe. It is not less real because it is unseen." Once the Moral Re-Armament Movement catches the imagination of the masses, the Golden Age will dawn when the wealth and work of the world will be available to all and for the exploitation of none. It will be an age of peace, lasting peace in hearth, home, and between nations, a peace which will mean not only the absence of war but the liberation of all our energies to build a new world.

MISCELLANEOUS EXERCISES ON CHAPTER XXXIV

Exercise 200. *Write essays on the following subjects :—*

1. Your Favourite Author.
2. The Value of Contentment.
3. Your Favourite English Poet.
4. The Influence of Example.
5. The Uses of Prosperity.
6. Superstitions in Modern Life.
7. The Horrors of War.
8. The Right Use of Money.
9. The Pleasures of College Life.
10. Female Education in India.
11. A Good Citizen.
12. The Dignity of Labour.
13. Punjab Village Life.
14. Social Reform in India.
15. The Sporting Spirit.
16. Recollections of Childhood.
17. Fair Play in Games.
18. Nationalism.
19. If I were Minister for Education.
20. Castles in the Air.
21. The Pleasures of Reading.
22. My First Vacation.
23. The Use and Abuse of Athletics.
24. Indoor Games
25. The Talkies *versus* The Silent Pictures.
26. The kind of Friend I should like to have.
27. Physical Culture and University Education.
28. The Cinema in India, its Benefits and Evils.
29. Conscription *versus* Voluntary Recruitment for the Army.
30. The influence of Newspapers—good and bad.
31. Charity or Almsgiving : its Uses and Abuses.
32. Travelling and its Educative Value.
33. The Value in Life of a Sense of Humour.
34. The Value of Discipline in Corporate Life.
35. If I were the Chairman of the Municipality.
36. If I were a Member of the Legislative Council (or Assembly).
37. The effects of scientific discovery on popular Indian beliefs.
38. The Appreciation of Poetry.
39. Struggle in Life.
40. The Importance of Trifles.
41. Cottage Industries.
42. The Study of Biography.
43. The Influence of Fashion.
44. Hero-Worship.
45. The Medium of Instruction.
46. My First Experience at College.
47. Your Favourite Heroine.
48. Rich men ; are they a benefit or a danger ?
49. Modern Methods of Advertising.
50. Thrift.

Exercise 201. *Write essays on the following subjects :—*

1. Public Museums.
2. Your Favourite Indoor Game.
3. The Value of Public Parks.
4. Your Favourite Hobby.
5. The Supernatural in Fiction.
6. Gardening as a Hobby.
7. The Right Use of Newspapers.
8. The Force of Example.
9. Is Competition a Bad Thing?
10. The Romance of Electricity.
11. The Happiest Day of Your Life.
12. 'Truth is stranger than Fiction.'

8. " The ideal form of government is no government at all : the existence of government in any shape is a sign of man's imperfection"—*Freeman.*

9. " Literature and fiction are two entirely different things. Literature is a luxury, fiction is a necessity."—*G. K. Chesterton.*

10. " We normally never see the world at all ; if we could ever manage to do such an unusual thing as to see it, the result might be interesting, for it would represent a release from the eternal grind (*i.e.*, of *doing* things) ; the monster of struggle would be put to sleep and we should find a *new way* of taking experience To provide such a *new way* is the function of art."—*Tradition and Experiment* : Munro.

11. " You might read all the books in the British Museum and remain an utterly illiterate, uneducated person ; but if you read ten pages of a good book, letter by letter—that is to say, with real accuracy —you are for ever more in some measure an educated person." (*Cal. 1926*)

12. " In actual life the normal person only reads the labels as it were on the objects around him, and troubles no further."—*Art* : Roger Fry.

13. " Literature exists to please—to lighten the burden of men's lives ; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures, —and those men of letters are the best loved who have best performed literatue's truest office."—*Augustine Birrell.*

14. " He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the joy of life or from the duty of life."—*Roosevelt.*

15. " Culture is the Contact with the Best that has been said and thought in the World."

16. "The proper study of mankind is man."

17. We learn no less by difference than by agreement. Therefore " let us agree to disagree without being disagreeable."

18. Criticism is the lot, the privilege and the penalty of the great.

19. Circumstances alter cases ; but they should never be allowed to alter principles.

20. Literature is not a mere science, to be studied ; but an Art, to be practised."

21. " The Old Order changeth, yielding Place to New."

22. " In its strictest sense the word Criticism means judgment."

23. " A Cynic is one who knows the Price of Everything and the Value of Nothing."

24. The Fools of Yesterday are the Wise Men of To-day.

25. Who overcomes by Force, hath overcome but Half his Foe."—*Milton.*

26. " Our Sweetest Songs are those that tell of saddest thought." —*Shelley.*

27. " No Pain, No Palm ; No Thorns, No Throne ; No Gall, No Glory ; No Cross, No Crown."—*William Penn.*

28. "Poets are the unacknowledged legislators of the world."—*Shelley.*

29. " Studies serve for delight, for ornament, and for ability."—*Bacon*

30. " The Drama holds the mirror up to nature.'

31. " The best prophet of the future is the past."

32. " Style is the man."

33. " Patriotism is an absurd prejudice founded on an extended selfishness."—*Ruskin.*

34. " Talent may be cultivated in retirement ; character is formed in the current of the world.' (*C. U. Inter.*, *1935*)

PART IV
STYLE & LITERARY APPRECIATION

CHAPTER XXXV

REQUISITES OF A GOOD STYLE

Be simple, be unaffected, be honest in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade and not a well known oblong instrument of manual husbandry ; let home be home, and not a residence ; a place, a place and not a locality and so on—*Dean Alford.*

525. *Simplicity* is the main characteristic of good English style. This means that whenever possible you should choose short, common words in preference to those that are long and unfamiliar ; that you should call a lie 'a lie,' for example, and not 'a terminological inexactitude.' In order that you may write simple English it is essential for you to possess the capacity of avoiding the use of words and phrases, which for one reason or another may be unsuitable or undesirable The following directions will tell the student what to avoid :

526. Avoid the following :—

(1) **Inexact Phraseology**
(2) **Tautology**
(3) **Pleonasm**
(4) **Repetition**
(5) **Verbosity**
(6) **Periphrasis**
(7) **Pedantry (Fine Writing)**
(8) **Archaic Words**
(9) **Newly coined words, Neologisms**
(10) **Foreign Phrases**
(11) **Technical terms**
(12) **Vulgarism**
(13) **Colloquialism**
(14) **Vernacularism**
(15) **Slang**
(16) **Mixed Metaphors**
(17) **Abbreviations**
(18) **Journalese**
(19) **Hackneyed Phrases**
(20) **Solecism**
(21) **Malapropism**

527. Inexact Phraseology. Students are often careless in the order in which they put words in a sentence. Sometimes it is impossible to make out their meaning, or, if their meaning is plain, their expression is so illogical or incongruous that it needs comment. The following example will make our meaning clear :—

(1) A railway journey is a good way of spending a holiday. (Now a *railway journey* is not a *way* ; it should be written : To go on a railway journey is a good way of spending a holiday."

(2) This view is the finest scenery in the world. (A *view* is not *scenery* it should be written : " This view contains some of the finest scenery in the world.")

(3) Presently he heard a strange sound. It was a dog trying to get out of the room. (A *sound* cannot be a *dog* ; it should be written : "It was made by a dog trying to get out of the room.")

(4) Another method of killing rats is that of poison. It should be written : "Another method of killing rats is *that of using poison*.")

(5) Yesterday we had the good fortune of a most magnificent sunrise. (It should be "Yesterday we had the good fortune of *seeing* a magnificent sunrise.")

(6) To be a poet means one who possesses a great imaginative mind (It should be written : "To be a poet means *to be* one who possesses a great imaginative mind.")

(7) His North Pole expedition is a catalogue of misfortunes : (An *expedition* is not a *catalogue*, it should be written : "The *history* of his expedition to the North Pole is a catalogue of misfortunes.")

528. Tautology. *Tautology* means the repetition of the same idea in different words. It is a very common fault with writers who are careless of form and desirous of emphasis. They often fail to notice that they are wasting words by expressing twice over in a sentence some part of it that is indeed essential but needs only one expression. The intelligent reader is inclined to reason, perhaps unjustly, that if his author writes loosely he probably thinks loosely also, and is, therefore, not worth attention. A good example of tautology is to be found in Johnson's poem, "*The Vanity of Human Wishes*", where occurs the couplet :

" Let observation with extensive view
Survey mankind from China to Peru."

This, as Tennyson pointed out, amounts to saying. " *Let observation with extended observation observe extensively.*" Write compactly, use only words enough to express your meanng adequately, and say just what you have to say and no more. Read what you have written and strike out all those words which you feel you can dispense with without injuring the sense. Thus in the sentence, "The scenery of the Lake District is made more beautiful by the beauty of the surrounding mountains," tautology may be got rid of by omitting "*the beauty of*." The following are some examples which should show you what to avoid :—

(1) When he was crowned, there was a *universal* cry of joy *from everybody*. (Omit either "universal" or "from everybody" which repeat each other.)

(2) The two luxuries were *truly* and *indeed* such. (Omit "truly and' or "and indeed.")

(3) He is better versed in mathematics than any *living* man. (Here "living" is unnecessary unless the writer wants to extend the comparison and say "dead or living.")

(4) He and I can *both* travel *together*. (Here the idea of *both* is contained in the phrase *travel together*. *Both* should, therefore, be omitted.)

(5) French *mal*administration has been so *bad*. (*Mal* means *bad*, so *bad* may be omitted.)

(6) Whatever else may *change* or *undergo modification*. (Both "change" and "undergo modification" mean practically the same thing, so that either is enough, preferably the shorter expression *change*.)

(7) Beauty is transient and *fleeting* ; virtue is lasting and *permanent*. (Omit "and fleeting," and "and permanent.")

(8) This can be bought at a small extra cost, of a few rupees more. (Omit either "small extra" or "of a few rupees more.")

(9) All were drowned except five survivors. (Omit "survivors.")

(10) The weather was too hot for the boys to pay proper attention they ought to their studies. (Write either "to pay proper attention to" or "to pay the attention they ought.")

529. **Pleonasm** or **Redundancy** is the use of unnecessary words, *i.e.*, the use of more words than are required for conveying the sense intended. Though this kind of writing is sometimes deliberately used for rhetorical effect (e.g., *lest at any time they should see with their eyes and hear with their ears*) it is dangerous in unskilful hands and should be carefully avoided. The examples of Pleonasm which should be avoided are :—

(1) Such common examples of pleonasm as *lonely isolation, continue to remain, all of them, often in the habit, mutually help each other, the reason is because*, and *joint partnership*.

(2) The use of such pairs of words as *unless and until, save and except, each and every, if and when, in any shape or form, more or less, of any sort or kind*.

(3) The use of such redundant phrases as *more preferable, equally as, both...as well as, while at the same time, but however, just as well, in case of*.

(4) The careless and redundant use of such phrases as *so to speak, as it were, such as it is, let us say, and not to mention*.

(5) The whole sum *total*. (Omit "total.")

(6) He restored him to his father *again*. (Omit "again.")

(7) He returned *back*. (Omit "back.")

(8) Their mutual affection *for each other*. (Omit "for each other.")

(9) I offered *to give* him a lift. (Omit "to give.")

(10) I did not mean to do it *intentionally*. (Omit "intentionally.")

(11) He bisects the line *into two equal parts*. (Omit "into two equal parts.")

(12) He *again* made *another* attack. (Omit either 'again' or 'another.')

(13) A fine *bright sunny* morning. (Omit either "bright" or "sunny.")

530. Repetition. Avoid the needless repetition, in the same sentence, of a word or expression. It has a monotonous effect and jars on the ears of the reader. The following are examples of Repetition :—

(1) His first attempt was *unsuccessful, but it was succeeded* by a *succession* of further attempts the last of which was attended with *success*.

(2) He is one *of* the pioneers *of* the study *of* the origin *of* this disease.

(3) I know *that* you feel *that* nothing *that* can be done can be of any avail.

(4) The *statement* has been *made* before. It is a *statement* that people often *make* when they desire to *make* a general *statement*, or when they know that no *statement* they *make* can *make* any difference.

Rewrite :—

(1) His first attempt *failed*, but he *made several further attempts* the last of which was attended with success.

(2) He is one of the pioneers *who studied* the origin of this disease.

(3) I know you feel that *nothing done* can be of any avail.

(4) This statement has been made before. It is one that people often make when they desire to *generalise*, or when they know that *nothing that they say* can make any difference.

531. Verbosity. Verbosity means *wordiness* ; that is, the use of a large number of words where a few should suffice "It arises from a natural gift of fluent expression, which has not been sufficiently chastened and corrected." The following are examples :—

(1) "At the very outset, I should like to avail myself of this opportunity of expressing my deep sense of the honour which your Society has conferred upon me in inviting me to address it on this occasion." (**Rewrite** : *"The Society has greatly honoured me by asking me to address it."*)

(2) "The husband and wife were united in wedlock never to be separated in adverse or prosperous circumstances of life." (**Rewrite** : *"The husband and wife were united in wedlock for ever."*)

(3) "I find that in many cases there is no room for hesitation as to whether I should be able to pass the examination, in the face of the fact of the inferiority of my handwriting." (**Rewrite** : *"Bad handwriting makes me think that I may not be able to pass the examination."*)

(4) "In the absence of the feline race the mice give themselves up to various pastimes," (**Rewrite** : "*When the cat is away, the mice play.*")

(5) " The storm was the occasion of much loss of life and entailed considerable injury to property throughout the whole district." **Rewrite** : " *The storm caused much loss of life and property throughout the district.*"

(6) " Those who are prodigal sons and are born with silver spoons in their mouths trample under their iron heels the poor souls of the miser's pensioners." (**Rewrite** : " *The rich always try to crush the poor.*")

532. Periphrasis. Periphrasis is a roundabout way of saying anything, or the roundabout statement itself. Nothing is gained by saying *in all human probability* for "most likely." *The year's penultimate month* is not in truth a good way of saying *November*. Avoid using commonplace periphrasis, such as:—

Lunar effulgence *for* 'moonlight.'
The tender passion / The amorous affection } *for* 'love.'
The nasal organ *for* 'nose.'
Skilful agriculturist *for* ' good farmer.
Inebriate or dipsomaniac *for* 'drunkard.'
Minatory expression *for* 'threats.'
Location *for* 'site.'
Tonsorial artist *for* 'barber.'
Sartorial artist *for* 'tailor.'
Culinary department *for* 'kitchen.'
Maternal relative *for* 'mother.'
The lower extremities *for* 'legs.'
Arcana *for* 'secrets.'
Padagogue *for* 'teacher.'
Impeccable *for* 'sinless.'
The sacred edifice *for* 'church.'
The sacred day of hebdomadal rest *for* 'Sunday.'
Incarnadine *for* 'dye red.'
Evangel *for* 'gospel.'
Cleptomaniac *for* 'thief.'
The answer is in the negative *for* 'No.'
Pharmaceutical Chemist *for* 'apothecary.
Caudal appendage *for* 'tail.'
Circumambient air *for* 'surrounding air.'
Disembogues its waters *for* 'empties its waters.'
Metamorphosis *for* 'change.'
Within measurable distance *for* 'near,' *or* 'within sight of.'
The fair sex / The softer sex / The weaker vessel } *for* 'woman.'
The lords of creation *for* 'men.'
One's better half *for* 'wife.'
The flowing bowl *for* 'wine.'
The staff of life *for* 'bread.'
The gentle reader *for* 'reader.'
The main chance *for* 'gain.'
The nuptial tie *for* 'marriage.'
The green-eyed monster *for* 'jealousy.'
The great metropolis, *for* 'London.'
Sons of Mars *for* 'soldiers.'
Ploughs its way *for* 'sails.'
Made the recipient of *for* presented with.

533. Pedantry. Pedantry may be defined as the saying of simple things in language so learned as to imply a slur upon the average reader. There is no charm in saying simple things in out-of the-way words, or in using difficult or obscure words just for the sake of showing off one's knowledge, when simpler words would have done equally well. Even the playful use of long

or learned words bores the reader more than it pleases the writer. Simplicity is the mark of a good style. It implies clearness of *thought* as well as of *expression*. You ought to know clearly what to set down, your object should be to express it in the clearest possible manner, and you should naturally choose the simplest words, if you desire to convey your thoughts to the reader's mind clearly. The chief merit of great writers is their lucidity. They never try to hide their meaning under the empty pomp of high sounding words.

Be simple, therefore, in your language. Where one word is sufficient, do not use two. Where a simple word can serve the purpose, do not hunt for a difficult one. Thus you should not use :—

Assist *for* help.
Opulence *for* wealth.
Peruse „ read.
Eventuate „ result.
Recuperate *for* recover.
Exacerbate „ enrage.
Minify „ diminish.
Constitute „ form.
Donate „ give.
Desist „ stop.
Endeavour *for* try.
Species *for* kind.
Entirety *for* whole.
Desideratum *for* want.
Proclivities *for* tendencies.
Commence *for* begin.
Propagate „ spread.
Retired to rest *for* went to bed.
Recrudescence „ renewal.
Retire *for* go to bed.
Capitulate *for* yield.
Materialize *for* {come to pass : come into effect.
Advent *for* coming.
Apex *for* top.
Residence *for* house.
Locality *for* place.
Establishment *for* shop.
Vicinity *for* neighbourhood.
Dubiety *for* doubt.
Transpired *for* happened.
Utilize „ use.
Resolves itself into *for* consists of.
The utmost of my power *for* my best.
Unfavourable climatic conditions *for* bad weather.
Exhibited symptoms of profound apprehension *for* showed great fear.

Pedantry is also shown in a fondness for high-flown expression. You must remember that simplicity promotes clearness and that you are likely to commit more mistakes in ornate than in simple writing. It is best to avoid the use of such a style altogether. Examples :—

Plain Statement.	*Pedantic Writing.*
Cause trouble	... Involve some inconvenience.
Qualities	... Particular characteristic properties.
Fire	... The devouring element.
Blood	... The vital fluid.
Rich people ...	... Fortune's favourites.
Poor people ...	... Miser's pensioners.
Nose	... The olfactory organ.
My feelings were hurt	... My sensibilities were lacerated.
Important topics ...	... Circumstances of major importance.
Parts	... Component elements.

Includes	Embraces within its scope.
Begin	Take the initiative.
Conscience ...	The still small voice within.
Is guided by reason ..	Acts in subservience to the dictates of reason.
They narrowly escaped being burnt to death	They miraculously escaped incineration.
I had dinner ...	I partook of my evening repast.
A walk	A pedestrian excursion.
Asleep	Locked in slumber.
Married	United in wedlock.
Children	Juvenile members of the community. The rising generation.
He took off his clothes	He divested himself of his habiliments.
Married (of a woman)	Led to the hymeneal altar.
Was going fast ...	Was travelling with considerable velocity.
You are making a mistake	You are labouring under a delusion
Burnt	Consigned to the flames.
Opponents ...	Antagonistic individuals.
Tutor	Educational instructor.
It hurts very much ...	It is productive of distinctly painful sensations.
Is false	Belongs to the realm of fiction.
To wash	To perform one's ablutions.
They sent for the doctor	They called into requisition the services of the family physician.
I will say a few words	I beg leave to offer some brief observations.
I like the taste of it ...	It commends itself to my gustatory susceptibilities.
As soon as possible ...	At the earliest practicable period.
To be present at ...	To witness.

534. Archaic Words. The English language is constantly changing. Words and phrases grow old and feeble and die : new words come into existence and take their places. Therefore, old words and phrases which have outlived their purposes, have lost their soul as it were, are dropped from the language. Archaic words introduced in a commonplace context to redeem its ordinariness are an abomination. The writer of good prose avoids such archaic words because they have become obsolete or old-fashioned and have gone out of use. Avoid using :—

Methinks	*for*	I think	Intitule	*for*	entitle
Albeit	,,	since	Parlous	,,	perilous
Howbeit	,,	nevertheless	Incontinently	,,	immediately
Agnise	,,	admit	Bemuse	,,	stupefy
Defunct	,,	dead	Scant	,,	little
Perchance Peradventure	,,	perhaps	Folk	,,	people
			Essay	,,	try
Spouse	,,	wife	Ere	,,	before
Belike	,,	probably	Surçease	,,	cease

Thereof	*for*	of it	Erstwhile	*for*	formerly, of old
Whereof	,,	of which	Eke	,,	also
Withal	,,	with it, as well	Quoth	,,	said
Anent	,,	concerning	I wot	,,	know well
Divers	,,	various	Yclept	,,	called (so and so)
Bewray	,,	betray	Derring-do	,,	desperate courage

535. Newly Coined Words : Neologisms. Just as old-fashioned words fall out of use and die, so new ones are born, gain currency, and are added to the language. But one should not use coined words such as *erroneity* for "erroneousness," *correctitude* for "correctness." Other words which are newly coined and which are yet on their trial are : *quod*, *graft*, *earth*, *listening-in*, *blotto*, *spritism*, *insuccess*, *intellectualist*, *indifferentism*, *peckish*, *frothblower*. These are neologisms proper, and should be avoided.

No one should use far-fetched words such as *forbear* for "ancestor," *minify* for "underrate." Other examples are :—

Egolator	*for*	egoist	Declination	*for*	refusal
Trepidous	,,	timid	Contumacity	,,	contumacy
Preventative	,,	preventive	Prejudicate	,,	prejudge
Intenstate	,,	intensify	Intimity	,,	inwardness
Insuccess	,,	failure	Memorise	,,	learn by heart
Invitingness	,,	attractiveness	Ruination	,,	ruin.

536. Foreign Words and Phrases. These may be classed under *two* heads :—

(*a*) Current words and phrases borrowed from a foreign language, which have no exact equivalents in English, and are familiar to educated people. These are permissible in good writing. But they should be avoided by the young essay-writer because they do not add to the attractiveness of his style. Such words as *rajah*, *lascar*, *vista*, *bouquet*, *souvenir*, *stampede*, may be used when necessary, but the following words should de avoided because it is not likely that the beginner will be able to use them in the proper way :

Raison d' être (reason for existence).
Status quo (existing state of affairs).
Tête à tête (intimate conversation).
Alma mater (fostering mother—University).
Deus ex-machina (providential interposition).
Bona fide (in good faith).
Enfant terrible (child that annoys)
Eclat or Kudos (renown, glory).
Literateur (literary man
A quondam friend (a former friend)
Sotto voce (in a low voice).
Sub rosa (secretly).
In extremis (at the point of death)

(*b*) Words and phrases borrowed from a foreign language which are unfamiliar should, if you cannot help using them,

be used with the greatest care because it is so easy to make a wrong use of them :—

Facile princeps, easily the first.
Amour propre, self-love.
Dolce for niente, pleasant idleness.
Fait accompli, thing already done.
Non compos mentis, of unsound mind.
Modus operandi, mode of operation
Soi-disant, self-styled.
Blase, tired of pleasure.
Penchant, liking or fancy.
Cortege, procession.
Hauteur, haughtiness of manner.
Rara avis, rare bird.
Sine qua non, necessary condition.
Sine die, indefinitely adjourned.
Arrière, ulterior object.
Bétise, foolish remark or action.
Béte noire, one's abomination.
Brutum fulmen, vain boast.
Coup de grâce, death blow.
Coûte que coûte, at all costs.
Dernier ressort, last resort.
En regle, in due form.
Esprit, wit.
Fracas, quarrel, disturbance.
Maladroit, clumsy, bungling.
Ne plus ultra, acme, climax.
Pis aller, last resource.
Sans, without.
Terra firma, dry land.
Terra incognita, unknown region.
Vis a-vis, opposite.
Tour de force, a feat of strength, or skill.

537. Technical Terms. Words or phrases used in connection with any particular industry, trade, or branch of knowledge are called *technical terms*. They may be classed under *two* heads :—

(*a*) Terms which have become so familiar that they do not appear to be technical at all, may be sparingly used if they do not involve loss in clearness. Examples :—

Plaintiff, mortgage, camouflage, zenith, alibi, affidavit, sonnet, headphone, torso, petal, acid, alkali, operetta, soprano, appendicitis, alias, axiom, corollary, hypotenuse.

(*b*) Terms which an ordinary person fails to understand without an explanation. Such difficult words are classed under *Jargon*. No good stylist will allow them to creep into his writing. They are, therefore, to be carefully avoided. Examples :—

Asyndeton (omission of conjunctions for effect), *epode* (concluding part of Greek choruses), *burin* (an engraving tool), *diaper* (figured linen), *stipple* (dots used in engravings), *draff* (dregs of malt after brewing), *catalysis* (accelerated decomposition or recomposition of a substance), *jamb* (sidepost of door or fireplace), *perclose* (screen round a tomb), *lugsail*, (nautical) *barratry* (legal, for vexatious litigation).

538. Vulgarisms. A vulgarism is a phrase or expression, in common use but not current among the well-bred and refined classes of society. Such words or expressions are frankly ungrammatical or unrefined, which an educated person

would never use. Examples :—

Kid (*for* child), *turn* (*for* fright), *bread basket* (*for* stomach), *uncommon* (*for* uncommonly), *was you ill* (*for* were you ill), *I am that tired* (*for* I am very tired), *I feel bad* (*for* I feel unwell), *nip along* (run away), *invite* (*for* invitation), *combine* (*for* combination), *biz* (*for* business), *sov* (*for* sovereign), *cause* or *cus* (*for* because), *cert* (*for* certain), *sub* (*for* subscription), *pal* (*for* comrade), *hain't* (*for* haven't), *ain't* (*for* am not), *alright* (*for* all right), *gent* (*for* gentlemen).

Also note carefully the following vulgar expressions :—

A *real* good time	*for* a *very* good time.
What's the *damage*	,, what's the *cost*.
I shall return *inside* of an hour	,, *within* an hour.
My own village is *plenty* good enough for me	,, *quite* good enough for me.
He *took* ill	,, he was *taken* ill.
To enjoy a sail, the weather *wants* to be fine	,, *must* be fine (or fine whether is needed).
She is a very *stylish* person	,, fashionable person.
I don't *feel that way* about it	*for those are not my feelings* about it.
Quinine did him *a power of* good	,, *a great deal* of good.
I feel *kind of* hungry	,, *rather* hungry.
She went away *unknown to me*	,, *without my knowledge*.

539. Colloquialism. A colloquialism is a word or expression which may be used in familiar conversation by educated persons, but should find no place in written compositions such as an essay. Though more respectable than vulgarisms, these are never used in lofty or elevated style. Abbreviated forms used colloquially like *didn't* for "did not," *hadn't* for "had not," *don't* for "do not," *wouldn't* for "Would not," *won't* for "will not," *shan't* for "shall not," *isn't he*? for "is he not?," *I'm* for "I am," *I've* for "I have," *'tis* for "it is," *'twas* for "it was," *we're* for "we are," *let's* for "let us;" and curt expressions such as *photo* for "photograph," *phone* for "telephone," *exam* for examination," *gym* for "gymnastic," *bike* for "bicycle," "*doc* for "doctor," *digs* for "lodgings," *tick* for "credit," *quad* for "quadrangle," *circs* for "circumstances," *maths* for "mathematics," *Matric* for "Matriculation," *Inter* for "Intermediate," should not be used except in reporting a conversation, and never in an essay.

Avoid the following colloquialisms in essays :—

My sister *went in for* (entered) the teaching profession.
Dickens *turned out* (produced) two novels a month.
No lawyer *worth his salt* (of repute) could tolerate such an insult.
Nelson was a *plucky* (brave) commander.
The teacher *fancied* (thought) that he had the right to punish the boy.

The list is *nowhere near* (not nearly) complete.

Prose composition was not in Browning's *line* (province).

Tried to *back out of* (withdraw from his engagement.

The discovery of his father's murder *bothered* (troubled) Hamlet.

The teacher said that the student was *chaffing* (bantering) him.

His cruelty *came out* (was shown or was seen) in his treatment of the servants.

Mahatma Gandhi did his best to help Hinduism *along* (to aid the progress of).

There is nothing *so very* (specially) remarkable about his actions.

I *felt like turning* (felt disposed to turn) that rascal out of doors.

He passed the B. A., Examination with credit, but he had little reason to *crow over* (boast of) his success.

The king grew tired of *running* (administering) the government.

On the road he *came across* (met) a beggar.

On the battlefield Macbeth *came across* (found) the crown.

Richard II found himself in a *scrape* (difficult situation).

If you ignore my advice you will *come to grief* (fail, be undone).

To make *a fuss* (disturbance) over small matters is bad.

Never before had there been *such a great* (so great a) *victory*.

The Principal had *left* (gone away) before I reached the place.

After staying at Simla for a *couple of months* (two months) he returned home.

I have *every* (complete) confidence in you. I will give you *every* (all possible) assistance.

He found it *a bit of nuisance* (unpleasant) to stand in the class.

The teacher could not *stand* (endure) the strain of hard work.

He *got up* (formed) a conspiracy against the ruling prince.

Of the whole council only one member *turned up* (appeared).

The Principal got *into hot water* (had difficulties) with the Managing Committee of the College.

The ruling prince *had a bone to pick* (an unpleasant matter to settle) with his subjects.

The teacher was *handicapped* (at a disadvantage, hampered) by his want of commonsense.

After defeating the rebels the king *had a good time* (gave himself up to enjoyment).

Clive showed plenty of *grit* (spirit, courage).

Also avoid the following :—*Awfully, rub it in, you had better do this, enjoy yourself, right away, get one's back up, play second fiddle, lick into shape* (mould, make presentable or efficient), *by long chalks* (before), *look him up, on the loose, the devil to pay, take person down a peg or two* (humble him), *come a cropper* (fall heavily), *it's me, by this means, some one else's, peter out*, (give out, come to an end), *in the wrong box* (awkward position), *to go the whole hog*

(to do the thing thoroughly), *in the pink* (quite well), *on the go* (in a state of decline), go *west* (die).

540. Slang. Words and phrases are sometimes invented in order to be humorous, or forcible, or vivid. Very often these are expressive, but sometimes they are merely silly. The right place of slang is in real life. 'There, an occasional indulgence in it is an almost necessary concession to our gregarious humanity. The writer who deals in conversation may at times find it necessary, by way of characterizing his speakers, to put slang in their mouths, but if he is wise he will make the least possible use of this resource. To introduce slang in an essay or in the non-conversational parts of a book or article is severely condemned by all stylists. Never use slang except in dialogue, and there as little as may be. Examples:—

He *took his hook* (went away)
I am *jolly* (or *mighty*) glad to see you (very glad)
An awfully decent chap (a very pleasant fellow)
Blow the gaff (inform against)
Terrifically sorry (extremely sorry)
To take a back seat (keep in the background)
He is very *stuck up* (proud)
He has *heaps* of friends (a great many)
Out and outer (thorough-going fellow)
Peg (drink of brandy and water)
I ran *for all I was worth* (as fast as I could)
Off his own bat (on his own account)
A blue moon (rare phenomenon)
A blue funk (state of terrified expectation)
Done brown (hoodwinked completely)
To *chew the rag* (be sullen and abusive)
To *chop yarns* (tell stories)
What's the ticket (what's to be done)
To *church up* (abandon, surrender)
To chum up with (live in a friendly way)
Cock of the walk (chief in a small circle)
To cut and run (go off quickly)
Play the deuce with (disorganize, ruin)
What the dickens (emphatic what)
No end of a fellow (very fine)
Hen party (a party of ladies)
To run into one's beard (to attack one openly)

A bob (shilling)
Cave (Warning: "Look out!")
Cave in (succumb)
Fork out (hand out)
Mind your eye (be careful)
Mug up (get by heart)
Get the needle (get irritated)
Never say die (don't despair)
No go (of no use)
Dibs (money)
Go to pot (be ruined)
In quod (in prison)
On the rock (hard up)
Rum (peculiar)
Settle his host (kill)
I feel very *fit* (well)
All serene (all right)
Half baked (silly)
Shell out (pay)
Kick the bucket (die)
Snuff out (die)
Get spliced (married)
Tin (money)
Make tracks (go off)
On the hop (moving)
Tuck into (eat heartily)
Turn turtle (capsize)
In a wax (angry)
Belly pinched (hungry)
Rotten luck (bad luck)

Keep your hair on (don't lose your temper) *O. K.* (all right)
To jump down one's throat (to answer another man violently)
It was a *toss-up* which side would win (quite uncertain)

541. Commercialisms. Commercialisms are abbreviated terms which are often used in business correspondence. These should not be allowed to creep into essay-writing. Examples :—

Prox. (next month), *Ult.* (last month), *Inst.* (this month), *as per arrangement* (say, according to), *per man* (to each man), *party* (person or man), *re.* (in reference to, or in regard to), *to write some one* (to write to some one).

542. Vernacularisms. Many Indian students are in the habit of thinking in the vernacular and then translating their thoughts literally into English. This practice leads them to commit mistakes, and gives rise to curious turns of phrase, which are not English at all These *Indianisms* should be carefully avoided. Examples :—

Where you are going ? *for* Where are you going ?
What you are doing ? *for* What are you doing ?
I am going to go *for* About to go, or propose to go.
I am keeping quiet *for* I am doing nothing, or I am unemployed.
My head is eating circles for I feel giddy.

543. Mixed Metaphors. Every good essay-writer makes use of metaphors as they impart vividness to the meaning by calling up pictures in our mind. But one should be careful not to compare the same thing with two or more different and incongruous objects in the same sentence. 'Things that are equal to the same thing may be equal to each other in geometry, but language is not geometry.' Take for instance the following example :—

He was a lion in war and sailed into battle with unbridled fury. The sentence is faulty because the same man is simultaneously compared to :—

(1) a *lion* in "He was a lion in war."
(2) a *ship* in "*Sailed* into battle."
(3) a *horse* in "With *unbridled* fury."

If you pause to think, the sentence will appear ridiculous. Avoid, therefore, mixing your metaphors. A little careful thinking, while writing, will help you. Examples of the type of writing you should avoid are :—

"The stream of his thoughts soared into the air, only to flutter back to the ground, and walk the earth again."

"Don't be like 'dumb, driven cattle' and be drowned in the whirlpool of misfortunes."

"The apples of discord have been sown in our midst, and if they be not rooted out, they will burst into a conflagration, and deluge the world."

"He is a lion in the battle and will never draw in his horns or retire into his shell."

544. Journalese. The best journalism is characterized by simplicity, directness, feeling, good taste, and precision in the use of words. Men like G. K. Chesterton, E. V. Lucas, and Hilaire Belloc have achieved prominence in this direction and they write perfect English. But many irresponsible people have entered the profession. There are careless editors and half-starved reporters who are paid by the line or the inch. They never care to revise their writings. So their language suffers from all the faults mentioned above. Their writing is full of meaningless words and phrases. Examples :—

"His conduct betrayed an utter want of sense and a complete absence of all intelligible motive." (The writer here employs too many words where a few can suffice. The whole thing can be expressed by saying, "*He behaved like a fool.*")

"It is not, perhaps, unsafe to premise that there is not in this metropolis, not in this country, not, we may say, in this whole round world of ours, a single individual, so ignorant, or so completely wanting in intelligence as to deny that the instinct of self-preservation is by far the greatest and most powerful of the instincts implanted in man by an all-seeing Providence." (The whole idea can be expressed by saying, "*Nobody can deny that the instinct of self-preservation is the greatest instinct given by God to man.*")

Avoid the smart journalistic style of the following :—

He only *voiced* (expressed) the opinion of the public.
We cannot *endorse* (approve, support) his views.
His humorous way of talking *was a great factor* (largely contributed to) in his success.
The *clamant* (crying) need of India is to get independence.
He *writes me* (writes to me).
Indian honesty is *stressed* (emphasised) in this paper.
Let us return to *our mutton* (our subject).
This question is *on the carpet* (under consideration).
It *goes without saying* (it may be taken for granted).
A *pronounced* failure (decided failure).
To *the foot of the letter* (literally).
An *embarrassment of riches* (superabundance).

545. Hackneyed Expressions: *Clichés.* Nobody likes a "rubbed" coin—coin worn by constant use. Similarly, nobody likes phrases that have been used so often that they have become commonplace. They have lost the freshness

of novelty through constant use. They no longer appear to be impressive, pointed or emphatic. Avoid the following trite phrases :—

More sinned against than sinuing.
Not wisely but too well.
More in sorrow than in anger.
Conspicuous by his absence.
Take in each other's washing.
There's the rub.
The feast of reason.
Filthy lucre.
A chartered libertine.
To be or not to be.
The fragrant weed (tobacco).
Far from the madding crowd.
Had few equals but no superior.
Guide, philosopher, and friend.
Beggars description.
Drunk as a lord.
Too much of a good thing.
Fit audience though few.
Othello's occupation's gone.
Sweetness and light.
But that's another story.
We hold no brief for.
Too funny for words.
Every schoolboy knows.
The pity of it !
At the psychological moment.
Not wisely, but too well.
I have no use for it.
A bolt from the blue.
For all the world like.
On the knees of the gods.
The irony of fate.
The logic of events.
The flow of soul.
The acid test.
Metal more attractive.
The time is out of joint.
To burn the midnight oil.
Thereby hangs a tale.
But it was not to be.
At his own sweet will.
The light. fantastic toe.
Their name is legion.
Tell it not in Gath.
My prophetic soul !
The rest is silence.
Taking one's courage in both hands
I am bound to say.
I hasten to add.
You may take it from me.
Our little systems have their day.
Curses not loud but deep.
Rotting in jail.
At the parting of the ways.
A thing of beauty is a joy for ever.
The cup that cheers but not inebriates (tea).
Hope springs eternal in the human breast.
It wastes its sweetness on the desert air.
The feast of reason and the flow of soul.
A consummation devoutly to be wished.
Like angel's visits, few and far between.
'Tis not in mortals to command success.
He is weighed in the balance and found wanting.

Avoid also the use of :—

The father of history *for* " Herodotus."
The blind old bard *for* " Homer."
The swan of Avon *for* "Shakespeare."
The Stagirite *for* "Aristotle."
The father of ecclesiastical history *for* "Eusebius."
The first Christian emperor *for* "Constantine the Great."
The great lexicographer *for* "Johnson."
The bard of Mantua *for* "Virgil."
The glorius lamp of day *for* "Sun."
The queen of the night *or* The crescent satellite of the earth } *for* "the moon."

The seven-hilled city *or* The eternal city *for* "Rome."
The modern Babylon *for* "London."
Durance vile *for* "imprisonment."
Plods his weary way *for* "plods."
The altar of Hymen *for* "Marriage."
Training the young ideas to shoot *for* "teaching."
A disciple of Bacchus *for* "drunkard."
The gentle art of Izaac Walton *for* "angling" *or* "fishing."
"The sublime author of 'Paradise Lost' *for* "Milton."
The dyspeptic sage of Chelsea *for* "Carlyle."
The wizard of the North *for* "Scott."
The Saint of Sabarmati *for* "Gandhi."

(*N.B.*—There is nothing wrong with these words and phrases, but for an average Indian student it is difficult to use them correctly. A beginner will be well advised to completely avoid them. If he is anxious to use them he should do so with care.)

546. Solecisms. A solecism is an expression that offends against grammar or idiom. For example, *I seen you*, *you did not ought to do it*, *between you and I*, *these sort of things*, the land here *lays* (lies) low, *Will* I do it? etc.

547. Abbreviations. Such as *Govt.*, *Ry. Station*, P.O., *Gen.* (General), *D. C.* (Deputy Commissioner), *exam.*, *can't*, *Cantt.*, should never be used.

548. Malapropisms. A malapropism arises when one word is confused with another which it somewhat resembles. The term takes its name from Mrs. Malaprop (a character in Sheridan's play, *The Rivals*), whose English is remarkable for her ridiculous blunders in the use of words similar in sound; as you will see from the following: "Sure, if *I reprehend* anything in this world, it is the use of my *oracular* tongue and a nice *derangement* of *epitaphs*." The words she *meant* to say were *apprehend*, *vernacular*, *arrangement*, and *epithets*. A list of words that are frequently confused by students has been given on pp. 186—218. These should be noted carefully.

549. To sum up: Choose *Simple* words; use them with *precision*; be *concise*; and cultivate *good taste* in the choice of words. Much inconvenience and misunderstanding could be avoided if every writer made a conscientious effort to express his meaning plainly and simply. Say what you mean and no more. Frills and verbal tricks, inflated phrases and far-fetched words, affected words, worn-out phrases, and needless repetitions should not be allowed to creep into your

writing. The difficulty of literature is not to write, but to write what you mean. We should not only be able to express our meaning fully and clearly, but so to express it as to be able to defy the ingenuity of man to give to our words any other meaning than that which we ourselves intend them to express.

EXERCISES ON CHAPTER XXV

Exercise 204. *Correct the malapropism in the following :—*

1. When should I accept you next ?

2. Geometry is a science which deals with the earth's crust, its strata and their relations and changes.

3. An ellipse of the sun occurred only yesterday.

4. She is a woman of lose character; there is no harm in loosing her.

5. A memorial battle was fought at Quebec in 1759.

6. Nelson was a brave soldier who has ever lived.

7. I would never like a daughter of mine to be progeny of learning.

8. Don't attempt to extirpate yourself from the matter.

9. What an expression the Rajah received as he drove along the streets of his capital !

10. Your handwriting is quite eligible.

11. Sure, if I reprehend anything in this world, it is the use of my oracular tongue and a nice derangement of my epitaphs.

12. To illiterate his point, he quoted the examples of many an eminent man.

13. I instructed her in geometry so that she might know something of the commercial countries.

14. What a supercilious knowledge of ethics you possess !

15. I have interceded another letter from the fellow.

16. Our worthy principle is very kind to the students.

17. Gladiators are iron things which give out heat.

18. Herrings swim in the sea in shawls.

19. An epigram is what we say about a man after his death.

20. A centimetre is an insect with one hundred legs.

Exercise 205. *Point out needless repetitions in the following sentences :—*

1. Such an act of kindness could be expected of any living mortal.

2. Her future prospects are full of promise.

3. He again made another attack.

4. It was a fine bright sunny morning.

5. She went home full of a great many serious reflections.

6. I understand that Mohan and Rama are both agreed upon this point.

7. A rich and wealthy person looks down upon the indigent and the poor with an eye of contempt.

8. It is all meaningless nonsense.

9. A superfluity of unnecessary words and phrases is altogether improper.

10. He has the entire monopoly of the liquor trade.

11. Your essay is full of commonplace platitudes.

12. His claims to have made a new discovery are baseless.

13. The Prime Minister alone had the sole right of pardoning the conspirators.

14. You must have frequently seen such phenomena as these on many occasions.

15. The Round Tablers, not having obtained peace, returned back to India to resume again the fight for freedom.

16. Beauty is transient and fleeting, virtue is lasting and permanent.

17. All were drowned except ten survivors.

18. She poured the contents of a vesselful of water upon her husband's head.

19. A tyrant as he was, he ill-treated his wife cruelly and mercilessly.

20. I did not mean to do it intentionally.

Exercise 206. *Rewrite the following sentences in simple English :*

1. In the absence of the feline race, the mice gave themselves up to various pastimes.

2. He called into requisition the services of a medical attendant.

3. She expired in indigent circumstances.

4. A vast concourse was assembled to witness the spectacle.

5. Owing to repeated deviations from the principles of truth, she received her dismissal.

6. The abode in which you passed the days of your youth is wrapped in a fierce mantle of devouring flame.

7. It is not befitting that the inhabitants of vitreous residences should employ petrified missiles.

8. Iniquitous intercourses contaminate proper habits.

9. "I have no ear. Mistake me not reader,—nor imagine that I am by nature destitute of those exterior twin appendages, having ornaments, and—architecturally speaking—handsome volutes to the human capital."—*Lamb*.

10. My liege, and madam, to expostulate
What majesty should be, what duty is,
Why day is day, night night, and time is time,
Were nothing but to waste night, day, and time,
Therefore, since brevity is the soul of wit,
And tediousness the limbs and outward flourishes,
I will be brief :—your noble son is mad :
Mad call I it ; for, to define true madness,
What is't but to be nothing else but mad ?—*Shakespeare.*

11. Madam, I swear, I use no art at all,
That he is mad, 'tis true : 'tis true 'tis pity,
And pity 'tis 'tis true : a foolish figure ;
But farewell it, for I will use no art.
Mad let us grant him, then : and now remains,
That we find out the cause of this effect,—
Or rather say, the cause of this defect,
For this effect defective comes by cause.
Thus it remains, and the remainder thus.—*Shakespeare.*

Exercise 207. *Substitute suitable words for the words in italics* :—

1. Have you got an *abbreviated* edition of " David Copperfield "?
2. Napoleon was a *notorious* general.
3. He is *accustomed* to drinking.
4. In the church I found a large *audience* listening to the sermon.
5. In everything he does he considers his own *advance*.
6. Her *exodus* from the hall was hasty and undignified.
7. Society greatly *affects* our character.
8. Man is a bundle of *customs*.
9. She spoke in a *contemptible* tone.
10. The *corpse* of the camel was found lying in the compound.
11. Our Headmaster is against *corporeal* punishment.
12. Her *childish* simplicity impressed me.
13. I wanted to *complement* you for your good looks.
14. He was *compensated* for his work by an increase in his salary.
15. The Indians who go and settle in England are *immigrants* from India and *emigrants* in England.
16. An *imminent* person presided over the All-India Educational Conference held at Delhi.
17. Give us death or *freedom*.
18. The poor coolie was *extracted* from the debris.
19. I have *hardly* enough milk for my own needs.
20. I *hope* she will soon die.
21. His strict *observation* of the Sabbath is commendable.
22. Pope *glorified* in being not the follower but the friend of the king.
23. It was sad to find that the speaker's remarks did not meet with general *acceptation*.

24. A *statute* of Lajpat Rai was set up in Gol Bagh.
25. *Sanitary* agencies succeeded under healthy conditions.

Exercise 208. *Rewrite the following sentences avoiding slang expressions :—*

1. He was fired by his boss yesterday.
2. ' How do you do ? ' ' Quite O.K.'
3. The whole business was rather fishy.
4. She was afraid of being ploughed, and had resolved to scratch.
5. He gave his clerk the sack.
6. What's the ticket ?
7. I don't like you chopping yarns.
8. It won't cost you more than a chip.
9. Look at that girl. Isn't she a peach ?
10. Don't go to that shop or you will be done brown.

CHAPTER XXXVI

DIFFERENT KINDS OF STYLE

550. "Style is the dress of thoughts ; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to us at as much disadvantage, and be as ill received, as your person, though even so well-proportioned, would if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter, but every ear can and does judge more or less, of style : and were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill worde dand ill delivered.

"It is now above forty years since I have never spoken or written one single word without giving myself at least one moment's time to consider whether it was a good one or a bad one, and whether I cound not find out a better in its place. An unharmonious and rugged period, at this time, shocks my ears ; and I like all the rest of the world, will willingly exchange and give up some degree of rough sense, for a good degree of pleasing sound." —Lord Chesterfield : *Letters to his Son.*

So every one of us should cultivate a good style, before attempting to make it personal. We should learn to write simply, clearly, and correctly, before trying to impress upon our writing the stamp of our own individual personality. Not all of us are capable of writing an individual style. Most of us are content to write a good literary style. But if we study carefully the works of acknowledged masters of English prose, we will be surprised to find that no two writers write in the same style. The style of Lamb differs from that of Hazlitt, and Stevenson's from that of Newman's. Frank Swinnerton says : "There are styles and styles, and

an immense distance lies between good writing and fine writing. I shall, for the sake of clearness in definition, make no attempt at consistency of metaphor, but shall suggest a few styles. There is the style as boneless and boring as porridge. There is a sugared style, a gritty style, a style drenched in scent. There is the grand style, the convoluted style, the prattling, the purple, and the frisky. There is the allusive style and the poetic, the flowery, the metallic, and the vague. There are innumerable styles, every one of which has its exponents and its lovers. At the risk of offending some stylists, I will add that a good style is that in which the writer expresses himself most naturally and attractively, and that a bad style is that which forces itself upon the reader's attention."

551. Style may be considered under four separate heads :—

(1) With respect to the *Arguments* employed.

(2) With respect to the *Number* of words.

(3) With respect to the *Ornament* employed.

(4) With respect to the particular *Structure* of the sentences.

552. Style, with respect to the Argument Employed. Style with regard to Argument comprises : (1) The *Forcible* and *Vehement Styles* ; (2) The *Feeble* and *Languid Styles.*

553. The Forcible Style. "The forcible style denotes that plain, distinct, and *impressive manner of writing* which an author, firmly persuaded of the truth and importance of what he says, and deeply interested in his subject, employs, to impart to his readers the same views and feelings as he has himself. The *arguments* employed are those of a vigorous, well-disciplined mind, *sound, convincing*, and admirably *adapted to the subject* under discussion." Of this style the most striking examples in English language have been exhibited by Bolingbroke and Burke.

Lord Bolingbroke was fitted by nature to be the demagogue of a popular assembly. "The style which predominates in all his political writings, is that of a person declaiming with heat, rather than writing with deliberation. He abounds in rhetorical figures, and pours himself forth with great impetuosity. He is copious to a fault ; places the same thought before us in many different views, but generally with vivacity or ardour."

Burke was a man of the most splendid talents, and those talents had been improved by due cultivation. His imagination was fervent and brilliant, but his judgment was less vigorous than his imagination. In modern, and indeed in ancient times, "the copiousness and force of his eloquence have not often been paralleled : it rolls along like a rapid and impetuous torrent, and bears down every object that rises in opposition. His illustrations are varied and striking ; he is even profuse of poetical conceptions and poetical imagery."

The following passage taken from Burke's *Conciliation with America* is a good example of the *Forcible Style* :

I am sensible, sir, that all which I have asserted in my detail is admitted in the gross, but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people is the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their complexions and their habits. Those who understand the military art will of course have some predilection for it. Those who wield the thunder of the state may have more confidence in the efficacy of arms. But I confess, possibly for want of this knowledge, my opinion is much more in favour of prudent management than of force ; considering force not as an odious, but a feeble instrument, for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us. First, sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again ; and a nation is not governed, which is perpetually to be conquered.

My next objection is its uncertainty. Terror is not always the effect of force, and an armament is not victory. If you do not succeed, you are without resource; for, conciliation failing, force remains ; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness : but they can never be begged as alms by an impoverished and defeated violence.

A further objection to force is, that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover ; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me than the whole of America. I do not choose to consume its strength along with our own ; because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this exhausting conflict ; still less in the midst of it. I may escape ; but I can make no insurance against such an event. Let me add that I do not choose wholly to break the American spirit ; because it is the spirit that has made the country.

Lastly, we have no sort of experience in favour of force as an instrument in the rule of our colonies. Their growth and their utility has been owing to methods altogether different. Our ancient indulgence has been said to be pursued to a fault. It may be so. But we know, if feeling is evidence, that our fault was more tolerable than our attempt to mend it ; and our sin far more salutary than our penitence.

554. The Vehement Style. When the sound and convincing arguments which are distinctly and forcibly exhibited are accompanied by a highly *excited state of feelings*, we get what is called the *Vehement Style.* Examples :—

1. Brutus's Speech Justifying the Killing of Julius Caesar.

Romans, countrymen, and lovers ! hear me for my cause, and be silent, that you may hear: believe me for mine honour, and have respect to mine honour, that you may believe : censure me to your wisdom, and awake your senses, that you may the better judge. If there be any in this assembly, any dear friend of Ceasar's, to him I say, that Brutus' love to Cæsar was no less than his. If, then, that friend demand why Brutus rose against Cæsar, this is my answer,—Not that I loved Cæsar less, but that I loved Rome more. Had you rather Caesar were living, and die all slaves, than that Caesar were dead, to live all free men ? As Cæsar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him : but, as he was ambitious, I slew him. There is tears for his love ; joy for his fortune ; honour for his valour ; and death for his ambition. Who is here so base that would be a bondsman ? If any, speak ; for him have I offended. Who is here so vile that will not love his country ? If any, speak ; for him have I offended. I pause for a reply.

2. From John Bright's Speech on War

But speaking here in Edinburgh to such an audience—an audience probably for its numbers as intelligent and as influential as ever was assembled within the walls of any hall in this kingdom—I think I may put before you higher considerations even than those of property and the institutions of your country. I may remind you of duties more solemn, and of obligations more imperative. You profess to be a Christian nation. You make it your boast even—though boasting is somewhat out of place in such questions—you make it your boast that you are a Protestant people, and that you draw your rule of doctrine and practice from a well pure and undefiled, the Bible. Within the limits of this island alone, on every Sunday, 20,000, yes, far more than 20,000 temples are thrown open, in which devout men and women assemble that they may worship Him who is the " Prince of Peace."

Is this a reality ? or is your religion a romance ? is your profession a dream ? No, I am sure that your religion is not a romance, and I am equally sure that your profession is not a dream. It is because I believe this that I appeal to you with confidence, and that I have hope and faith in the future. I believe that we shall see, and at no very distant time, sound economic principles spreading much more widely amongst the people ; a sense of justice growing up in a soil which hitherto has been deemed unfruitful ; and, which will be better than all—the churches of Britain awaking, as it were, from their slumbers, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labour earnestly for its fulfilment, that there shall come a time—a blessed time—a time which shall last for ever—when "nation shall not lift up sword against nation, neither shall they learn war any more."

3. From Sheridan's Speech on Warren Hastings

Had a stranger, at this time, gone into the Province of Oude, ignorant of what had happened since the death of Suja Dowla, that man, who, with a savage heart, had still great lines of character, and who with all his ferocity in war, had still, with a cultivating hand, preserved to his country the riches which it derived from benignant skies and a prolific soil—if this stranger, ignorant of all that had happened in the short interval, and observing the wide and general devastation and all the horrors of the scene—of plains unclothed and brown—of vegetables burned up and extinguished—of villages depopulated, and in ruins—of temples unroofed and perishing—of reservoirs broken down and dry—he could naturally inquire what war had thus laid waste the fertile fields of this once beautiful and opulent country—what civil dissensions have happened, thus to tear asunder and separate the happy societies that once possessed those villages—what disputed succession—what religious rage has, with unholy violence, demolished those temples, and disturbed fervent, unobtruding piety, in the exercise of its duties ?—What merciless enemy has thus spread horrors of fire and sword—what severe visitation of Providence has dried up the fountain, and taken from the face of the earth every vestige of verdure ?—Or, rather, what monsters have stalked over the country, tainting and poisoning with pestiferous breath, what the voracious appetite could not devour ? To such questions, what must be the answer ? No wars have ravaged these lands, and depopulated these villages—no civil discords have been left—no disputed succession—no religious rage—no merciless enemy—no affliction of Providence, which while it scourged for the moment, cut off the sources of resuscitation—no voracious and poisoning monsters—no, all this has been accomplished by the friendship, generosity, and kindness of the English nation.

555. The Feeble Style. The Feeble Style indicates a want of strength of reasoning.

556. The Languid Style. The Languid style is marked by a want of feeling and excitement on the subject.

557. Style with respect to the Number of words. Style with respect to the Number of Words comprises the *Concise* and *Diffuse* Styles.

558. The Concise Style. The Concise Style is that in which a writer expresses his thoughts in the *fewest possible words*, employing only such terms as are the most expressive, and which add something material to the sense. He rarely presents the reader with the same thought twice. Whatever ornament is introduced, is employed more for the sake of force than of grace. In the structure of his sentences strength and compactness are regarded, rather than harmony and cadence.

A writer says: "A concise writer compresses his thoughts into the fewest possible words; he employs none but such as

are most significant; he lops off every vague and redundant expression. Ornament he does not reject; he may be lively and figurative, but his ornaments are introduced in order to add force to his diction. He never repeats the same thought. His sentences are arranged with compactness and strength, rather than with grace and harmony. The utmost precision is studied in them; and they are commonly designed to suggest more to the reader's imagination than they directly express." But the extreme of conciseness degenerates into abruptness and obscurity. Then the style is apt to become too pointed and epigrammatic.

559. The Diffuse Style. The Diffuse Style is that in which a writer *fully* unfolds his thoughts. He places them in a variety of lights so that the reader may be able to understand them completely. He does not express his statements at first in their full strength, because he intends repeating the impression: what therefore he wants in strength, he proposes to supply by copiousness. Writers of this character commonly love magnificence and amplification: their periods naturally extend to some length; and having room for ornament, they admit it freely. But extreme diffuseness becomes weak and languid, and fatigues the reader.

When you would captivate the fancy, or move the heart, be *concise*: when you would inform the understanding, which moves more slowly, and requires the assistance of a guide, be more copious and diffuse.

In judging when we should employ the concise style and when the diffuse, we must be directed by the nature of the composition. Discourses which are to be spoken, require a more copious style than books which are to be read. A flowing copious style is therefore required in all public speaking; but they ought at the same time to guard against such a degree of diffusion as may render them languid and tiresome. In written compositions, a certain degree of conciseness possesses great advantages. It appears lively, keeps up the attention, and makes a stronger impression. A concise comprehensive style is a great ornament in narration; and a superfluity of unnecessary words altogether improper.

The following quotation may serve as an instance of the concise style:—

Studies serve for delight, for ornament, and for ability. Their chief use, for delight, is in privateness and retiring: for ornament, is in discourse; and for ability, is in the judgment and disposition of

business. For expert men can execute and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation: to make judgment wholly by their rules, is the humour of a scholar. They perfect nature, and are perfected by experience; for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them: for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute: nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit, and if he read little, he had need have much cunning to seem to know that he doth not. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend.—Bacon; *Essays, Civil and Moral.*

Of the Copious Style, we give a few examples :—

The difference between cultured and uncultured people, in regard to their response to Nature, is that the former make a lot of a little, whereas the latter make little of a lot. By this I mean that the less cultured you are the more you require from Nature before you can be aroused to reciprocity. Uncultured people require blazing sunsets, awe-inspiring mountains, astonishing waterfalls, masses of gorgeous flowers, portentous signs in the heavens, exceptional weather on earth, before their sensibility is stirred to a response. Cultured people are thrilled through and through by the shadow of a few waving grass-blades upon a little flat stone, or by a single dock-leaf growing under the railings of some city square. It is an affectation to boast, as certain moralists do that a city-dweller can get the same thrill from dingy sparrows and dusty foliage as from a rainwet meadow full of buttercups. Better were it, than any such pretension, simply to recognize that in the deepest levels of culture city-dwellers are at a disadvantage compared with country-dwellers. Better were it, if it is your ill-luck to live in city, to hasten into the country, at least once a week and spend all your dreams during the other days in remembering that happy seventh-day excursion.—John Cowper Powys: *Culture and Nature.*

"What," said the Prince, "makes the difference between man and all the rest of the animal creation? Every beast that strays beside me has the same corporal necessities with myself; he is hungry and crops the grass, he is thirsty and drinks the stream, his thirst and hunger are

appeased, he is satisfied and sleeps: he arises again and is hungry, he is again fed and is at rest. I am hungry and thirsty like him, but when thirst and hunger cease I am not at rest; I am like him, pained with want, but am not like him, satisfied with fulness. The intermediate hours are tedious and gloomy; I long again to be hungry that I may again quicken my attention. The birds peck the berries or the corn, and fly away to the groves, where they sit in seeming happiness on the branches, and waste their lives in tuning one unvaried series of sounds. I likewise can call the lutanist and the singer, but the sounds that pleased me yesterday weary me to-day, and will grow yet more wearisome to-morrow. I can discover within me no power of perfection which is not glutted with its proper pleasure, yet I do not feel myself delighted. Man surely has some latent sense for which this place affords no gratification; or he has some desires distinct from sense, which must be satisfied before he can be happy."—Samuel Johnson; *Rasselas*.

560. Style with regard to the Ornament employed. Style with regard to Ornament comprises: (1) The *Dry* or *Barren Style*; (2) The *Plain* Style; (3) The *Neat* Style; (4) The *Elegant* or *Graceful* Style; and (5) The *Florid* Style.

561. The Dry or Barren Style. "The Dry or Barren Style excludes ornament of every kind. Content with being understood, it aims at pleasing neither the fancy nor the ear. This style is tolerable only in pure *didactic writing*; and even then, whatever may be the goodness of the matter, the dryness of the style fatigues the attention, and conveys our sentiments with disadvantage to the reader or hearer." Here is an example of a *Dry* or *Barren* Style.

The Means of Strengthening Faith

As nothing is more laudable than an inquiry after truth, so nothing is more irrational than to pass away our whole lives, without determining ourselves one way or other, in those points which are of the least importance to us. There are indeed, many things from which we may withhold our assent: but, in cases by which we are to regulate our lives, it is the greatest absurdity to be wavering and unsettled, without closing with that side which appears the most safe and the most probable. The first rule, therefore, which I shall lay down is this: that when, by reading or discourse we find ourselves thoroughly convinced of the truth of any article, and of the reasonableness of our belief in it, we should never after suffer ourselves to call it in question. We may, perhaps forget the arguments which occasioned our conviction, but we ought to remember the strength they had with us, and therefore still to retain the conviction which they once produced. This is no more than what we do in every common art or science: nor is it possible to act otherwise, considering the weakness and limitation of our intellectual faculties. It was thus that Latimer, one of the glorious army of martyrs who introduced the Reformation into England, behaved himself in that great conference which was managed between the most learned among the Protestants and Papists in the reign of Queen Mary. This venerable old man, knowing his abilities were impaired by age, and that it was impossible for him to recollect all those reasons which had directed

him in the choice of his religion, left his companions who were in the full possession of their parts and learning, to baffle and confound their antagonists by the force of reason. As for himself, he only repeated to his adversaries the articles in which he firmly believed, and in the profession of which he was determined to die. It is in this manner that the mathematician proceeds upon propositions, which he has once demonstrated; and though the demonstration may have slipped out of his memory, he builds upon the truth, because he knows, it was demonstrated. The rule is absolutely necessary for weakened minds, and in some measure for men of the greatest abilities: but to these last I would propose, in the second place, that they should lay up in their memories, and always keep by them in readiness, those arguments which appear to them of the greatest strength, and which cannot be got over by all the doubts and cavils of infidelity.—*Addison.*

562. The Plain Style. A Plain Style rejects all ambitious ornaments. It is clear, simple, direct, and easily understood. An author who writes in this style, attends to purity, propriety, and precision in his language. His writing may possess force and vivacity; but he will be indifferent to ornament. He does not strive to captivate the fancy by employing rhetorical figures, or the ear by musical arrangement: yet he will avoid all harshness or dryness of manner that may disgust the reader.

It is the style in which are written the Authorized Version of the Bible, *Gulliver's Travels*, *The Tale of a Tube*, *Robinson Crusoe*, *Pilgrim's Progress*, *The Vicar of Wakefield*, David Garnett's *Lady into the Fox*, and Masefield's *Widow in the Bye Street.*

1. The Footprint

It happened one day about noon, going towards my boat, I was exceedingly surprised with the print of a man's naked foot on the shore, which was very plain to be seen in the sand. I stood like one thunderstruck, or as if I had seen an apparition. I listened, I looked round me: I could hear nothing, nor see anything. I went up to a rising ground to look further. I went up the shore and down the shore: but it was all one—I could see no other impression but that one. I went to it again to see if there were any more, and to observe if it might not be my fancy; but there was no room for that, for there was exactly the very print of a foot--toes, heel, and every part of a foot. How it came thither I knew not nor could in the least imagine. But after innumerable fluttering thoughts, like a man perfectly confused and out of myself, I came home to my fortification, not feeling, as we say, the ground I went on, but terrified to the last degree, looking behind me at every two or three steps, mistaking every bush and tree, and fancying every stump at a distance to be a man. Nor is it possible to describe how many various shapes affrighted imagination represented things to me in, how many wild ideas were found every moment in my fancy, and what strange unaccountable whimsies came into my thoughts by the way.—Daniel Defoe: *Robinson Crusoe.*

2. Upon Westminster Bridge

Earth has not any thing to show more fair :
Dull would he be of soul who could pass by
A sight so touching in its majesty :
This City now doth like a garment wear
The beauty of the morning : silent, bare,
Ships, tower, domes, theatres, and temples lie
Open unto the fields, and to the sky,
All bright and glittering in the smokeless air.
Never did sun more beautifully steep
In this first splendour valley, rock, or hill ;
Ne'er saw I, never felt, a calm so deep !
The river glideth at his own sweet will :
Dear God ! the very houses seem asleep :
And all that mighty heart is lying still !—*Wordsworth.*

563. The Neat Style. Neatness of style implies a certain degree of ornament. Its ornaments, however, are not of the most showy or brilliant kind, but such as are easily attained. A writer who employs this kind of style, considers the beauties of language as an object worthy of attention. He is careful in the choice of his words and endeavours to arrange them with propriety and elegance ; but he seldom attempts any bold flight of eloquence. His sentences are free from the incumbrance of superfluous words ; they are of a moderate length, and rather inclining to brevity than to swelling structure, they generally close with propriety, and are unencumbered with *long tails.* His cadence is varied, but not of the studied musical kind. Such figures as he employs, are short and correct, rather than elaborate and imaginative.

'This style may perhaps be adopted by an author of superior genius ; but it is attainable by one of no uncommon capacity. Any writer of ordinary attainments may acquire it, by carefully attending to the rules of rhetoric, and to the practice of writers of established reputation. It is a mode of writing that never becomes disagreeable. A familiar letter, or a law paper, may be written with neatness; and a sermon, or philosophical treatise, in a neat style, will be read with pleasure.'

Stevenson thought, as we all must think, that literature is a delightful profession, a primrose path. I remember his once saying to me, and when he turned, with the brimming look in his lustrous eyes and the tremulous smile on his lips, and added, 'But it is not all primroses. Some of it is brambly, and most of it uphill.' He knew—no one better—how the hill catches the breath and how the brambles tear the face and hands : but he pushed strenuously, serenely on, searching for new paths, struggling to get up into the light and air.

One reason why it was difficult to be certain that Stevenson had reached his utmost in any direction was what I will call, for want of a

better phrase, the energetic modesty of his nature. He was never satisfied with himself, yet never cast down. There are two dangers that beset the artist, the one is being pleased with what he has done, and the other being dejected with it, Stevenson more than any other man whom I have known steered the middle course. He never conceived that he had achieved a great success, but he never lost hope that by taking pains he might yet do so.

Twelve years ago when he was beginning to write that curious and fascinating book, *Prince Otto*, he wrote to me describing the mood in which one should go about one's work—golden words, which I have never forgotten, 'One should strain,' he said, 'and then play, strain again, and play again. The strain is for us, it educates; the play is for the reader, and pleases. In moments of effort one learns to do the easy things that people like.'

He learned that which he desired, and he gained more than he hoped for. He became the most exquisite English writer of his generation; yet those who lived close to him are apt to think less than of the fact that he was the most unselfish and the most lovable of human beings.—*Edmund Gosse.*

564. Elegant or Graceful Style. An *Elegant* or *Graceful* Style possesses a higher degree of ornament than a neat one. This term is usually applied to that type of style which possesses all the beauties of ornament without any of its excesses or defects. In this style the words employed are the most appropriate which could have been selected: the members of each sentence are so agreeably united as to reflect beauty on each other, and their arrangement is done with such a marvellous care that there appears to be not the least flaw in the structure of sentences. The *thoughts*, the *metaphors*, the *allusions*, and the *diction*, are easy and natural, and rise like so many *spontaneous* productions, rather than the effects of art or labour. 'In a word, an elegant writer is one who pleases the fancy and the ear, while he informs the understanding; and conveys his ideas, clothed with all the beauty of expression, but not overcharged with any of its misplaced finery.'

Another writer says: 'In the Graceful Style we have ease, refinement, good taste, and that indefinable power of delighting called charm. We have, in short, a perfect harmony of thought and diction, anything in the least degree harsh, gross or unseemly being rigidly excluded.' Examples:—

The place of our retreat was in a little neighbourhood consisting of farmers, who tilled their own grounds, and were equal stranger to opulence and poverty. As they had almost all the conveniences of life within themselves, they seldom visite towns and cities in search ef superfluities. Remote from the polite, they still retained the primeval

simplicity of manners; and, frugal by habit, they scarce knew that temperance was a virtue. They wrought with cheerfulness on days of labour, but observed festivals as intervals of idleness and pleasure. They kept up the Christmas carol, sent true-love knots on Valentine morning, ate pancakes on Shrovetide, showed their wit on the 1st of April, and religiously cracked nuts on Michælmas eve. Being apprised of our approach, the whole neighbourhood came out to meet their minister, dressed in their finest clothes, and preceded by a pipe and tabor, a feast was also provided for our reception, at which we sat cheerfully down; and what the conversation wanted in with was made up in laughter.

Our little habitation was situated at the foot of a sloping hill, sheltered with a beautiful underwood behind and a prattling river before: on one side a meadow, on the other a green. My farm consisted of about twenty acres of excellent land, having given a hundred pounds for my predecessor's good-will. Nothing could exceed the neatness of my little enclosures, the elms and hedge-rows appearing with inexpressible beauty. My house consisted of but one storey, and was covered with thatch, which gave it an air of great snugness; the walls on the inside were nicely whitewashed, and my daughters undertook to adorn them with pictures of their own designing. Though the same room served us for parlour and kitchen, that only made it the warmer. Besides, at it was kept with the utmost neatness, the dishes, plates, and coppers being well scoured, and all disposed in bright rows on the shelves, the eye was agreeably relieved, and did not want richer furniture. There were three apartments—one for my wife and me, another for our two daughters within our own, and the third with two beds for the rest of the children.

—Oliver Goldsmith : *Vicar of Wakefield.*

These surmises were passing through my mind as my eye glanced into a chamber hung round with all kinds of strange and uncouth objects—implements of savage warfare; strange idols and stuffed alligators; bottled serpents and monsters decorated the mantelpiece; while on the high tester of an old-fashioned bedstead grinned a human skull, flashed on each side by a dried cat.

I approached to regard more narrowly this mystic chamber, which seemed a fitting laboratory for a necromancer, when I was startled at beholding a human countenance staring at me from a dusky corner. It was that of a small, shrivelled old man, with thin cheeks, bright eyes, and gray, wiry, projecting eyebrows. I at first doubted whether it was not a mummy curiously preserved, but it moved, and I saw that it was alive. It was another of these black-cloaked old men, and as I regarded his quaint pysiognomy, his obsolete garb, and the hideous and sinister objects by which he was surrounded, I began to persuade myself that I had come upon the archmago who ruled over this magical fraternity.—Washington Irving : *The Sketch Book.*

565. The Florid Style. A Florid Style is that in which the ornaments are too rich and gaudy for the subject, return too fast, or strike us with a dazzling lustre or a false brilliancy. A writer says, "A certain degree of chaste ornament can never

be unseasonable; though gaudy and meretricious ornaments are always disgusting. The over-florid style therefore cannot be agreeable to a reader of taste. Although it may be allowed to youth in their first essays, it must not receive the same indulgence when employed by writers of maturer years. We may reasonably expect that judgment, as it ripens, should chasten imagination, and reject as juvenile all such ornaments as are redundant or unsuitable. Nothing can be more contemptible than that tinsel splendour of language which some writers perpetually affect. It were well if this could be ascribed to the overflowing of a rich imagination; for in that case, we should at least find something to amuse our fancy, if we found nothing to instruct our understanding. But it is luxuriancy of words, not of thought, that is exhibited by these frothy writers; we see a laboured attempt to rise to a splendour of composition, of which they have formed some kind of loose idea, but not poessessing sufficient strength of genius to attain the desired object, they endeavour to supply the defect by the use of poetical words, cold exclamations, and commonplace figures. While they are so solicitous about everything which has the appearance of pomp and magnificence, it has escaped these writers that ornament fails to please when it is not marked by sobriety; and that, without a foundation of good sense and solid thought, the most florid style is but a childish imposition on the public. The public however is but too apt to be dazzled by a false lustre. The following passage may be produced as a specimen of over-florid writing:—

It was early in a summer morning, when the air was cool, the earth moist, the whole face of the creation fresh and gay. The noisy world was scarce awake. Business had not quite shook off his sound sleep, and Riot had but just reclined his giddy head. All was serene; all was still; everything tended to inspire tranquillity of mind, and to invite serious thought.—Only the wakeful lark had left her nest, and was mounting on high, to salute the opening day. Elevated in air, she seemed to call the laborious husbandman to his toil, and her fellow-songsters to their notes.—Earliest of birds, said I, companion of the dawn, may I always rise at thy voice! rise to offer the matin-song, and adore that beneficent Being "who maketh the out-goings of the morning and evening to rejoice."—How charming to rove abroad, at this sweet hour of prime! to enjoy the calm of nature, to tread the dewy lawns, and taste the unrifled freshness of the air!—The greyness of the dawn decays gradually. Abundance of ruddy streaks tinge the fleeces of the firmament; till, at length the dappled aspect of the East is lost in one ardent and boundless blush.—Is it the surmise of imagination or do the skies really redden with shame, to see many so supinely stretched on their drowsy pillows?—*Hervey's Reflections on a Flower Garden.*

566. Style with regard to the Structure of the Sentences. Style with regard to the Structure of Sentences comprises: (1) The *Idiomatic* and *Easy* Style: (2) The *Laboured* Style ; (3) The *Natural* Style ; (4) The *Elevated* Style ; and (5) The *Dignified* Style.

567. The Idiomatic and Easy Style. By an *Idiomatic* Style is meant that kind of writing, in which the rules of *purity* and *propriety* in the use of words and phrases, and *clearness* and *unity* in the structure of sentences, are strictly observed. An Idiomatic Style is, therefore, always correct in construction, and so perspicuous in meaning, as to require no effort to be fully understood.

The Idiomatic Style must, of course, be *varied* according to the nature of the subject and the particular occasion; as, in conversation, we employ one mode of expression to represent *gay* and *lively* subjects, and another mode to represent *grave* ones. Examples:

On what trifles turn the great events in the life of man ! If I had received a cool letter from my intended wife ; if I had only heard a rumour of anything from which fickleness in her might have been inferred ; if I had found in her any, even the smallest, abatement of affection ; if she had but let go any one of the hundred strings by which she held my heart ; if any of these, never would the world have heard of me. Young as I was ; able as I was as a soldier ; proud as I was of the admiration and commendations of which I was the object ; fond as I was, too, of the command, which, at so early an age, my rare conduct and great natural talents had given me ; sanguine as was my mind, and brilliant as were my prospects : yet I had seen so much of the meanness, the unjust partialities, the insolent pomposity, the disgusting dissipations of that way of life, that I was weary of it. I longed, exchanging my fine laced coat for the Yankee farmer's homespun, to be where I should never behold the supple crouch of servility, and never hear the hectoring voice of authority again ; and, on the lovely banks of this branch-covered creek, which contained (she out of the question) everything congenial to my taste and dear to my heart, I unapplauded, unfeared, unenvied and uncalumniated, should have lived and died.—William Cobbett : *Advice to Young Men*,

On Monday he remained in bed and seemed extremely feeble ; but after breakfast on Tuesday the 17th (July 1832) he appeared revived somewhat, and was again wheeled about on the turf. Presently he fell asleep in his chair, and after dozing for perhaps half-an-hour, started awake ; and shaking the plaids we had put about him from off his shoulders, said—"This is sad idleness. I shall forget what I have been thinking of, if I don't set it down. Take me into my own room, and fetch the keys of my desk." He repeated this so earnestly that we could not refuse ; his daughters went into his study, opened his writing-desk and laid paper and pens in the usual order, and I then moved him through the hall and into the spot where he had always been

accustomed to work. When the chair was placed at his desk, and he found himself in the old position, he smiled and thanked us, and said —"Now give me my pen, and leave me for a little to myself." Sophia put the pen into his hand and he endeavoured to close his fingers upon it, but they refused their office—it dropped on the paper. He sank back among his pillows, silent tears rolling down his cheeks; but composing himself by-and-by, motioned me to wheel him out of doors again. Laidlaw met us at the porch and took his turn of the chair. Sir Walter after a little while, dropped into slumber. When he was awaking, Laidlaw said to me, "Sir Walter has had a little repose."—"No Willie," said he, "no repose for Sir Walter but in the grave.' Tears again rushed from his eyes. "Friends," said he "don't let me expose myself—get me to bed—that's the only place.

—*Lockhart.*

568. The Laboured Style. The Laboured Style is the very reverse of the Easy and Idiomatic Style. It appears to be the result of great effort on the part of the writer, and requires close attention from the reader to be clearly understood. In this style, the arrangement of the words and clauses is frequently *inverted*, and the composition of the sentences is artificial. A Laboured Style, when carried to excess, is very faulty.

569. The Natural Style. In a Natural Style the choice of words, construction of sentences and introduction of ornament, recommended by *sound sense* and *good taste*, are *best adapted to the subject.* Hence, in this kind of style there is no place for affectation or unnaturalness.

The Natural Style should not be taken to mean that Style which is merely suited to the intellectual habits and attainments of an author, whatever these may be, but that *standard which exists in the mind of every man whose taste is not perverted and vitiated.*

Naturalness of style is not confined to any particular species of writing. It is found alike in the most artless narrations, and in the most elevated descriptions; in the story adapted to the comprehension of a child, and in the sublime raptures of the greatest poets. Examples:

As long as you are journeying in the interior of the desert you have no particular point to make for as your resting place. The endless sands yield nothing but small stunted shrubs: even these fail after the first two or three days, and from that time you pass over broad plains—you pass over newly reared hills—you pass through valleys dug out by the last week's storm, and the hills and the valleys are sand, sand, still sand, and only sand, and sand, and sand again. The earth is so samely, that your eyes turn towards heaven—towards heaven

I mean, in sense of sky. You look to the sun for he is your taskmaster, and by him you know the measure of the work that remains for you to do. He comes when you strike your tent in the early morning, and then, for the first hour of the day, as you move forward on your camel, he stands at your near side, and makes you know that the whole day's toil is before you; then for a while, and a long while, you see him no more, for you are veiled and shrouded, and dare not look upon the greatness of his glory, but you know where he strides over head, by the touch of his flaming sword. No words are spoken but your Arabs moan, your camels sigh, your skin glows your shoulders ache, and for sights you see the pattern and the web of the silk that veils your eyes, and the glare of the outer light. Time labours on—your skin glows, your shoulders ache, your Arabs moan, your camels sigh and you see the same pattern in the silk, and the same glare of light beyond; but conquering time marches on, and by and by the descending sun has compassed the heaven, and now softly touches your right arm, and throws your lank shadow over the sand right along on the way for Persia. Then again you look upon his face, for his power is all veiled in his beauty, and the redness of flames has become the redness of roses: the fair, wavy cloud that fled in the morning now comes to sight—once more comes blushing—yet still comes on—comes burning with blushes, yet comes and clings to his side.—*A. W. Kinglake.*

This was my first outing. The bank of the Ganges welcomed me into its lap like a friend of a former birth. There, in front of the servants' quarters, was a grove of Guava trees; and, sitting in the verandah under the shade of these, gazing at the flowing current through the gaps between their trunks, my days would pass. Every morning, as I awoke, I somehow felt the day coming to me like a new gilt-edged letter, with some unheard-of news awaiting me on the opening of the envelop. And, lest I should lose any fragment of it, I would hurry through my toilet to my chair outside. Every day there was the ebb and the flow of the tide on the Ganges; the various gait of so many different boats; the shifting of the shadows of the trees from west to east; and, over the fringe of shade-patches of the woods on the opposite bank, the gush of golden life-blood through the pierced breast of the evening sky. Some days would be cloudy from early morning: the opposite woods black; black shadows moving over the river. Then with a rush would come the vociferous rain, blotting out the horizon; the dim line of the other bank taking its leave in tears; the river swelling with suppressed heavings: and the moist wind making free with foliage of the trees overhead.—*Rabindra Nath Tagore.*

570. The Elevated Style. "In the *Elevated* Style, there is much of originality and sublimity of thought combined with a calm and powerful feeling; and the words and ornaments employed are admirably adapted to convey the feelings and sentiments of the writer. The sentences, in their construction, are *full* and *flowing*; but, at the same time, *simple and unlaboured.* No weak or unimportant thoughts are admitted, but the whole has a majesty and grandeur which, with quiet but resistless power, hold their undisturbed and even way."

This kind of style suits most serious subjects of some importance, and demands the use of a lofty diction to express lofty thoughts. Gibbon's *Decline and Fall of the Roman Empire* is a work written throughout in this elevated style, where it is most admirably suited to the subject. Edmund Burke is another writer who constantly employs the elevated style. Examples:

The French Revolution

It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life and splendour, and joy. Oh! what a revolution! and what a hear must I have to contemplate without emotion that elevation and that fall! Little did I dream when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom: little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult.

But the age of chivalry is gone. That of sophisters, economists and calculators, has succeeded; and the glory of Europe is extinguished for ever. Never, never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise, is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness.—*Burke.*

The rise of a city, which swelled into an empire may deserve as a singular prodigy, the reflection of a philosophic mind. But the decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay; the causes of destruction multiplied with the extent of conquest; and as soon as time or accident had removed the artificial supports, the stupendous fabric yielded to the pressure of its own weight.—*Gibbon.*

571. The Dignified Style. "The *Dignified Style* differs from the Elevated Style, principally from its want of ease and naturalness. Learned or uncommon words are frequently introduced; the construction of the sentences, instead of being idiomatic, is characterized by the frequent *inversion* of the clauses; and the whole composition has the appearance of *stateliness* and *formality*. In its ornaments, which are always of a high order, the sprightly *metaphor* and the well

timed *allusion* are rejected for the protracted allegory and formal compression. But the images thus brought to the mind are not only illustrative, but frequently ennobling and exalting." Examples :

Lord Macaulay

His only real instrument was the trumpet ; his only good colour purple. But he had a great instinct for knowing how long to blow the one and how much to put on of the other ; a single blast or a fanfare, a delicate pattern or a magnificent sweep. He admired spectacles and his style is spectacular. It is directed, not by intellect, not by profound emotion, but by proper names and heroic admirations and while it is in action it subordinates if it does not impress us. The poem on the Armada takes us through England with the glare of the beacons and the ringing of bells. The *History* takes us through the revolution to the marching of mobs and the defeat of kings. Even when he disapproves he pays tribute to the death of the Jacobite Dundee or the splendour of Louis the Sun King. And between this multitudinous moment he is always active. His proper names are facts, rather than myths. Even the gods in *Lake Regulus* are champions rather than deities : they create an unholy, but hardly a holy fear, in the hearts of their enemies. It may be that he does not stop to think, but it must be admitted that his movement prevents us also from stopping. He compels us to say Ah ha ! among the trumpets and we say it even to his own. There is no single page in him where he can give any food for his reader's mind. But also there are few pages during which the reader does not forget that he is hungry.—*Charles Williams.*

Two men I honour, and no third First the toil-worn craftsman that with earth-made implement laboriously conquers the Earth and makes her man's. Venerable to me is the hard Hand : crooked, coarse ; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weather-tanned, besoiled, with its rude intelligence ; for it is the face of a man living man-like. Oh, but the more venerable for thy rudeness, and ever because we must pity as well as love thee ! Hardly—entreated Brother ! For us was thy back so bent, for us were thy straight limbs and figures so deformed ; thou wert our Conscript, on whom the lot fell and fighting our battles were so marred. For in thee too lay a god-created Form but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of Labour ; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on ; *thou* art in thy duty, be out of it who may ; thou toilest for the altogether indispensable, for daily bread.—*Carlyle.*

572. Other Kinds of Style. Since 'Style is the man,' there are so many different kinds of style that it is impossible to deal with all of them in such a small chapter as this. Still it will not be out of place to mention here—(1) The *Sublime* Style ; (2) The *Picturesque* Style ; (3) The *Poetical* Style ; (4) The *Paradoxical* Style ; (5) The *Discursive* Style ; (6) The *Metaphysical* Style ; (7) *Humour* and *Wit* ; (8) *Pathos* ; and (9) *Euphuism.*

573. The Sublime Style. The sublime style is distinguished by the loftiness, grandeur, and nobility of subject and treatment. It is another name for the Grand Style of which Milton, a noble nature, poetically gifted, was a perfect master. Milton invariably wrote in the grand Style. "The sublime," says the great Greek critic Longinus, "when it is introduced at a seasonable moment, has often carried all before it with the rapidity of lightning, and shown at a glance the mighty power of genius."

Satan

He, above the rest
In shape and gesture proudly eminent
Stood like a Tower ; his form had not yet lost
All her Original brightness, nor appeared
Less than Arch Angel ruined, and the excess
Of Glory obscured ; As when the Sun new-risen
Looks through the Horizontal misty Air
Shorn of his Beams, or from behind the Moon,
In dim Eclipse disastrous twilight sheds
On half the Nations, and with fear of change
Perplexes Monarchs. Darkened so, yet shone
Above them all the Arch Angel : but his face
Deep scars of Thunder had intrenched, and care
Sat on his faded cheek, but under Brows
Of dauntless courage, and considerate Pride
Waiting revenge : cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss) condemned
For ever now to have their lot in pain—
Millions of Spirits for his fault amerced
Of Heaven, and from Eternal Splendours flung
For his revolt—yet faithful how they stood,
Their Glory withered. As when Heaven's Fire
Hath scathed the Forest aks, or Mountain Pines
With singed top their stately growth though bare
Stands on the blasted Heath. He now prepared
To speak ; whereat their doubled Ranks they bend
From Wing to Wing, and half enclose him round
With all his Peers , attention held them mute.
Thrice he assayed, and thrice in spite of scorn,
Tears, such as Angels weep, burst forth ;

Milton : *Paradise Lost.*

O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total Eclipse
Without all hope of day !
O first created Beam, and thou great Word,
" Let there be light, and light was over all ;
Why am I thus bereaved Thy prime decree ?
The Sun to me is dark
And silent is the Moon,

When she deserts the night
Hid in her vacant interlunar cave.
Since light so necessary is to life,
And almost life itself, if it be true
That light is in the Soul,
She all in every part ; why was the sight
To such a tender ball as the eye confined ?
So obvious and so easy to be quenched,
And not as feeling through all parts diffus'd,
That she might look at will through every pore ?
Then had I not been thus exiled from light ;
As in the land of darkness yet in light,
To live a life half dead, a living death,
And buried ; but O yet more miserable !
My self my Sepulchre, a moving Grave,
Buried, yet not exempt
By privilege of death and burial
From worst of other evils, pains and wrongs,
But made hereby obnoxious more
To all the miseries of life,
Life in captivity ?
Among inhuman foes.—Milton : *Samson Agonistes.*

For I have learned
To look on nature, not as in the hour
Of thoughtless youth : but hearing often times
The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things Therefore am I still
A lover of the meadows and the woods,
And mountains ; and of all that we behold
From this green earth ; of all the mighty world
Of eye, and ear,—both what they half create
And what perceive ; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thought, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being.
—Wordsworth : *On Revisiting the Wye above Tintern Abbey.*

574. The Picturesque Style. The picturesque Style is graphic, animated and life like. It is the style which enables the reader to visualize some scene by means of a series of vivid word-pictures as if he is looking at a picture. It is,

therefore, specially suited to Description and Narrative writing. Success in this kind of writing is measured by the writer's power to call up before the mind's eye a picture clearly by means of words.

The Graphic Style demands (1) some imagination on the part of the writer, (2) the writer's power to use concrete, vivid, picture-forming terms instead of vague, abstract and general terms which do not at all help to visualize an object or a scene. The use of similes and metaphors helps to stimulate the imagination in this respect.

Amongst the writers whose style is pre-eminently picturesque are Spenser, Thomson, Cowper, Coleridge, Keats, Tennyson, and Ruskin.

Lord Chatham

Sir, the venerable age of this great man, his merited rank, his superior eloquence, his splendid qualities, his eminent services, the vast space he fills in the eye of mankind, and, more than all the rest, his fall from power, which, like death, canonizes and sanctifies a great character, will not suffer me to censure any part of his conduct. I am afraid to flatter him : I am sure I am not disposed to blame him. Let those who have betrayed him by their adulation insult him with their malevolence. But what I do not presume to censure I may have leave to lament. For a wise man, he seemed to me at that time to be governed too much by general maxims. I speak with the freedom of history, and I hope without offence.

One or two of these maxims, flowing from an opinion not the most indulgent to our unhappy species and surely a little too general, led him into measures that were generally mischievous to himself, and for that reason among others, perhaps fatal to his country :—measures, the effects of which, I am afraid, are for ever incurable. He made an administration so checkered and speckled : he put together a piece of joinery so crossly indented and whimsically dove-tailed ; a cabinet so variously inlaid ; such a piece of diversified mosaic ; such a tessellated pavement without cement ; here a bit of black stone, and there a bit of white ; patriots and courtiers, king's friends and republicans ; Whigs and Tories ; treacherous friends and open enemies ;—that it was, indeed a very curious show ; but utterly unsafe to touch, and unsure to stand on. The colleagues whom he had assorted at the same boards stared at each other, and were obliged to ask, 'Sir, your name? Sir, you have the advantage of me—Mr. Such-a-one—I beg a thousand pardons.—I venture to say it did so happen that persons had a single office divided between them who had never spoken to each other in their lives, until they found themselves, they knew not how, pigging together heads and points, in the same truckle-bed.—*Burke*.

Beyond the foot of the Falls the river is like a slipping floor of marble, green with veins of dirty white, made by the scum that was foam. It slides very quietly and slowly down for a mile or two, sullenly exhausted. Then it turns to a dull sage green, and hurries more swiftly, smooth and

ominous. As the walls of the ravine close in, trouble stirs, and the waters boil and eddy. These are the lower rapids, a sight more terrifying than the Falls because less intelligible. Close in its hands of rock, the river surges tumultuously forward writhing and leaping as if inspired by a demon. It is pressed by the straits into a visibly convex form. Great planes of water slide past. Sometimes it is thrown up into pinnacle of foam higher than a house, or leaps with incredible speed from the crest of one vast wave to another, along the shining curve between, like the spring of a wild beast.—*Rupert Brooke.*

575. The Poetical Style. That style which is highly charged with sentiment, emotion, and imagery becomes poetical. Language that is full of imagery becomes poetical. There are in *Lorna Doone* certain chapters which breathe the sentiment of poetry. Many portions of the Bible are poetical. Milton, Ruskin and Wordsworth also become poetical in prose when dealing with inspiring things At that time their prose kindles with the glow of poetry.

And when the sun came forth again, hill and valley, wood and meadow, could not make enough of him. Many a spring have I seen since then, but never yet two springs alike, and never one as beautiful. Or was it that my love came forth and touched the world with beauty?

The spring was in our valley now; creeping first for shelter shyly in the pause of the blustering wind. There the lambs came bleating to her and the orchis lifted up, and the thin dead leaves of clover lay for the new ones to spring through. Then the stiffest things that sleep, stubby oak and the stunted beech, dropped their brown defiance to her, and prepared for a short reply. While her over-eager children (who had started forth to meet her, through the frost and shower of sleet) catkin'd hazel, gold-gloved withe, youthful elder, and old woodbine with all the tribe of good hedge climbers (who must hasten, while haste they may)—was there one of them that did not claim the merit of coming first?

There she stayed, and held her head, as soon as the fear of frost was gone; all the air was a fount of freshness, and the earth of gladness, and the laughing waters prattled of the kindness of the sun.—*Blackmore.*

On Going a Journey

One of the pleasantest things in the world is going a journey; but I like to go by myself. I can enjoy society in a room; but out-of-doors, nature is company enough for me. I am then never less alone than when alone.

The fields his study, nature was his book.

I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetate like the country. I am not for criticizing hedge-rows and black cattle. I go out of town in order to forget the town and all that is in it. There are those who for this purpose go to watering-places, and carry the metropolis with them. I like more elbow-room, and fewer encumbrances. I like solitude, when I give myself up to it, for the sake of solitude; nor do I ask for

a friend in my retreat
Whom I may whisper solitude is sweet.

The soul of a journey is liberty, perfect liberty, to think, feel, do just as one pleases. We go a journey chiefly to be free of impediments and of all inconveniences ; to leave ourselves behind, much more to get rid of others. It is because I want a little breathing space to muse on indifferent matters, where contemplation

> May plume her feathers, and let grow her wings,
> That in the various bustle of resort
> Were all too ruffled, and sometimes impair'd,

that I absent myself from the town for a while, without feeling at a loss the moment I am left by myself. Instead of a friend in a post-chaise or in a tilbury, to exchange good things with, and vary the same stale topics over again, for once let me have a truce with impertinence. Give me the clear blue sky over my head and the green turf beneath my feet, a winding road before me, and a three hour's march to dinner—and then to thinking ! It's hard if I cannot start some game on these heaths. I laugh, I run, I leap, I sing for joy.—*William Hazlitt.*

576. The Paradoxical Style. The Paradoxical Style has come to be associated with G. K. Chesterton who has made this style peculiarly his own. He invariably writes in the paradoxical style. A Paradox is a "statement contrary to received opinion ; a seemingly absurd though perhaps really well-founded statement." (C. O. D.). For example, the great paradox of Christ, '*he that saveth his life shall lose it,*' is so contrary to our usual way of thinking, that we wonder and wonder what this statement can possibly mean. Chesterton's writings are full of such paradoxes. Entertaining as they are, they tire the reader out who wants to do the least thinking, since the paradoxes require the hardest thinking on the part of the reader before he can understand fully the meaning underlying them. So the paradoxical style is not meant for imitation. Here is an instance from G. K. Chesterton

"I should be inclined to suggest that the chief object of education should be to restore simplicity. If you like to put it so, the chief object of education is not to learn things, nay the chief object of education is to unlearn things. The chief object of education is to unlearn all the weariness and wickedness of the world, and to get back into that state of exhilaration we all instinctively celebrate when we write by preference of children and of boys. If I were an examiner appointed to examine all examiners, I would not only ask the teachers how much knowledge they had imparted ; I would ask them how much splendid and scornful ignorance they had erected, like some royal towers anew. But in any case I would insist that people should have so much simpliciiy as would enable them to see things as they are."

577. The Discursive Style. The intimate outpourings of Charles Lamb, the essays of A. G. Gardiner and the writings of Max Beerbohm are characterized by the chatty or discursive style. In this kind of style the writer roams at pleasure,

introduces irrelevances and digressions, and treats the subject in the manner of desultory talk. But beneath the desultoriness there is invariably found some sort of a design on which the whole essay moves.

In this style the writer gives a free play to his whims, fancies and idiosyncracies. Since it moves in a leisurely, rambling, meandering, and easy-going manner, it is not safe for beginners to imitate. Great writers can write interestingly on any topic. Does not A. G. Gardiner say, "After all what does the subject matter? Any peg will do to hang your hat on. The hat is the thing." But in the hands of a novice this kind of style, instead of charming, merely bores the reader.

But to return to the subject. This train-fever is, of course, only a symptom. It proceeds from that apprehensiveness of mind that is so common and incurable an affliction. The complaint has been very well satirized by one who suffered from it. "I have had many and severe troubles in my life," he said, "but most of them never happened." That is it We people who worry about the trains and similar things live in a world of imaginative disaster. The heavens are going to fall on us...And yet intellectually we know that these apprehensions are worthless Experience has taught us that it is not the things we fear that come to pass, but the things of which we do not dream. The bolt comes from the blue We take elaborate pains to guard our face, and get a thump in the small of the back......

Now, save once, I have never lost a train in my life. The exception was at Calais when the Brussels Express did, in defiance of the time-table, really give me and others t e slip, carrying with it my bag containing clothes and the notes of a most illuminating lecture.

—*A. G. Gardiner.*

578. The Metaphysical Style. This was the style in which the Metaphysical poets, the chief of whom were Donne, Crashaw, Cowley, Herbert, and Cleveland, wrote their work. In the Metaphysical Style an attempt was made to blend sound learning and difficult technique, to shun the common-place and discover analogies of the most remote and fantastic description. A writer says: "The Metaphysical style, eschewing plain substantial statement, attempted the expression of direct intuitions of things, unsimplified by the normal intelligence, by means of imagery at once artificial and extravagant—giving a prismatic interpretation of experience."

An Indian Famine

May became June; June drew to a rainless close. The monsoon this year crossed the Arabian sea in fitful squalls. The sight in which

Indian poets rejoice—of the clouds surging northward, like endless sky-caravans of windfowl seeking the sacred lakes that lie in the snowy loops of the mighty hills—was refused. Heaven and horizon were a glimmering deception, a fire mirage, the cruel dance of the rain-dragons in their swamp mists. Clouds gathered in meagre groups and parcels, making the air dense and insupportable, magnifying the fury of the hidden furnace of the sun ; and in and out of them the adders of lightning darted. Eve by eve they lit the world's edges, but rain did not come.—*Edward Thompson.*

If they be two, they are two so
As stiff twin compasses are two,
Thy soul the fixed foot, makes no show
To move, but doth, if the other do.
And though it in the centre sit,
Yet when the other far doth roam,
It leans, and hearkens after it,
And grows erect, as that comes home.—*John Donne.*

579. Humour and Wit. '*Humour and Wit* are both species of the ludicrous, that is, of the laughable ; but whereas in humour the laughter is open, genial, and sympathetic, in wit it is usually subtle, malicious, and coldly derisive.'

Wit pleases by the keenness of the thrust, and the completeness of the parry. Each combatant is aware of the contest, becomes more and more keen about victory in the rivalry of words, and more and more anxious to avoid the smart of defeat. Where the two combatants are equally matched, it is a pleasure both to them and their audience. Where there is the thrust without the right or power of parry or retort it loses all its delightfulness, and becomes the cruel murder of sarcasm.

Humour at its best is unconscious, unintended. There is no idea here of rivalry or struggle with others, but we laugh at the humorous man without the thought of personal attack or defence. The pleasure is in what he says or does, not on its effect upon others. *Wit* pleases the intelligence, humour the imagination.

An Example of Humour. By this time, Mrs. Gamp (for it was no other than that experienced practitioner) had, with Tom's assistance, squeezed and worked herself into a small corner between Ruth and the rail ; where, after breathing very hard for some time, and performing a short series of dangerous evolutions with her umbrella, she managed to establish herself pretty comfortably.

"And which of all them smoking monsters is the Ankworks boat, I wonder. Goodness me !" cried Mrs. Gamp.

"What boat did you want ?" asked Ruth.

"The Ankworks package," Mrs. Gamp replied. "I will not deceive you, my sweet. Why should I?"

"That is the Antwerp packet in the middle," said Ruth.

"And I wish it was in Jonadge's belly, I do," cried Mrs. Gamp; appearing to confound the prophet with the whale in this miraculous aspiration.

Ruth said nothing in reply; but, as Mrs. Gamp, laying her chin against the cool iron of the rail, continued to look intently at the Antwerp boat, and every now and then to give a little groan, she inquired whether any child of hers was going abroad that morning? Or perhaps her husband, she said kindly.

"Which shows," said Mrs. Gamp, casting up her eyes, "what a little way you've travelled in this wale of life, my dear young creetur! As a good friend of mine has frequent made remark to me, which her name, my love, is Harris, Mrs Harris through the square and up the steps aturnin, round by the to-backer shop, "Oh Sairey, Sairey, little do we know what lays afore us!" "Mrs. Harris, 'ma'am," I says, "not much, it's true, but more than you suppoge."

—Charles Dickens: *Martin Chuzzlewit.*

An Example of Wit. *Mrs. Candour.* Now, I'll ; but you are so scandalous, I'll forswear your society.

Lady Teazle. What's the matter, Mrs. Candour?

Mrs. Candour. They'll not allow our friend Miss Vermillion to be handsome.

Lady Sneerwell. Oh, surely, she is a pretty woman.

Crabtree. I am very glad you think so, ma'am.

Mrs. Candour. She has a charming fresh colour.

Lady Teazle. Yes, when it is fresh put on.

Mrs. Candour. Oh fie! I'll swear her colour is natural: I have seen it come and go!

Lady Teazle. I dare swear you have, ma'am: it goes off at night, and comes again in the morning.

Sir Benjamin. True, ma'am, it not only comes and goes: but what's more, egad, her maid can fetch and carry it!

Mrs. Candour. Ha! ha! ha! how I hate to hear you talk so! But surely, now, her sister is, or was, very handsome.

Crabtree. Who? Mrs. Evergreen? O Lord! she's six-and fifty if she's an hour!

Mrs. Candour. Now positively you wrong her; fifty-two or fifty-three is the utmost—and I don't think she looks more.

Sir Bnjamin. Ah! ther's no judging by her looks, unless one could see her face.

Lady Sneerwell. Well, well, if Mrs. Evergreen does take some pains to repair the ravages of time, you must allow she effects it with great

ingenuity ; and surely that's better than the careless manner in which the widow Ochre chalks her wrinkles.

Sir Benjamin. Nay, now, Lady Sneerwell, you are severe upon the widow. Come, come, 'tis not that she paints so ill—but, when she has finished her face, she joins it on so badly to her neck, that she looks like a mended statue, in which the connoisseur may see at once that the head's modern, though the trunk's antique.

Crabtree. Ha ! ha ! ha ! Well said, nephew !

Mrs. Candour. Ha ! ha ! ha ! Well, you make me laugh : but I vow I hate you for it.—Sheridan : *The School for Scandal.*

580. Pathos. When an author excites the emotions of pity and sadness we have what is called *Pathos.*

Pathos has proved a pitfall to some of the greatest writers —Shakespeare, Wordsworth, Dickens, and Thackeray. The danger lies in this—exaggerating the emotions, and harrowing our feelings too much. They forget that true pathos is achieved, not by exaggeration, but by restraint.

The Storm

The wreck, even to my unpractised eye, was breaking up. I saw that she was parting in the middle, and that the life of the solitary man upon the mast hung by a thread. Still, he clung to it. He had a singular red cap on—not like a sailor's cap, but of a finer colour ; and as the few yielding planks between him and destruction rolled and bulged, and his anticipative death-knell rung, he was seen by all of us to wave it. I saw him do it now, and thought I was going distracted, when his action brought an old remembrance to my mind of a once dear friend.

Ham watched the sea, standing alone, with the silence of suspended breath behind him, and the storm before, until there was a great retiring wave, when, with a backward glance at those who held the rope which was made fast round his body, he dashed in after it and in a moment was buffeting with the water ; rising with the hills, falling with the valleys, lost beneath the foam ; then drawn again to land. They hauled in hastily.

He was hurt. I saw blood on his face, from where I stood ; but he took no thought of that. He seemed hurriedly to give them some directions for leaving him more free—or so I judged from the motion of his arm—and was gone as before.

And now he made for the wreck, rising with the hills, falling with the valleys, lost beneath the rugged foam, borne in towards the shore, borne on towards the ship, striving hard and valiantly. The distance was nothing, but the power of the sea and wind made the strife deadly. At length he neared the wreck. He was so near, that with one more of his vigorous strokes he would be clinging to it—when a high, green, vast hill side of water, moving on shoreward, from beyond the ship, he seemed to leap up into it with a mighty bound, and the ship was gone !

Some eddying fragments I saw in the sea, as if a mere cask had been broken, in running to the spot where they were hauling in. Consternation

was in every face. They drew him to my very feet—insensible—dead. He was carried to the nearest house ; and, no one preventing me now, I remained near him, busy, while every means of restoration were tried ; but he had been beaten to death by the great wave, and his generous heart was stilled for ever.—*Dickens*,

581. Euphuism. "*Euphuism* is the highly mannered style in which John Lyly wrote his novel *Euphues* (1579). This sytle is marked by a tendency for forced antithesis, parallel construction, cross alliteration, and the excessive use of absurd similes." This style is important because of the great influence it exercised on Shakespeare's early work.

So it is *Lucilla*, that coming to Naples but to fetch fire, as the bye word is, not to make my place of abode, I have found such flames that I can neither quench them with the water of free will, neither cool them with wisdom. For as the hop, the pole being never so high, groweth to the end, or as the dry beach kindled at the root, never leaveth until it comes to the top : or as one drop of poison disperseth itself into every vein, so affection having caught hold of my heart, and the sparkles of love kindled my liver, will suddenly, though secretly, flame up into my head, and spread itself into every sinew.—John Lyly : *Euphues*.

CHAPTER XXXVII

FIGURES OF SPEECH

582. A Figure of Speech Defined. People do not always call a spade a spade : in other words, they sometimes express themselves 'figuratively.' For instance, when we speak of a man being as brave as a lion we do not say what is strictly true, but the words aptly describe the man's bravery. The words *as brave as a lion* are not used literally, but *figuratively.*

A Figure of Speech may, therefore, be defined as " a deviation from the plain and ordinary mode of speaking, for the sake of greater effect." (*Bain*).

583. Classification of Figures of Speech. The Figures of Speech can be arranged under *six* main heads as shown below :—

(1) Figures based on Agreement, Similarity, or Resemblance. They are used when *like* objects come under our notice. Simile, Metaphor, etc., come under this group.

(2) Figures based on Contrast, Difference, or Surprise. They are used when *unlike* objects come under our notice. The figures—Antithesis, Epigram, etc., belong to this class.

(3) Figures based on Contiguity or on the principle of the association of ideas : these are principally Metonymy, Synecdoche, and Hyperbole.

(4) Figures based on Imagination, *i.e.*, those figures which bring to our imagination lifeless things as if they were alive. To this class belong such figures as Personification, Vision, Apostrophe, and others.

(5) Figures based on Indirectness of Speech. These figures are employed when we want to suggest things by implication

rather than by direct or simple assertion. To this class belong Innuendo, Irony, Sarcasm, and others.

(6) Figures based on Sound. We use these figures when we make the sound of the words suggest the sense or when we fix a point more firmly in the memory. Such figures are Alliteration, Rhyme or Assonance.

FIGURES BASED ON RESEMBLANCE

584. Simile. A Simile is a likeness between two things or events stated in full. The thing compared must not too obviously resemble the object with which it is compared, nor should the likeness be too remote or uncertain.

A simile is usually introduced by a word of comparison, such as, *like, so, as...so.* Examples of simile :

1. " The soul was *like* a star, and dwelt apart."—*Wordsworth.*
2. " The quality of mercy is not strained,
   It droppeth *as* the gentle rain from heaven."—*Shakespeare.*
3. " Tis education forms the common mind :
   Just *as* the twig is bent, the tree's inclined."

OTHER EXAMPLES

1. She sat like patience on a monument
   Smiling at grief.—Shakespeare : *Twelfth Night.*
2. Loose his beard and hoary hair
   Streamed, like a meteor, to the troubled air.—Gray : *Bard.*
3. Thou hadst a voice whose sound was like the sea ;
   Pure as the naked heavens, majestic, free,
   So didst thou travel on life's common way.
   —Wordsworth on *Milton.*
4. She never told her love
   But let concealment, like a worm i' the bud,
   Feed on her damask cheek.—Shakespeare : *Twelfth Night.*
5. Days of trouble, hours of leisure
   Come like April weather.

Many similes have become part and parcel of ordinary speech. Such common similes of every-day speech are :—

He is as proud as a peacock : the blow descended like lightning : the girl was as cool as cucumber ; the orange is as sharp as vinegar : as true as steel : as good as gold : as sharp as a needle : as light as a feather ; as hard as iron : as free as air : as bold as brass : as heavy as lead : as pale as a candle : like a shot : like a flash : as red as a lobster : as tough as leather ; mad as a March hare : clear as a crystal ; innocent as a new-born baby : loud as thunder : fair as a lily : busy as a bee : bright as silver : blind as a bat : patient as Job : proud as Lucifer : slow as a

snail : sly as a fox : straight as an arrow : sure as fate or death : wise as Solomon : the news spread like wild fire : happy as a king.

585. Metaphor. A Metaphor is an implied comparison. "The likeness," says Bain, "is embodied in a single word, and that word is put forward as if it were the plain and literal name for the fact." In a simile the comparison is expressed, but in a metaphor such words as "like," "as" are not used. When we say, "Man is *like* a wolf to man," we use a simile; but when we say, "Man *is* a wolf," we employ a metaphor. Examples of metaphor :

1. "The road was a ribbon of moonlight."
2. "A roaring cataract of nonsense is poured forth upon this tremendous subject."
3. "Coming events cast their *shadows* before."

OTHER EXAMPLES

1. A doubtful throne is ice on summer sea.—*Tennyson.*
2. And freedom's fame finds wings on every wing.—*Byron.*
3. My hasting days fly on with full career,
   But my late spring no bud or blossom showeth.—*Milton.*
4. My way of life
   Is fall'n into the sear, the yellow leaf.—*Shakespeare.*
5. Seek the King ;
   That sun, I pray, may never set !—*Shakespeare.*
6. Silently one by one, in the infinite meadows of heaven,
   Blossomed the lovely stars, the forget-me-nots of the angels.
   —*Longfellow.*
7. Life is real ! Life is earnest !
   And the grave is not its goal.—*Longfellow.*
8. Hitch your waggon to a star.
9. Why do we worry about the years,
   That our feet have not yet trod ?

The difference between a simile and a metaphor is not that of form; the difference is in the degree of imaginative stimulus. 'He fought like a lion' is a weaker image than 'He was a lion in the fight,' because the former involves two distinct pictures; one must 'look now upon this picture, now on that,' whereas the metaphor fuses man and lion into one idea. Blake feels that the insatiate fierceness, cruelty, energy, and splendour which are the essence of the tiger's nature are the essential attributes of fire also; he can, if he chooses, compress them all into a simile; but he does more, he concentrates them in one marvellous metaphor,

Tiger, tiger, *burning* bright,

probably the finest single-word metaphor in all literature.

586. Mixed Metaphor. A metaphor is said to be "mixed" when metaphors from different orders of ideas are combined. A 'mixed metaphor' is a faulty mode of expression, and should be avoided. Examples :—

1. "Let us *extinguish* the seed of pride."

   (Here the writer confuses the idea of *extinguishing* a flame. with that of *picking* seeds out of the ground.)

2. To take arms against a *sea* of troubles.—*Shakespeare*.

3. Mr. Speaker, I smell a rat, I seen him floating in the air,
   I shall nip him in the bud.—*Sir Boyle Roche*.

PROVERB : ALLEGORY : PARABLE : FABLE.

587. Proverb. A Proverb expresses wisdom of the world in a terse, condensed and often figurative way. For example :—

It takes two to make a row ; Rome was not built in a day ; slow and steady wins the race ; a bird in hand is worth two in the bush ; you cannot touch pitch without soiling your hands ; it is hard for an empty bag to stand upright : take care of the pence and the pounds will take care of themselves : a rolling stone gathers no moss : a stitch in time saves nine.

588. Allegory. An Allegory (a way of speaking so as to imply other than what is said) is essentially the same as Metaphor with this difference, that it is a continued description ; as, *Pilgrim's Progress, The Faery Queen, The Vision of Mirzah.*

589. Parable. A Parable has been defined as an "earthly story with a heavenly meaning." It is an allegory in which familiar objects are designed to typify some moral or spiritual truth : such as the Parable of the Sower, the Parable of the Grain of Mustard Seed, and the Parable of the Foolish Virgins.

590. Fable. A Fable is a short story in which the characters are animals or inanimate objects. The story is told for the sake of the moral.

FIGURES BASED ON CONTRAST OR DIFFERENCE.

591. Oxymoron. An Oxymoron is the association of two words or phrases having conflicting meanings, as in "starve with feeding." Macaulay speaks of "a splendid and ghastly triumph," of "ostentatious simplicity," of "the cruel mercy of the murderers." Other examples are :—

1. A little *noiseless noise* among the leaves,
   Born of the very *sigh that silence heaves*.—*Keats*.

2. His *honour rooted in dishonour stood.*
   And *faith unfaithful falsely true.*—*Tennyson.*
3. " Her mother, too, upon this occasion felt a *pleasing distress.*"
4. " Thus *idly busy* rolls their world away."
5. " James I was the *wisest fool* in Christendom."

592. Antithesis. Antithesis is the figure in which one word or idea is set against another with the object of heightening the effect of what is said. A dark night makes a flash of lightening more vivid. This explains the powers of verbal antithesis. Examples :—

1. " *God* made the *country*, but *man* made the *town.*"
2. " United we *stand* ; *divided* we *fall.*"
3. " One man's *food* may be another man's *poison.*"
4. " *Man proposes God disposes.*"
5. " *Prosperity* gains friends, *adversity* tries them."
6. " Speech is silvern, silence is golden."
7. " Look like the innocent flower,
   But be the serpent under 't."—*Shakespeare.*
8. " Men's evil manners live in brass, their virtues
   We write in water."—*Shakespeare : Henry VII.*
9. " My large kingdom for a small grave,"—*Shakespeare.*
10. " From poisonous herbs extracts the healing dew."—*Pope.*
11. " Knowledge comes, but wisdom lingers "—*Tennyson.*
12. " Give everyman thy ear, but few thy voice !
    Take each man's censure, but reserve thy judgment."
    —*Shakespeare.*

593. Epigram. An Epigram is a brief saying, in prose or verse, remarkable for brevity and point ; it may involve a contradiction betweeen the literal meaning of the words, and the meaning intended. Bain says, " The epigram is an apparent contradiction in language, which, by causing a temporary shock, rouses our attention to some important meaning underneath." Examples :—

1. " The highest art is to conceal art."
2. " Conspicuous by his absence."
3. " The child is father of the man."—*Wordsworth.*
4. " He lived a life of active idleness."

594. Pun. A Pun is a play upon words. It means 'the use of a word in such a way that it is capable of bearing two or more different meanings, the object being to create humour, admiration, or surprise, Examples :—

1. " Is life worth living ? " " That depends upon the *liver.*"
2. " The leopard changes his spots as often as he goes from one *spot* to another."

3. "The parson told the sexton, and the sexton *tolled* the bell."
4. "An ambassador is a man who *lies* abroad for the good of his country."

595. The Condensed Sentence. A Condensed Sentence is one in which an absurd effect is produced by shortening the sentence in such a way that two objects are brought under the same verb, although this verb really suits only one of them. Examples :—

1. "Miss Bolo returned in *a flood of tears and a sedan chair.*" —*Dickens.*
2. "She dropped a *glove and a courtesy.*"
3. "Smelling of *musk* and of *insolence.—Tennyson.*

596. Climax. A climax is a figure in which the sense *rises* by successive steps to what is more and more important. Examples :—

1. "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" —*Shakespeare.*
2. "We have petitioned, we have remonstrated, we have supplicated, we have prostrated ourselves at the foot of the throne!"

597. Anti-Climax or Bathos. This is the converse of Climax, for it means falling from a high to a lower level of excitement. The fall is usually abrupt, and the effect often either intentionally or unintentionally humorous. Examples :—

1. "On the same day he lost his family, his fortune and his best suit of clothes.
2. "At one fell swoop, he lost his wife, his children, his house, and his dog."

598. Paradox. A Paradox is a statement which appears to contradict itself. Though seemingly absurd and contrary to received opinion, it is perhaps really well-founded. Examples :—

1. "There is no one so poor as a wealthy miser."
2. "The greater the truth, the greater the libel."
3. "The more things a man is ashamed of the more respectable he is."

FIGURES BASED ON ASSOCIATION

599. Metonymy. Metonymy is a figure in which the name of one thing is put for that of another to which it is in some way related. There are several forms of Metonymy :

(1) *The Symbol for the Thing Signified* ; as

The throne, for royal authority ; *red tape*, for official routine ; *sceptre* for royalty ; *bench* for office of judges ; *red coat* for soldier.

(2) *The Instrument for the Agent* : as—

The *pen* is mightier than the *sword*. (Those who use the pen have more influence than those who use the sword.)

They carried *fire and sword* (=a desolating war) into the enemy's territory.

A smooth *tongue* wins favour.

Give every man thine *ear*, but few thy *voice*.

The *crown* would not yield to the *mitre*. (The king would not yield to the priest.)

(3) *The Container for the Thing Contained* ; as—

A full *purse* never lacks friends.

He is addicted to the *bottle* (= the liquor contained in the bottle)

The *kettle* (=the water in the kettle) boiled merrily.

(4) *The Effect for a Cause, or a Cause for an Effect* ; as—

(*a*) *Effect.*=The *bright death* quivered at the victim's throat —*Tennyson*.
Gray hairs (=old age) should be respected.

(*b*) *Cause.* " O for a beaker full of *warm south* ! "—*Keats*. (Here wine is described by the *warm south*. In reality, it means the wine that is extracted from the grapes ripened by the warm sun of the south.)

(5) *Author for his Works* ; as—

I do not like Homer (=the works of Homer).
He reads Milton (=the works of Milton).

600. Synecdoche. This figure, akin to Metonymy, gives to an object a name expressing something more or less than we intend, as when the name of a part is applied to the whole, or that of the whole to a part. The distinction between Synecdoche and Metonymy is this : In Synecdoche one name is substituted for another, whose meaning is more or less *similar* to its own ; in Metonymy one name is substituted for another, whose meaning is wholly *foreign* to itself. There are various forms of Synecdoche ;

(1) *Part for the Whole* :

A young man of twenty *summers* (=years).
A fleet of fifty *sails* (=ships)
The men struck because one of the *hands* (=workmen) had been dismissed.

They left their father's *roof* (=home).
He manages to earn his *bread* (=the necessaries of life).

(2) *Whole for the Part :*

" The lavish moisture of the *melting year*" (=summer).
The *vessel* (=ship) carried fifty sailors.

(3) *An Individual for a class :*

A *Daniel* (=a very wise judge) came to judgment.—*Shakespeare.*
He is the *Solomon* (=wisest man) of his tribe.
He is the *Shakespeare* (greatest dramatist) of India.
He is no *Demosthenes* (orator).

(4) *Abstract for Concrete :*

All the *rank and file* (people of rank and fashion) came out to see the sight.
Her ladyship (lady) is out of town.

(5) *Concrete for Abstract :*

" There is a mixture of *the tiger* and *the ape* in the character of a Frenchman."—*Voltaire*
" His breast with all the *sage*, the *hero*, and the *patriot* burned."

(6) *The Material for the Thing Made :*

He gave the beggar a few *coppers* (=pice made of copper) to get rid of him.
A foeman worthy of his *steel* (=sword).

601. Transferred Epithet. In this figure an epithet is transferred from a word to which it properly belongs to some other word closely connected with it. Examples :

1. " The ploughman homeward plods his *weary* way."—*Gray.*
   (It is not the *way* that is weary but the *ploughman*.)
2. " He tossed from side to side on his *sleepless* bed."
   (It is, of course, not the *bed* but the *man* who is sleepless.)

FIGURES BASED ON THE IMAGINATION.

602. Personification. Personification is a figure by which we attribute life and mind to inanimate things. It arises from a natural tendency in man in moments of intense feelings to invest things and ideas with qualities and passions like his own. Shelley's *Cloud*, for example, is one long Personification. Examples :—

1. " But, look, the *morn*, in russet mantle clad.
   Walks o'er the dew of yon high estward hill."—*Shakespeare.*
2. " The icy *fang*
   And churlish *chiding* of the winter's wind."
   —Shakespeare's : *As You Like It.*

3. " Peace hath her victories
No less renowned than war."—*Milton.*

4. " And all my realm
Reels back into the beast, and is no more."—*Tennyson*

5. " Truth has a gentle breast."

603. Apostrophe. Apostrophe (Gr. *apo*, and *strophe*, a turning) is a figure by which the poet addresses a person or a personified idea. The use of this figure gives animation and increased importance to expression. The absent are here addressed as if present ; inanimate objects or abstractions as if living and conscious. Examples :—

1. O Death, where is thy sting ? O Grave, where is thy victory?

2. "O my son Absalom ! would to God I had died fo thee.
O Absalom, my son, my son !"

3. "O flattering glass,
Like to my followers in prosperity,
Thou dost beguile me."—*Richard II.*

4. " Oh ! Tiber ! father Tiber !
To whom the Romans pray"—*Macaulay.*

604. Vision. Vision is the attempt to reproduce some past or anticipated future event as if it were actually taking place before one's eyes. Example :—

" We are transported a hundred and fifty years back. We can almost fancy that we are visiting him in his small lodging ; that we see him sitting at the old organ beneath the faded green hangings ; that we can catch the quick twinkle of his eyes, rolling in vain to find the day ; that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction."—*Macaulay* on Milton.

605. Hyperbole. Hyperbole or Exaggeration is a figure by which things are represented as greater or less than they really are. Examples :—

1. " As many farewells as there be stars in heaven."
2. " I beg a thousand pardons."
3. I would rather see a hundred deaths!
4. " Charging an army while
All the *world wondered.*"—*Tennyson*
5. " As thick as hail.
Came post with post."—*Shakespeare,*
6. " A sea of troubles."—*Shakespeare.*
7. " Numbering sands and drinking oceans dry."—*Shakespeare.*

FIGURES BASED ON INDIRECTNESS OF SPEECH

606. Innuendo. In this figure the author's meaning is not plainly stated. It is merely suggested or implied or hinted

the intention usually being depreciatory. An artist was asked to examine what was reputed to be a very fine painting. He remarked, " What a splendid frame ! " The implication was that the painting itself was not good at all. So *Innuendo* is an art which enables us to make damaging remarks without any direct accusations. Examples :—

1. " He must be well off by now, because although he received only a small salary he had charge of the cash."
2. " This author's books will live at least a year."

607. Irony. This consists in saying the opposite of what is meant, though the words are not to be taken literally. It is the figure of praise intending censure. It lends both interest and surprise to the expression. Examples :—

1. " I don't believe it ever entered his wise head.".
2. " I shall lose no time in reading your book."
3. " He was the cleverest general that ever lost a battle."
4. " Dismayed not this
   Our captains, Macbeth and Banquo ?"
   " Yes."
   As sparrows eagles, or the hare the lion."—*Shakespeare.*
5. " Courage, man ; the hurt cannot be much,"
   " No, 'tis not so deep as a well, not so wide as a churchdoor ; but 'tis enough, 'twill serve—*Shakespeare.*"

608. Sarcasm. In this figure the attack is not veiled in words as in Irony. The author says what he means, but in such a way as to imply ridicule, censure, disapproval, or contempt. " The distinction between irony and sarcasm is not very great. In the former case the sneer is half-hidden, which often adds to its bitterness. Sarcasm literally means a tearing of the flesh or biting the lips in rage." (Hammond)

Swift showed his wonderful powers of sarcasm in his *Gulliver's Travels*, as when he described the Emperor of Lilliput as " taller by the breadth of my finger-nail than any of his court, which alone is enough to strike awe into the boldest."

Other Examples are :—

1. " God made him, and therefore let him pass for a man."
   —*Shakespeare.*
2. " When he is best, he is little worse than a man, and when he is worst, he is little better than a beast."

609. Euphemism. Euphemism is a figure in which we speak of harsh and unpleasant things in a mild and pleasant manner. Examples :—

1. " He *was gathered to his fathers*" (*i.e.* " He died.")
2. " They took in *paying-guests*" (*i.e.*, "lodgers" or "boarders.")

610. Litotes. This is a figure in which a negative is used to convey a strong affirmative sense. Thus, the Apostle Paul, in addressing the chief captain of the Roman soldiers, said: "I am a citizen of no mean city." Here 'no mean city' is equivalent to 'a very important city,' for he was a citizen of Rome. Other examples of this figure are :—

1. "The man is *no fool*."
2. "The first flight across the Pacific was *no small achievement*."
3. "He is *no dullard*."
4. She fables not (*i.e.*, speaks the truth).—Milton : *Comus*.

611. Interrogation. Interrogation is the figure of affirming or denying the opposite by means of an unanswered question; as in, "Who dare contradict me?" Here the presumption is that no one dares to do so. Other examples of this figure are :—

1. "Can the Ethiopian change his skin, or the leopard his spots?"—*Old Testament*.
2. "If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, shall we not die? And if you wrong us, shall we not revenge?"
3. "Does the road wind up-hill all the way?
   Yes, to the very end.
   Will the day's journey take the whole long day?
   From morn till night, my friend."—*C. G. Rossetti*.
4. "O mighty Cæsar! Dost thou lie so low?
   Are all thy conquests, glories, triumphs, spoils,
   Shrunk to this little measure?"—*Shakespeare*.

612. Exclamation. This is a common and very forcible figure of speech. It arrests attention at once. "It is raining hard" is a prosaic, literal statement; "How it rains!" expresses the same thought, with an addition of startled surprise Examples :—

1. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"
2. But O for the touch of a vanished hand,
   And the sound of a voice that is still!"—*Tennyson*.
3. "O woe is me,
   To have seen what I have seen, see what I see."
   —*Shakespeare*.
4. O World! O Life! O Time,
   On whose last steps I climb,
   Trembling at that where I had stood before;
   When will return the glory of your prime;
   No more—Oh, never more.—*Shelley*.

613. Repetition. Repetition for the sake of emphasis is effective, if not overdone. The repetition of a word or phrase occurs frequently in poetry. Two of the most wonderful lines in the *Ancient Mariner*, as intensely charged with feeling as any in literature, are simply the repetition of three or four words—

> Alone, alone, all, all, alone.
> Alone on a wide, wide sea !

OTHER EXAMPLES

1. " Arm ! Arm ! it is, the cannon's opening roar."—*Byron.*
2. " Toll for the brave !
   The brave that are no more."—*Cowper.*
3. " I have not loved the world, nor the world me."—*Byron.*
4. " Stay, speak, speak ! I charge thee, speak."—*Shakespeare.*
5. " Rich the treasure.
   Sweet the pleasure,
   Sweet is pleasure after pain."—*Dryden.*

614. Identical Statement. This figure is an indirect way of stating a fact that is not apparent on the surface. Examples :—

1. " What I have written, I have witten."—*New Testament.*
2. " If you fail, you fail : but the cause being the cause of God, you will not fail."—*Philip II.*

615. Periphrasis, or **Circumlocution.** Circumlocution is a roundabout description used instead of a common expression ; as " The two supports which nature has given him," instead of " His legs." Other examples :—

1. " The viewless couriers of the air." (Winds)
2. " He resembles the animal that browses on thistles. (Ass)

·FIGURES BASED ON SOUND

616. Onomatopoeia. Onomatopoeia is the employment of words that imitate the sound or echo the sense. Examples :

1. " The *moan* of doves in *immemorial* elms
   And *murmuring* of *innumerable* bees."—*Tennyson.*
   (Who does not hear in these lines the cooing of the doves and the humming of the bees ?)
2. " *Rend* with *tremendous* sound your ears *asunder,*
   With *gun, drum, trumpet, blunderbuss,* and *thunder.*"
   (Here the vowel-sounds in the second line suggest the idea of a loud and thundering noise.)
3. " A murmuring whisper through the nunnery ran."
4. " I heard the water lapping on the crag,
   And the long ripples washing in the reeds.—*Tennyson.*

5. " Dry clanked his harness in the icy caves......
The bare black cliff clanged round him, as he based
His feet on juts of slippery crag that rang,
Sharp smitten with the dint of armed heels."—*Tennyson*.

617. Alliteration. Alliteration is the repetition of one or more similar letters in successive words. This is frequent in verse but is no longer a good figure in prose. Examples:

1. " The *f*air *b*reeze *b*lew, the white *f*oam *f*lew.
The *f*urrow *f*ollowed *f*ree."—*Coleridge*.
(Here the *f* sounds give us the impression that wind is blowing.)
2. " I hear *l*ake water *l*apping with *l*ow sounds by the *shore*."
—*Yeats*.
(Here the *l*, *s* and *sh* sounds suggest the liquid sounds of little waves.)
3. Born by butcher bred by Bishop's bread,
How high his highness holds his haughty head !

618. Assonance. The vowel-sounds in a line may be repeated. This is called Assonance. 'Thus the words glowing, broken, beholding, rosebud, boldly, are said to be assonant, all having the accented vowel *o* in common in the penultimate syllable.'

" While spring shall pour his showers as oft as he wont,
And *b*athe thy *bre*athing tresses, m*ee*kest *E*ve !"—*Collins*.

619. Rhyme. This figure should not be used in prose, except for the sake ef emphasis. Example :—

" The two men though of course well-known to each other by *name* and *fame*, had never met."—*Fortnightly Review*.

620. Play upon Words. This figure consists in using the same word in different shades of meaning within the same sentence.

1. " He *weighs* his words as carefully as an apothecary *weighs* his drugs."
2. " He kept his *spirits* up by pouring *spirits* down."

CHAPTER XXXVIII

APPRECIATION OF POETRY

621. What is Poetry? Poetry is the art of expressing noble thoughts in rhythmic melodious language. It is one of the fine arts; in other words,

(*i*) its aim is to give pleasure;

(*ii*) it tends to refine the feelings; and

(*iii*) it is an unselfish gratification of the emotions, allowing of the participation of all people.

622. Its Province. Poetry deals with the two comprehensive subjects of (*i*) Nature, and (*ii*) Mankind; and it appeals more to the emotions than to the understanding. To a certain extent it is a combination of the work of the painter and the musician, for poems are word-pictures presented in musical language.

623. Qualities of Poetry. In order to estimate the true worth of a poem as poetry we must be able to appreciate it. The 'appreciation' of poetry means the same thing as the 'criticism', so long as 'criticism' does not mean fault-finding. A good literary critic is as anxious to find and to point out the beauties of a poem as to detect its faults. How the poet manages to thrill us, inspire us, and give us pleasure with his poetry is the chief aim of the literary critic to find. In all really great poetry there is a magic, an enchantment, a mystery, a wonder, a delight, and a charm, which we feel, but which none of us can understand or explain.

The great qualities of true poetry are (1) *Music*, (2) *Vision*, (3) *Imagery*, (4) *Emotion*, (5) *Refinement*, and (6) *Harmony*.

624. Music. The first essential of poetry is *verbal music*. The poet chooses instinctively words of delightful sound, and

arranges them in such a manner that they together produce what is called 'word music.' A skilful poet varies this music to suit his subject, so that the sound of the lines helps us to understand their meaning clearly.

But verbal music does not depend only on the musical sounds of the words but also on *rhythm.* The music of poetry is produced by combination of lovely rhythms with sweet sounding words. Let us consider the ways in which the poets obtain some of their musical effects.

(*a*) **Rhyme.** Words rhyming together give a musical sound. That is why rhyme is so much used in poetry. Listen to the music of the rhymes of the following poem :—

O RUDDIER than the *cherry* !
O sweeter than the *berry* !
O nymph more *bright*
Than moonshine *night*,
Like kidlings blithe and *merry* !
Ripe as the melting *cluster* !
No lily has such *lustre* ;
Yet hard to *tame*
As raging *flame*
And fierce as storms that *bluster* !

Internal rhymes (that is, rhymes within a line and not merely at the ends of lines) also give music :—

The ice was here, the ice was there,
The ice was all around :
It cracked and *growled*, and roared and *howled*,
Like noises in a swound !

(*b*) **Vowel and Consonant Sounds.** Words with long open vowels and soft consonants (like *l*, *m*, *n*, *v*, *w*, *z*, etc.,) produce sweet, soft, soothing music in the following lines :—

" Season of mists and mellow fruitfulness."
" To dream and dream, like yonder amber light."
" The murmurous haunt of flies on summer eves."

One of the most wonderful examples is furnished by the following lines from Keats's *Ode to a Nightingale* :—

" The same that oft times hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn."

These lines give us more than music ; there is in them a mystery and a spell of enchantment that cannot be put into words.

(*c*) **Onomatopoeia.** It means "sound echoing the sense." It is a common device with poets that when they are talking of sounds, they use words which represent those sounds. *The Charge of the Light Brigade* is a good example of sustained sound writing.

You hear the horses canter

"Half-a-league half-a-league, half-a-league,"

and then gallop:—

"All-in-the valley-of-death
Rode-the-six hundred."

You hear the roar of cannon, and the confused hurly-burly of battle:

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them,
Volleyed and thundered.
Flash'd all their sabres bare,
Flash'd as they turn'd in air,
Sabring the gunners there,"

and then the halting retreat of the tired and wounded horses as

"Then they rode back, but not,
Not the six hundred."

(*d*) **Alliteration.** This means the bringing together of words which begin with the same sound.

For example—

"The *f*air *b*reeze *b*lew, the white *f*oam *f*lew,
The *f*urrow *f*ollowed *f*ree."

Here the *f* sounds give the impression of the wind blowing.

"I hear *l*ake-water *l*apping with *l*ow *s*ounds by the *sh*ore,"

Here the *l* sounds represent the liquid sounds of little waves, and the *s* and *sh* sounds help.

(*e*) **Repetition.** Repetition of words and phrases not only serves to emphasize the meaning, but often also to increase the musical effect of a poem.

Examples:—

(1) *Words*—(*i*) "Alone, alone, all, all alone,
Alone on a wide, wide sea."

(*ii*) "In ever climbing up a climbing wave."

(2) *Phrases*—

> "*A weary time! A weary time!*
> How glazed each *weary* eye!"

(3) *Sentences*—

> "*The ice was* here, *the ice was* there
> *The ice was* all around."

(*f*) **Refrain.** A refrain is a form of repetition. In some poems the same line or part of it, is repeated at the end of each verse. Such a repeated line or phrase is called a *burden* or *refrain*. For example :—

> "*The seraph-band, each waved his hand* :
> It was a heavenly sight!
> They stood as signals to the land,
> Each one a lovely light ;
>
> *The seraph-band, each waved his hand,*
> No voice did they impart—
> No voice : but O, the silence sank
> Like music on my heart."

Or, in Tennyson's famous poem, *The Brook*, the following oft-repeated lines :—

> "For men may come, and men may go,
> But I go on for ever."

625. Vision. The second essential of poetry is *Vision.* A great poet is a seer, a prophet ; one who has spiritual insight and can see truths that others do not. The poet has a greater power of seeing and feeling things around him. All of us are poets in a measure because all of us have feeling, and power to communicate what we feel to others ; but those we call poets are at once more sensitive ; with wider range of feeling ; and better able to express what they feel, and move others to share their feelings. All of us, for example, see dimly, as a half-blind man sees a light, beauty in a hill or a cloud or a primrose, but the poet sees it as a radiant glow that moves him to cry aloud with delight and so to make us also look again more earnestly to share his vision. And in many places where there is a shy and subtle beauty that most of us would never see, a poet's eye discovers it and his voice makes it plain to us. All true poetry is the product of vision or imagination.

> "And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothings
> A local habitation and a name."

A poet by his imaginative power sees into 'the life of things.' Take the case of a man who has no vision; a primrose by a river's brim

> "A yellow primrose is to him,
> And it is nothing more."

But to a poet a primrose, or any common wild flower, is something very real and very important, is an inspirer of great truths. Wordsworth himself says :—

> "To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

Shelley is so much thrilled by the song of the skylark that he bursts out into music—

> "Teach us, sprite or bird,
> What sweet thoughts are thine."

He thinks that the singing skylark is not an earthly bird but a divine spirit:

> "Hail to thee, blithe spirit!
> Bird thou never wert."

The poet idealizes the real. He helps us to see natural objects "apparelled in celestial light, the glory and the freshness of a dream." He can add to common things

> "the gleam,
> The light that never was on sea and land,
> The consecration, and the poet's dream."

There is nearly always suggestiveness in great poetry, which suggests or implies much more than it says. There is more in it than meets the eye. It has a depth of meaning which cannot be understood on one reading.

626. **Imagery.** By "imagery" we mean the suggestion of vivid mental pictures, or images, by the skilful use of words. By means of words, a poet can suggest beautiful *sight-effects* as well as beautiful sound-effects. All this is due to the poet's gift of imagination. His imagination makes him talk in pictures. Pictures may be drawn either from the real world, or the ideal world of imagination in which the poet delights to dwell.

There are *three* ways in which a poet makes us see mental pictures.

(*a*) **By Description.** Here the poet paints a scene, real or

ideal, in words. Here is Gray's description of the evening scene on a summer day in the country :—

" The curfew tolls the knell of parting day
The lowing herd wind slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds."

Or mark the following wonderful description of the rain in summer, by Longfellow :—

" How it clatters along the roofs
Like the tramp of hoofs !
How it gushes and struggles out
From the throat of the everflowing spout !
Across the window-pane
It pours and pours ;
And swift and wide,
With a muddy tide,
Like a river down the gutter roars
The rain, the welcome rain ! "

(*b*) **By Figures of Speech.** Another way of suggesting mental pictures is by comparison. A poet compares one thing with another, and so suggests some important point about it by an image. He does this by either *simile* or *metaphor* or *personification*. Christina Georgina Rossetti describes in the following words the wonderful love that existed between the two sisters—Laura and Lizzie :—

" Golden head by golden head,
Like two pigeons in one nest
Folded in each other's wings
They lay down in their curtained bed :
Like two blossoms on one stem.
Like two flakes of new-fall'n snow,
Like two wands of ivory
Tipped with gold for awful kings."

To Blake, feeling himself and wishing to make us feel, the insatiate fierceness, cruelty, energy, and splendour which are the essence of the tiger's nature, comes the revelation that all these are the essential attributes of fire also ; he can, if he chooses, compress them all into a single simile ; but he does more, he compresses them in one marvellous metaphor—

Tiger, tiger, *burning* bright,

—probably the finest single-word metaphor in all literature.

(*c*) **By Picturesque Epithets.** A poet can also call up a picture with a single illuminating word or phrase. Mark how the epithets or adjectives in the following lines call up a picture of colour—

> " All in a hot and copper sky,
> The bloody sun of noon."—*Coleridge.*

A poet stands on a high cliff and looks down on the sea below ; it moves, it murmurs, it heaves, it ebbs and flows, it shimmers, it flatters, it has waves and troughs made to look tiny by the immense height—what among all this are its *typical* traits by which we may know it, and in what words the perfect expression of them ? Tennyson answers with two words, each as common as life and death :

> The *wrinkled* sea beneath him *crawls.*

That is final. So long as language lasts and men have eyes, that picture of the sea from above remains for men to approve.

The same poet stands beside other water, not bright and moving, but dark, sullen, deep, and still, those cold, forbidding *mysterious* depths that contrast so strangely with the smiling, dancing, broken water below the mill. What words will he choose to fix for ever the essential things in this picture ?

> " A sluice with *blackened* waters *slept.*"

It is impossible to paraphrase this line; there is more in the epithet '*blackened*' than colour, depth, mystery, an eerie feeling ; there is something beyond explanation, which in painting is called atmosphere, a thing to be *felt*, not talked about. There is all the charm of all the Muses, flowering in a lonely word.

627. Emotion. The fourth essential of poetry is *Emotion.* In poetry there must be the expression of deep feeling, whether of love or hate, of joy or pain, of admiration or contempt, etc. Furthermore, this feeling must be expressed in such a way as to arouse a sympathetic feeling in the heart of the reader. Robert Herrick sees the daffodils. They rouse in him strong emotion, and that emotion the poet successfully communicates in his poem :

> " Fair Daffodils, we weep to see
> You haste away so soon :
> As yet the early-rising Sun
> Has not attain'd his noon,
> Stay, stay,
> Until the hasting day
> Has run

But to the even-song :
And, having pray'd together, we
Will go with you along.

628. Refinement. It is essential that poetry should be refined in thought and language ; also that it should have a refining influence upon the mind of the reader. Hence we find that the great poets idealize not only the character of men and women, but also the scenes of Nature. Hence, too, the spirit of their work is optimistic rather than pessimistic, even in the face of great calamities, as may be seen by reference to the great tragedies.

629. Harmony. Just as a painter must secure harmony of form and colour, so must the poet secure harmony of thought and expression in a poem. Or just as in a Persian carpet, various devices and colours are all interwoven into a complete whole of beauty and delight, so should the various ideas of a poem be interwoven by the choicest forms.

630. Classification of Poetry. Broadly speaking, poetry may be divided into *two* classes :—

(1) Subjective.
(2) Objective.

631. Subjective. First, *Subjective poetry* or the poetry of self-delineation, self-expression, in which the poet goes down into himself and finds his inspiration and subject in songs, experiences, thoughts and feelings.

632. Objective. Secondly, *Impersonal* or *Objective* poetry, or the poetry of representation or creation. In it the poet goes out of himself, mingles with the passions and emotions of the world without, and deals with what he discovers there with little reference to his own individuality.

633. Lyric Poetry. To subjective poetry, the name *lyric* is often given. A lyric is a poem of intense feeling, such as that of love or triumph. The derivation of the word shows that such poems were originally intended to be sung to the accompaniment of the lyre. In fact the poetry of nearly all nations began with such songs of love and war.

It is not possible to define a lyric. All that can be done is to note a few features of a good lyric :—

(1) A lyric generally expresses the *personal thoughts, feelings, emotions, sentiments*, or *moods* of the writer. Hence it is chiefly *subjective.*

(2) A good lyric is generally *short*. For it is often found that the lyric passion is as *intense* as it is *short-lived*. The moment the inspiration begins to flag the lyric loses its appeal and becomes artificial and tiresome.

(3) A lyric poem must have in it what may be termed "*singability*" or capacity of being *sung* or *set to music*. The musical words and vowel sounds are frequently used in a lyric.

(4) A lyric must always be *impassioned* and the passion expressed should be *genuine*. Artificial passion, affected or imitated, cannot make a good lyric. Hence *sincerity* is one of its most important marks.

(5) In a *reflective* lyric the thought or the philosophy expressed should be quite dissolved in passion or suffused with emotion. It should not stare out of the poem or hang loosely out of it.

(6) A lyric should be *natural*. It is like the song of a bird which sings because it must. The lyric poet has a natural urge and cannot keep quiet. He feels within his heart the pin-pricks of nature and bursts out into spontaneous melody. Thus conscious effort without inspiration cannot produce a *true lyric*.

(7) A lyric must have *unity*. One *thought* or *feeling* or *sentiment* should be its theme. This germ should be allowed to grow like a flower from a seed. The result of this will be a unity of impression on the minds of the readers.

(8) *Personal* or *individual* as a lyric is, it is capable of expressing *universal thoughts* or *feelings* as well. The poet may begin in a *personal* way and then *universalize* his attitude. Or he may first catch a universal strain and then make it personal. To *universalize the personal* or to *individualize the impersonal* that is what a good lyric generally does.

(9) *Simplicity of thought and feeling, simplicity of language* and a consequent *directness of appeal*—are some of the marks of a good lyric. A good lyric, therefore, to borrow Milton's words about Poetry in general, should be "*simple, sensuous* and *impassioned*."

(10) A lyric must have movement. It never appeals to the heart if it is fixed or static like a statue.

(11) That lyric is indeed very successful in which thought, feeling, language, and music, are beautifully blended and form one complex, individual whole.

(12) In a good lyric the dance of the passion-stirred body and mind is in unison with the dance of the rhythm.

(13) A lyric is generally described as a cry that comes from the heart of a poet and goes straight to the heart of the reader. Hence the expression—*Lyric cry.*

(14) An intensely emotional lyric is seldom wordy, for deep and genuine emotion is chary of words. Thus in a first class lyric of an impassioned character, we always find strict economy of words and severity.

634. Kinds of Lyric. Lyrics may be sub-divided into—

(1) Songs,
(2) Panegyrics,
(3) Odes,
(4) Elegies,
and (5) Sonnets.

635. Songs. A song is a short, simple poem in stanzas. This class of poem may be again divided into : (1) Hymns, (2) Love Songs, (3) War Songs, (4) Pastoral Songs, (5) Political Songs, (6) Drinking songs, (7) Sentimental Songs, and (8) Comic Songs.

(1) *Hymns.* A hymn is a sacred song expressing reverence, thankfulness, repentance, supplication, mutual exhortation, etc., *e.g.*, Newman's "*Lead, Kindly Light.*"

(2) *Love Songs.* These express the love of one sex for the other. The finest specimen in English is perhaps Ben Jonson's *Drink to me only with thine eyes.*

(3) *War Songs.* These are songs of incitement to battle, or of triumph after it. One of the most famous in English is *The March of the Men of Harlech.*

(4) *Pastoral Songs.* Such songs as are written in praise of shepherd life are called pastoral songs, as for example, *The Shepherd's Wife's Song* of Greene.

(5) *Political Songs.* These are expressions of party feeling, and are written to rouse the spirit or excite the animosity of

either faction. Examples of these are the Jacobite songs of the eighteenth century.

(6) *Drinking Songs.* The praise of wine or beer, etc., finds its expression in this form; of which several examples were written by Burns, such as *Scotch Drink.*

(7) *Sentimental Songs.* These betray an excess of tender feeling, generally tinged with melancholy; as in the case of Tennyson's *Break, Break, Break.*

(8) *Comic Songs.* These are ludicrous songs on some homely phase of life; but few of them can be classed as "literary."

The most famous of them are the "coster songs."

636. Panegyrics. Under this heading come songs in praise of men; such as Waller's eulogy on Cromwell.

637. Odes. Sir Edmund Gosse defines an ode as "*Any strain of enthusiastic and exalted lyrical verse, directed to a fixed purpose, and dealing progressively with one dignified theme.*" In Modern poetry an ode, therefore, may be said to possess the following characteristics:—

(1) It is no longer sung or accompanied by music.

(2) It is a dignified expression of a highly reflective or sublime theme, *i.e., the theme should be of a high and exalted kind. It must possess high seriousness*—a quality which Matthew Arnold required of the greatest poetry.

(3) Its *style* and *thought* must be dignified. It is more or less *complex* or *elaborate in structure.*

(4) The ode is not exactly *personal* in its character; it is meditative rather than emotional.

(5) Its structure may be either *regular* or *irregular.*

(*i*) It is said to be *regular* where there is definite arrangement of stanzas like Shelley's *Ode to the West Wind* or Keats' *Ode to a Nightingale.* In modern times this form is most favoured.

(*ii*) It is said to be *irregular* when it *does not observe any definite arrangement of stanzas. The irregular odes are modelled strictly on the Pindaric Ode.* The following are the examples of this kind:—

Shelley's *Ode to Naples.*

Wordsworth's *Ode on Intimations of Immortality.*

Tennyson's *Ode on the Death of the Duke of Wellington.*

There is one other model for the ode which we have gained from the Latin poet Horace, and one of the most notable imitations of this is Marvell's *Ode upon Cromwell's Return from Ireland.*

638. Elegies. The fourth class and one of the most important divisions of personal poetry, is the *Elegy.* In its simplest form it is a brief lyric of mourning, or direct utterance of *personal* bereavement or sorrow. Or, it may express the feelings of the *race* or of *humankind.* In fact the word elegy has long been more widely used for poems distinctly reflective in character or of a marked *melancholy strain.* One of the most famous English poems, Gray's *Elegy written in a Country Churchyard*, shows this extension of meaning. One particular type of elegy may also be mentioned here,—the *pastoral* type in which the poet expresses his sorrow under the similitude of a shepherd mourning for a companion; for instance, Milton's *Lycidas*, Shelley's *Adonais*, or Matthew Arnold's *Thyrsis.* In some elegies we have the poet's tribute to some great man, with, often a study of his life and character and reminiscences with all that is suggested by them. Often, too, the *philosophic* and *speculative* elements become predominant in the elegy, sometimes even to the subordination of the purely personal interest;—the poet brooding upon his subject, being moved to meditation, over questions immediately raised by it, or over the deepest problems of human life and destiny, *Cf.* Shelley's *Adonais* and Tennyson's *In Memoriam.*

639. Sonnets. The Sonnet is a poem of fourteen iambic pentametre lines, limited to the exposition of a single thought or sentiment, which may be amatory, reflective, patriotic or any other. It is characterized by a peculiar structure. It contains two parts—the first part, consisting of *eight* lines is called the *octave*, while the second, consisting of *six* lines is called the *sestet* The arrangement of lines, in the octave is —*ab ba ab ba.* At the conclusion of the octave there is generally a pause, in the thought of the poet. The sestet has the arrangement of lines in the following order:—

cde cde or *cd cd cd.*

(*a*) **The Shakespearean Sonnet.** The Sonnets written by Shakespeare record a sentimental relationship and follow the

old Italian Sonnet form employed by Petrarch. But Shakespeare does not adhere strictly to the Italian model. Instead of giving us an octave (eight lines) followed by the sestet (six lines), Shakespeare gives us three quatrains (quatrains = verse of four lines) followed by a couplet (verse of two lines). A peculiar pleasure is offered by the feeling of rest, anticipated in the concluding couplet.

The rhyme arrangement of Shakespeare's Sonnets also differs from the rhyme scheme adopted by the orthodox Italian School. In the Italian Sonnet only five rhymes are introduced and their arrangement is according to the following scheme—*ab ba, ab b/a, cde, cd/e.* Shakespeare introduces *seven* rhymes which are arranged as

ab ab, cd cd, ef ef, g g.

Another prominent feature of the structure of Shakespeare's Sonnet is that the idea is not confined to one sonnet alone. The same train of thought is pursued continuously over two or more sonnets.

(*b*) **The Miltonic Sonnet.** The Sonnets of Milton are almost the birth of the Italian form. Milton divided the Sonnet into the *octave* and the *sestet*, but introduced his own arrangement of lines. The first eight lines are arranged as—*ab ba, ab ba.* The sestet rhymes more freely. The Miltonic form of the sonnet tends to break the sense into two, the *octave* preparing for the culminating thought of the *sestet.* In Milton's hands the Sonnet became "a soul-animating strain."

(c) **The Wordsworthian Sonnet.** Wordsworth follows the Miltonic form, but employed a different rhyme scheme. The main difference between the Miltonic and the Wordsworthian Sonnet is that Wordsworth does not, like Milton, continue an idea from one part of the sonnet to another. The Wordsworthian Sonnet, therefore, becomes a combination of the Miltonic and the Shakespearean Sonnet with the solemnity of the Miltonic. In Wordsworth's hands the sonnet becomes a fine artistic vehicle of poetic expression. He observes all the restrictions of the sonnet and feels a great pleasure in concentrating within a brief compass his passionate feelings and emotions.

640. Objective Poetry. We now pass from subjective or personal to *objective* or impersonal poetry. The funda-

mental characteristic of this form of poetry is that it deals directly, not with the thoughts and feelings of the poet, but with the *outer* world of *passion* and *action*. While, therefore, in subjective poetry, which is the poetry of introspection, the poet looks into his heart to write, and even draws the outer world into *himself* and steeps it in his own emotions, in objective poetry, he projects himself into the life without, and seeking *there* his motive and subjects, handles these with the least possible admixture of his own individuality.

It should be remembered, however, that no one can ever completely eliminate himself from his work. Everything, that we have said about *personality* as the foundation of literature, holds good even of the most objective poetry. But here, for the most part, the poet reveals himself indirectly through what he represents and creates, while in subjective poetry he expresses himself directly or immediately. It may be further added that except in a few rare cases (and among these the Shakespearean Drama cannot be included) no trace of even direct self-intrusion is to be found. (*Hudson*)

641. Objective or impersonal poetry falls naturally into two groups :--(*a*) the Narrative, and (*b*) the Dramatic.

642. **Narrative Poetry** can be sub-divided into : (*a*) the Ballad, and (*b*) the Epic.

(*a*) **The Ballad.** The term ballad is now used to cover a wide variety of verse, but the word originally signified a *dance-song*; and many ballads *eloquent of love, youth*, and the *spring-tide* were sung by the villagers at their feasting time to a rhythmic measure.

What we have are the production of Saxon intensity of feeling, softened and lightened by Norman sentiment and grace, though the ballad measure is of ancient origin, and probably dates from early mediaeval times. Thus the ballad is a *narrative poem, associated in its origin with the communal dance, possessing no marks of authorship, and the outcome of tradition among people free from literary influence.* The following are some of the important *characteristics* of ballad poetry :—

(1) The **themes** of these ballads are commonly furnished by the more elemental aspects of life. They deal mainly with the tales of adventure, fighting, deeds of heroism and valour.

Love, jealousy, hatred, pity, pride and the other elemental passions, are frequently the *motives* of popular ballads.

(2) As the village folk were mainly a superstitious lot, so *in these ballads we find a strong passion of supernaturalism.*

(3) In *method* and *style* they are characterized by—

(*i*) *Straightforwardness,*

(*ii*) *Rapidity of narration,*

and (*iii*) *a certain child-like simplicity and artlessness.*

(4) *Generally crude, they are often, astonishingly energetic.*

(5) Though habitually garrulous in matters of detail, they deal with passions and motives that pulsate through all human beings.

(6) Many of these ballads bave immense *dramatic power* and *wonderful metrical beauty.*

(7) They employ traditional tricks of style, such as *ballad-metre, abrupt transitions, repetition of phrases and lines, medial rhymes, alliteration, refrain, etc.*

Ballads may be divided into two classes :—

(1) The old popular ballads which are mediaeval in origin.

(2) The modern ballad which may be defined as a literary development of the traditional form. To this form it often keeps very close.

But sometimes, it shows the powerful influences of a later age in its *tendency to greater elaboration, the enlargement of description* and *psychological interest,* and *a more finished style of art.* Browning's *Herve Riel,* and Rossetti's *The King's Tragedy* are true literary ballads. They have all the sterling qualities of the old ballads, but they have nothing merely imitative about them.

"*English poetry has been absolutely redeemed by Percy's Reliques of Ancient English Poetry,*" says Wordsworth.

(*b*) **The Epic.** Another class of objective poetry is the Epic, or the longer narrative in verse, in which the finest example in English is Milton's *Paradise Lost.*

643. Dramatic Poetry. The last kind of objective poetry, with which we are concerned is Dramatic Poetry. By

this term is meant poetry, which though intended not for the stage but to be *read*, is essentially dramatic in principle: that is, poetry in which the poet merges himself in his character or characters, and does not, as in the subjective poetry or ordinary narrative, describe or relate in his own person and from the outside.

644. Dramatic poetry may be sub-divided into three important groups:—

(1) **The Dramatic Lyric.** It is, in spirit and method, a subjective poem, but the subjective element pertains not to the poet himself, but to some other person *into* whose moods and experiences he enters, and to whose thoughts and feelings he gives vicarious expression.

(2) **The Dramatic Story.** This includes the ballad or short story in verse like Browning's *Herve Riel* and *Muleikeh*. Sometimes the story is told entirely in dialogue, as in Rossetti's *Sister Helen*, and sometimes, while the bulk of the story is in direct narration, the dialogue element plays an important part in the scheme, as in "*The Holy Grail*," in which Sir Percival's tale is interrupted from time to time, and its moral significance punctuated by the questions and comments of his auditor, the old monk Ambrosius. The poem also shows that in a dramatic story there may be a certain amount of non-dramatic description and 'setting'; a point which is again illustrated by *The Ancient Mariner*.

(3) **The Dramatic Monologue.** This is essentially a study of character, of mental states and of moral crises, made from the inside. Thus it is predominantly psychological, analytical, meditative, and argumentative. Of this form, though it has been used with success by other modern poets, Browning is the greatest master, and in his work may be found examples of almost every variety of it from brief and subtle self-delineation as in *My Last Duchess*, to long and profound expressions of spiritual depths and moral questions as in *Bishop Brougham's Apology* or *Andrea del Sarto*. The ideal aim of a dramatic monologue is the faithful self-portrait, without ulterior purpose, of the personality of the supposed speaker. In practice, however, it is often used by the poet as a medium for his own philosophy. He may so use it to present his philosophy *directly*, as when the supposed speaker is, to all intents and purposes, his mouthpiece and representative; or he may so use it to present his philosophy

indirectly, as when he makes the supposed speaker give expression to ideas antagonistic to his own in such a manner as to convey or suggest adverse judgment upon them. The direct method is exemplified in Browning's *Rabbi Ben Ezra*; the indirect in Tennyson's *St. Simon Stylites.*

Appreciation of Shelley's "The Cloud."

645. Shelley's "The Cloud." Sometimes a single poem of a poet is enough to show all the essential qualities of his verse. This is the case of "The Cloud" by Shelley (unfortunately neither included by Palgrave in 'The Golden Treasury,' nor by Sir Arthur Quiller-Couch in 'The Oxford Book of English Verse').

Shelley's poetry is distinguished by its rich imagination and its almost orchestral music. He imagines the cloud wandering "high o'er hills and dales," singing as it goes:

> I bring fresh showers for the thirsting flowers,
>   From the seas and the streams;
> I bear light shade for the leaves when laid
>   In their noonday dreams.
> From my wings are shaken, the dews that waken
>   The sweet birds every one,
> When rocked to rest on their mother's breast,
>   As she dances about in the sun.
> I wield the flail of the lashing hail,
>   And whiten the green plains under,
> And then again I dissolve it in rain,
>   And laugh as I pass in the thunder.

The inner rhymes 'showers-flowers,' 'shade-laid,' 'shaken-waken,' 'rest-breast,' 'flail-hail,' 'again-rain'; the alliterations, 'seas and streams'; 'light, laid and leaves,' 'wings and waken', 'rocked and rest,' the preponderance of the sibilants and the liquids, the skilful use of the anapaests—these are some of the obvious devices which go to make up the beautiful music of the poem. Notice how imaginatively and poetically Shelley expresses the scientific fact of the earth's revolution :—

> 'She dances about the sun.'

Let us take the third stanza

> 'The sanguine sunrise, with his meteor eyes,
>   And his burning plumes outspread,
> Leaps on the back of my sailing rack.
>   When the morning star shines dead
> As on the jag of the mountain crag,
>   Which an earthquake rocks and sings,
> An eagle alit one moment may sit,
>   In the light of its golden wings.

Note here this simile of the eagle. It is in the characteristic manner of Shelley, and we think that it very aptly expresses the precarious nature of his own art. His imagination so 'rocks and swings' that his meaning often fails to get a foothold. It does 'sit in the light of its golden wings' in this poem, as it does in all of his successful poems,—but how precarious its foothold is will emerge on a further examination of this poem. The subject he deals with is so insubstantial, so vaporous, that he is obliged to press into his service concrete images which give an air of definiteness to, and throw a shadow of tangibility on, the whole thing. Thus in the above lines, the words 'eyes,' 'plumes,' 'back,' give a concreteness to the description of the sunrise. Similarly in the second stanza, we have 'I sleep in the *arms* of the blast,' 'the *towers* of my skyey *bowers*,' 'in a *cavern* under is *fettered* the thunder.' But we must not ask what precisely he means by the 'cavern' in which the thunder is fettered, and the 'towers' on which the lightning sits, or indeed what the 'eyes' of the sunrise may be. Because that is not the way to discuss Shelley's poetry.

Shelley's words *suggest* the meaning rather than *express* it—and that is enough. There is the same quality of suggestiveness about the last two similes. 'Like a child from the womb,' 'like a ghost from the tomb.' They are neither very expressive, nor very apt comparisons, but they have just enough verisimilitude to serve the purpose.

646. Shelley's Imagination. Indeed, Shelley's similes are often so vague and indistinct that instead of giving definiteness to the meaning, they obscure it, *e.g.*,

> I see the waves upon the shore
> Like light dissolved in star-showers thrown.

Elsewhere he says :—

> When a soft and purple mist
> Like a vaporous amethyst,
> Or an air-dissolved star
> Mingling light and fragrance.

But once we are warned against the intangibility of Shelley's imagination, and of the very thin crust of thought which lies below the golden haze of his imagination, we can read him with unmixed delight. As an illustration, take the following lines :—

> Life of life ! thy lips enkindle
> With their love the breath between them.

If we press too closely for the exact meaning here, it is sure to escape us. But we need not be so exacting. Shelley generally gives us enough of thought to satisfy our intellect. He does not, like Swinburne, dull the brain with the narcotic melody of his verse, so as to render it incapable of understanding the meaning which is conveyed.

Music, when soft voices die
Vibrates in the memory—
Odours, when sweet violets sicken,
Live within the sense they quicken.
Rose leaves when the rose is dead
Are heaped for the beloved's bed :
And so thy thoughts when thou art gone,
Love itself shall slumber on.

647. Shelley's Philosophy. We do not deal with Shelley's hopes and aspirations, his dreams of the Golden Age when goodness, grace, beauty, will take the place of wickedness, sham, ugliness ; of an era when the earth purged of all "passion, pain and quiet," will become a "healing paradise." Their appreciation or otherwise is a matter of taste. Some people do not like these and call them the idle delusions of a diseased or unbalanced mind. Be that as it may, we are concerned with Shelley's philosophy only in so far as it is, or is not, transmuted into poetry in his poems. It is Shelley the poet and not Shelley the philosopher that matters. He is the poet of discontent, unlike Wordsworth, who is the poet of acceptance. He is always hankering after an ideal, an indefinable something that ever eludes his grasp. It is, in his own words,

The desire of the moth for the star
Of the night for the morrow.
The devotion to something afar
From the sphere of our sorrow.

The present does not satisfy him—witness the piercing wail of 'O World ! O Life ! O Time !' Sometimes he is thrown into despair—'I die : I faint, I fail !' But again he is buoyed up by hope. There is a blending of these moods in his '*Ode to the West Wind*,'—one of the finest odes in the English language. In the closing of the Ode there is much hope—

O wind,
If winter comes, can spring be far behind ?

There are the same two cross-currents of feelings in "*The lines written in the Eugenean hills*," though they mingle into

one stream of song. Singly, or existing side by side, they can be traced in all his poems. It is the mood of despair, of world-weariness, which finds expression in the "*Stanzas written in Dejection near Naples*":

> I could lie down like a tired child
> And weep away this life of care.

—how very simple it is! Matthew Arnold might have taken it as representing the characteristic style of Shelley, and this line is far more characteristic of Shelley than the line

> 'He never lifted up a single stone.'

is of Wordsworth. Wordsworth talked endlessly about poetic diction. Shelley never talked about it, but had it in an eminent degree. Take the following lines:—

> The whispering waves were half asleep,
> The clouds were gone to play,
> And on the bosom of the deep
> The smile of heaven lay.

—nothing could be simpler. When he is at his best Shelley is never without this simplicity. Note '*To Night*,' one of his simplest and best poems—

> Swiftly walk over the western wave
> Spirit of Night!
> Out of the misty eastern cave
> When all the long and lone day light
> Thou didst dream of joy and fear,
> Which make thee terrible and dear,—
> Swift be thy flight!
>
> Wrap thy form in a mantle gray
> Star-in wrought!
> Blind with thine hair the eyes of Day,
> Kiss her until she be wearied out:
> Then wander on city, and sea, and land,
> Touching all with thine opiate wand—
> Come! Long-sought!

It is needless to quote the whole poem. With the exception perhaps of the phrase 'Star-in wrought,' the whole poem is written in the language which ordinary, educated men might use. And notice how vivid that line is:

> Blind with thine hair the eyes of Day.

648. Two Sonnets compared. Let us compare the following two sonnets—one by Elizabeth Barret Browning, and the other by Christina Rossetti.

> (*a*) I tell you, hopeless grief is passionless;
> That only men incredulous of despair,
> Half taught in anguish, through the midnight air

Beat upward to God's throne in loud access
Of shrieking and reproach. Full desertness
In souls as countries lieth silent-bare
Under the blanching, vertical eye-glare
On the absolute Heavens. Deep-hearted man, express
Grief for thy dead in silence like to death—
Most like a monumental statue set
In everlasting watch and moveless woe
Till itself crumble to the dust beneath.
Touch it, the marble eyelids are not wet:
If it could weep, it could arise and go.

(*b*) Remember me when I am gone away,
Gone far away into the silent land ;
When you can no more hold me by the hand,
Not I half turn to go, yet turning stay.
Remember me when no more day by day
You tell me of your future that you planned ;
Only remember me ; you understand
It will be late to counsel then or pray.
Yet if you should forget me for a while
And afterwards remember, do not grieve :
For if the darkness and corruption leave
A vestige of the thoughts that once I had,
Better by far you should forget and smile
Than that you should remember and be sad.

Mrs. Browning deals with grief in the abstract. She wants to show how men should behave in hopeless grief. On the other hand, the grief of Christina Rossetti is a personal sorrow—the sorrow of unfulfilled desire. That Mrs. Browning is only anxious to write a sonnet is shown by the masculine pose that she adopts. "I tell you" tries to bully the reader into the belief about grief that she wants to impose upon him. This declamatory style is further shown in "I tell you," "deep-hearted man," "Touch it." There is a profusion of adjectives in the sonnet (not due to pressure of thought, as in Shakespeare); also of metaphors, *e.g.*, "beat upwards," "full desertness," "as countries," "deep-hearted," "like to death," "monumental statue." The compound words have been used for dignity. We can safely say that this sonnet is nothing but a self-conscious effort for the sake of effect.

The sad tone of Miss Rossetti's sonnet is characteristic of all her poetry. The words used are simple or monosyllabic. This sonnet is not a poem *about* grief, but the work of one whose grief is direct and personal. The personal note is marked out in such words as these:—"You understand," "It will be late to counsel then or pray." If we place this line in the other poem, the absurdity of it will be at once noticeable.

The repetition of the word "remember" shows unwillingness. The words "darkness and corruption," are also characteristic of this fact. She had a pre-occupation with death. The last two lines are in contrast with the rest of the poem. Their renunciation is sincere; in the other lines the renunciation (a trifle ascetic) is there, but it is unwilling. It will be an interesting exercise for the student to compare this Sonnet with *The Blessed Damozel* of Dante Gabriel Rossetti.

649. Poetry and Belief. A. E. Housman says: "Poems very seldom consist of poetry and nothing else; and pleasure can be derived from their other ingredients. I am convinced that most readers, when they think that they are admiring poetry, are deceived by their inability to analyse their sensations, and that they are really admiring, not the poetry of the passage before them, but something else in it, which they like better than poetry."

This problem can be resolved in other words as follows:—when we read a poem, are we to believe all that the poem says or means? Is it possible to enjoy a poem without giving consent to at least some of the statements that the poem contains?

Two modern English critics—Mr. I. A. Richards and Mr. T. S. Eliot—have tackled this problem. Mr. Richards says "Yes," and Mr. Eliot says "No." Mr. Richards has the advantage of a passion for definition, and for that reason he is able to state his case more clearly than Mr. Eliot. Richards starts by saying that we use the word "belief" in an ambiguous way. He gives two senses in which this word is used—

(1) Readiness to act as though it were so.

(2) Pictures that we make of ourselves, the universe, etc., but never verify by reference to concrete facts.

The first Richards calls "verifiable belief in," and the second "imaginative assent to," the statements contained in the poem, and to confuse imaginative assent with verifiable belief is the biggest fallacy of modern criticism. For instance, I may believe that I will be forty on the 15th of September, 1946. That is a statement that can be checked off at once. But when Housman says:

Therefore, since the world has still
Some good, but much less good than ill,

And while the sun and moon endure,
Luck is a chance but trouble's sure,
I will face it as a wise man should
And train for ill and not for good.

Here is a picture of the universe that can have definite influence in ordering a personality, and aiding life. But there will never be any particular situation which will discredit the view because it fails to conform to it. So there is a clear distinction between imaginative assent and scientific belief. Housman confounds these two, (perhaps all poets do so). He knows that his poem embodies a certain attitude to life—that *attitude* is the soul of the poem—

I will face it as a wise man should
And train for ill and not for good.

Housman's poem makes us think this world a sorry place, Shelley's *Adonais* makes us think we are immortal. All because these poems induce a certain attitude in us, and whatever supports that attitude we, the readers, and the poet, take as true. This is the view of I. A. Richards.

Now let us look at the other side of the picture and see what T. S. Eliot says. He starts by making an admission. "I confess to a considerable difficulty in analysing my own feelings. If I learn, for instance, that *De Rerum Natura* was a Latin exercise which Dante had composed, for relaxation, after completing *The Divine Comedy*, and published under the name of one Lucretius, I am sure that our capacity for enjoying either poem must be mutilated."

Is this a crushing argument? Not at all. Mr. Eliot will not be able to enjoy these poems, under the circumstances he has mentioned, because then he will not be able to give that imaginative assent to those poems which they demand in order to be enjoyed fully.

At another place Eliot points out that the line, "Beauty is truth, truth beauty," means nothing to him.

Richards points out that the line is perfect logic if we take beauty to be "that which satisfies a deep need of our being" and truth as "that which is useful," (This he did in a lecture at Cambridge in the spring of 1933.)

Elsewhere Eliot says: "The statement of Dante

La sua volantade è nostra pace

seems to me *literally* true. And I confess it has more beauty for me now when my own experience has deepened its meaning, than it did when I first read it."

This is so because Eliot takes this line as scientific truth —he is ready to act as if it were so,—whereas really it is only an imaginative assent to a certain view of the cosmos.

In this own case Mr. Eliot has not succeeded in making a complete severance between his poetry and his 'beliefs.' But we read his poems, not because he believes in certain things, but because we find in his poems valuable attitudes— reinforced, of course, by implied scientific verities.

Take the case of Robert Bridges. Bridges in *The Testament of Beauty* is out to enforce a certain view of the Universe. He has stated his view often before in prose, but he is so clever that he wants our imaginative assent to it before the logical. Examined logically, his view falls to pieces. Taken imaginatively it coheres. It was the same with Wordsworth and with Shelley. We are concerned with them only as poets. Their philosophy interests us only in so far as it enters into their poetry.

650. What "Belief" Means. According to Richards belief may mean

(*a*) A Belief Object

(*b*) A Belief State

(*c*) A Belief Relation

Richards contends that such a thing as an "objectless belief" is possible. He says: "A direction of the will and a development of feeling often seems to me in reading poetry to come *before* any sufficient cognitive apprehension of an object upon which this will and feeling are directed." (Compare with this the following two sentences by A.E. Housman: "Even when poetry has a meaning, it may be inadvisable to draw it out. 'Poetry gives most pleasure,' said Coleridge, 'when only generally and not perfectly understood,' and perfect understanding will sometimes almost extinguish pleasure.")

Put into other words, Richards means that there is a certain ordering of our impulses which gives the feeling of "release" a poem often induces, and we are apt to confuse this ordered impulse-state with a cognition (*i.e.*, a belief object)—whereas really it is only a belief state. Why is D.H. Lawrence often so confused in his thought and so contradictory? Because he is always mixing up belief states with belief objects.

Let me close this all too brief discussion of poetry with a quotation from William Watson, which sums up the function

of poetry. Even Sir Arthur Quiller-Couch, that great and ripe scholar, has not ventured on a definition of poetry. He is content to say, "The gift comes by sense, improved by practice. The definition comes by after-thought."

But Watson is a poet, and now let him speak:

Forget not, brother singer, that though prose
Can never be too truthful or too wise,
Song is not truth, nor wisdom, but the rose
Upon Truth's lips, the light in Wisdom's eyes.

EXERCISES ON CHAPTER XXXVIII

Exercise 209. *Write a Critical Appreciation of each of the following poems :—*

1. Kubla Khan; or, A Vision in a Dream.

In Xanadu did Kubla Khan
A stately pleasure-dome decree :
Where Alph, the sacred river, ran
Through caverns measureless to man
  Down to a sunless sea.
So twice five miles of fertile ground
With walls and towers were girdled round :
And there were gardens bright with sinuous rills
Where blossomed many an incense-bearing tree ;
And there were forests ancient as the hills,
Enfolding sunny spots of greenery.
But oh, that deep romantic chasm which slanted
Down the green hill athwart a cedarn cover !
A savage place ! as holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon lover !
And from this chasm, with ceaseless turmoil seething,
As if this earth in fast thick pants were breathing,
A mighty fountain momently was forced :
Amid whose swift, half-intermitted burst
Huge fragments vaulted like rebounding hail,
Or chaffy grain beneath the thresher's flail ;
And 'mid these dancing rocks at once and ever
It flung up momently the sacred river.
Five miles meandering with a mazy motion
Through wood and dale the sacred river ran,
Then reached the caverns measureless to man,
And sunk in tumult to a lifeless ocean :
And 'mid this tumult Kubla heard from far
Ancestral voices prophesying war !
The shadow of the dome of pleasure
Floated midway on the waves ;
Where was heard the mingled measure
From the fountain and the caves.
It was a miracle of rare device,
A sunny pleasure-dome with caves of ice !

A damsel with a dulcimer
In a vision once I saw :
It was an Abyssinian maid ;
And on her dulcimer she played,
Singing of Mount Abora.
Could I revive within me
Her symphony and song,
To such a deep delight 'twould win me,
That with music loud and long
I would build that dome in air,
That sunny dome ! those caves of ice !
And all who heard should see them there,
And all should cry, Beware ! Beware !
His flashing eyes, his floating hair !
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey-dew hath fed,
And drunk the milk of Paradise.—*Coleridge.*

2. The Solitary Reaper

Behold her, single in the field,
Yon solitary Highland Lass !
Reaping and singing by herself ;
Stop here, or gently pass !

Alone she cuts and binds the grain,
And sings a melancholy strain ;
O listen ! for the vale profound
Is overflowing with the sound.

No nightingale did ever chaunt
More welcome notes to weary bands
Of travellers in some shady haunt,
Among Arabian sands :

A voice so thrilling ne'er was heard
In spring-time from the cuckoo-bird,
Breaking the silence of the seas
Among the farthest Hebrides.

Will no one tell me what she sings ?
Perhaps the plaintive numbers flow
For old, unhappy, far-off things,
And battles long ago :

Or is it some more humble lay,
Familiar matter of to-day ?
Some natural sorrow, loss, or pain,
That has been, and may be again !

Whate'er the theme, the maiden sang
As if her song could have no ending ;
I saw her singing at her work,
And o'er the sickle bending :—

I listen'd, motionless and still ;
And, as I mounted up the hill,

The music in my heart I bore
Long after it was heard no more.—*Wordsworth.*

3. On His Blindness

When I consider how my light is spent,
E're half my days, in this dark world and wide,
And that one Talent, which is death to hide,
Lodg'd with me useless, though my Soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide ;
" Doth God exact day-labour, light denied ?"
I fondly ask. But Patience, to prevent
That murmur, soon replies : " God doth not need
Either man's work or his own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly. Thousands, at His bidding, speed
And post o'er land and ocean, without rest ;
They also serve who only stand and wait."—*Milton.*

4. Unconquerable

Out of the night that covers me,
Black as the pit from pole to pole
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Beneath the bludgeonings of chance
My head is bloody, but unbow'd.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate :
I am the captain of my soul.— *W. E. Henley.*

5. Say not the Struggle Naught Availeth

Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars ;
It may be, in yon smoke conceal'd,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only
When daylight comes, comes in the light ;
In front the sun climbs slow, how slowly !
But westward, look, the land is bright !
—*Arthur Hugh Clough.*

6. The Moon

And, like a dying lady lean and pale,
Who totters forth, wrapp'd in a gauzy veil,
Out of her chamber, led by the insane
And feeble wanderings of her fading brain,
The moon arose up in the murky east
A white and shapeless mass.

Art thou pale for weariness
Of climbing heaven and gazing on the earth,
Wandering companionless
Among the stars that have a different birth,
And ever changing, like a joyless eye
That finds no object worth its constancy?

—*Percy Bysshe Shelley.*

7. Milton.

Milton ! thou should'st be living at this hour :
England hath need of thee : she is a fen
Of stagnant waters : altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men ;
Oh ! raise us up, return to us again ;
And give us manners, virtue, freedom, power.

Thy soul was like a Star and dwelt apart :
Thou hadst a voice whose sound was like the sea :
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way,
In cheerful godliness ; and yet thy heart
The lowliest duties on herself did lay.—*Wordsworth.*

8. The Death of Ophelia.

Queen. One woe doth tread upon another's heel,
So fast they follow : your sister's drown'd Laertes.

Lear. Drown'd ! O where ?

Queen. There is a willow grows aslant a brook,
That shows his hoar leaves in the glassy stream :
There with fantastic garlands did she come,
Of crow-flowers, nettles, daisies, and long purples,
That liberal shepherds give a grosser name,
But our cold maids do dead men's fingers call them :
There, on the pendent boughs her coronet weeds
Clambering to hang, an envious sliver broke,
When down her weedy trophies and herself
Fell in the weeping brook. Her clothes spread wide,
And, mermaid-like, awhile they bore her up ;
Which time she chanted snatches of old tunes,
As one incapable of her own distress,
Or like a creature native and indu'd
Unto that element ; but long it could not be
Till that her garments, heavy with their drink,
Pull'd the poor wretch from her melodious lay
To muddy death.—*Shakespeare.*

9. Go, Lovely Rose.

Go, lovely Rose—
Tell her that wastes her time and me,
That now she knows
When I resemble her to thee,
How sweet and fair she seems to be,

Tell her that's young,
And shuns to have her graces spied,
That hadst thou sprung
In deserts where no men abide,
Thou must have uncommended died.

Small is the worth
Of beauty from the light retired :
Bid her come forth,
Suffer herself to be desired,
And not blush to be admired.

Then die—that she
The common fate of all things rare
May read in thee ;
How small a part of time they share
That are so wondrous sweet and fair ?

—*Edmund Waller*

10. The Retreat

Happy those early days, when I
Shin'd in my angel-infancy !
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy ought
But a white, celestial thought ;
When yet I had not walk'd above
A mile or two from my first love,
And looking back—at that short space—
Could see a glimpse of His bright face ;
When on some gilded cloud, or flow'r,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity ;
Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense
A sev'ral sin to ev'ry sense,
But felt through all this fleshly dress
Bright shoots of everlastingness.
How I long to travel back,
And tread again that ancient track !
That I might once more reach that plain,
Where first I left my glorious train ;
From whence th' enlighten'd spirit sees
That shady City of palm-trees.
But ah ! my soul with too much stay

Is drunk, and staggers in the way !
Some men a forward motion love,
But I backward steps would move,
And when this dust falls to the urn,
In that state I came, return.—*Henry Vaughan.*

11. Break, break, break

Break, Break, Break,
  On thy cold grey stones, O Sea !
And I would that my tongue could utter
  The thoughts that arise in me.

O well for the fisherman's boy,
  That he shouts with his sister at play !
O well for the sailor lad,
  That he sings in his boat on the bay !

And the stately ships go on
  To their haven under the hill ;
But O for the touch of a vanish'd hand,
  And the sound of a voice that is still !

Break, Break, Break,
  At the foot of thy crags, O Sea !
But the tender grace of a day that is dead
  Will never come back to me.—*Tennyson.*

12. The Listeners.

" Is there anybody there ?" said the Traveller,
  Knocking on the moonlit door ;
And his horse in the silence champed the grasses
  Of the forest's ferny floor ;
And a bird flew up out of the turret,
  Above the Traveller's head ;
And he smote upon the door again a second time ;
  " Is there anybody there ?" he said,
But no one descended to the Traveller ;
  No head from the leaf-fringed sill
Leaned over and looked into his grey eyes,
  Where he stood perplexed and still.
But only a host of phantom listeners
  That dwelt in the lone house then
Stood listening in the quiet of the moonlight
  To that voice from the world of men :
Stood thronging the faint moonbeams on the dark Stair,
  That goes down to the empty hall.
Harkening in an air stirred and shaken
  By the lonely Traveller's call
And he felt in his heart their strangeness,
  Their stillness answering his cry,
While his horse moved, cropping the dark turf
  'Neath the starred and leafy sky ;

For he suddenly smote on the door, even
Louder, and lifted his head :—
"Tell them I came, and no one answered,
That I kept my word," he said.

Never the least stir made the listeners,
Though every word he spake
Fell echoing through the shadowiness of the still house
From the one man left awake ;
Ay, they heard his foot upon the stirrup,
And the sound of iron on stone,
And how the silence surged softly backward,
When the plunging hoofs were gone.

—*Walter de La Mare*

CHAPTER XXXIX

APPRECIATION OF PROSE

651. Rhythm in Prose. There is rhythm in prose as well as in poetry. In prose it can be called a 'regulated irregularity.' There are no rules for judging it in prose except one's natural bent. There is no fixed standard of rhythm in prose. Note the rhythm in the following words of St. Paul :

> Though I speak with the tongues of men and of angels
>   and have not charity,
> I am become as sounding brass
> or as a tinkling cymbal.

again, in the "*Ecclesiastes*,"

> Remember also thy Creator in the days of thy youth,
>   or ever the evil days come,
> and the years draw nigh when thou shalt say :
>   "I have no pleasure in them."

and again,

> Because man goeth to his long home,
> and the mourners go about the streets.

When rhythmical prose becomes metrical, it is neither prose nor blank verse. Good writers avoid blank verse in their prose, but are not always safe from it. Below is some blank verse prose from Blackmore. It is a description of the streams of Devonshire —

> At every turn they gather aid,
> From ash-clad dingle and aldered meadow,
> Mossy rock and ferry wall,
> Hedge-trough roofed with bramble netting,
> Where the baby water looks,
> And lanes that coming down to ford
> Bring suicidal tribute.

Rhythm in prose is possible even without any laborious construction or subtle artifice. Short sentences are very effective for this purpose. Notice in the following lines from Addison how smoothly one sentence follows another, and gives an impression of great ease :—

"On the fifth day of the moon, which according to the custom of my forefathers I always keep holy, after having washed myself and offered up my morning devotions, I ascended the high hills of Baghdad, in order

to pass the rest of the day in meditation and prayer. As I was airing myself on the top of mountains, I fell into a profound contemplation of the vanity of human life ; and passing from one thought to another 'Surely,' said I, 'man is but a shadow and life a dream.' "

The good point in this style is that it does not irritate the reader. There are no long and difficult sentences. Anatole France has thus summed up the virtues of a good prose style. "In my opinion the writer who would be entirely without reproach will avoid causing the least trouble or creating the least difficulty for his reader. If he is wise he will not exact attention, he will surprise it. He will fear to practise on the patience of lettered people, and will think he is not readable, unless he can be easily read."

652. Repetition. Do not condemn any writer because he repeats the same word. Indian students are so afraid of using the same word again in a paragraph, that often their attempts to avoid doing so become ludicrous. It is never the repetition that jars on the reader but the wrong use of repetition. If repetition is clumsy and meaningless then it is a fault. But great authors repeat words in such a way that repetition, instead of jarring, becomes a great art. Notice how many times the writer in the Bible repeats 'and' in the following sentence :

And the almond tree shall flourish
And the grasshopper shall be a burden
And desire shall fail

or 'or' in the following sentence :

Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern ?

Note the following description of the Gulf Stream :

" Every quality and splendour of blue were represented in those celestial seas : the blue of the cornflower, the blue of the peacock's throat, the blue of the humming bird's breast, and the butterfly's wing, the blue of rapiers and of ladies' eyes."

Here is a paragraph from Hilaire Belloc, describing a street in Tours :

"A delicious street where everybody walks, where there are always wind, shadow, sun, rain, and love. Ha, ha ! Laugh sometimes ! Go there sometimes ! It is always a new street, always royal, always imperial ; a patriotic street, a street with two pavements, a street open at both ends. Briefly, it is the king of streets, always between earth and heaven, a street with a fountain, a street in which nothing is missisg to make it celebrated among streets."

653. Some Prose Pieces analysed.

Example 1. Here is an extract from Coleridge's *Biographia Literaria* :

" There are indeed modes of teaching which have produced, and are producing, youths of a very different stamp,—modes of teaching in comparison with which we have been called on to despise our great public schools and universities,

In whose halls are hung
Armoury of the invincible knights of old—

modes by which children are to be metamorphosed into prodigies. And prodigies with a vengeance I have known thus produced. Prodigies of self-conceit, shallowness, arrogance, infidelity ! Instead of storing the memory during the period when the memory is the predominant faculty with facts for the after exercise of the judgment ; and instead of awakening by the noblest models the fond and unmixed love and admiration which is the natural and graceful temper of early youth, these nurslings of improved pedagogy are taught to dispute and decide ; to suspect all, but their own and their lecturer's wisdom ; and to hold nothing sacred from their contempt but their own contemptible arrogance : boy graduates in all the technicals, and all the dirty passions and impudence, of anonymous criticism."

Now let us criticize this passage in order to learn something about Coleridge's prose style. We are at once struck by the use of the word 'metamorphosed,' a word that Doctor Johnson would have used but not many of Coleridge's contemporaries. From this it is clear that he was not afraid of using words of Greek or Latin origin, when they added to the dignity of the rhythm. Nor was he afraid of calling a spade a spade—he says 'dirty' passions.

A period is a sentence in which the sense is not completed until the end. Coleridge's style is *periodic*, *i.e.*, one in which the sentences are long, balanced and rhythmical. Although the sentences used are long, there is no difficulty in grasping the sense. This is so because what Coleridge wants to say is clear in his mind, and he is writing with perfect sincerity, with no self-conscious straining after effect. There is traceable a subdued irony and humour also. "And prodigies with a vengeance I have known thus produced." "These nurslings of improved pedagogy." The two lines refer to a Sonnet of Wordsworth's.

Example 2. Study the following extract from De Quincey :

" The country was my own native country—upon which, in its southern section, more than upon any equal area known to man past or present, had descended the original curse of labour in its heaviest form, not

mastering the bodies only of men, as of slaves, or criminals in mines, but working through the fiery will. Upon no equal space of earth was, or ever had been, the same energy of human power put forth daily. At this particular season also of the Assizes, that dreadful hurricane of flight and pursuit, as it might have seemed to a stranger, which swept to and from Lancaster all day long, and regularly subsiding back into silence about sunset, could not fail (when united with this permanent distinction of Lancashire as the very metropolis and citadel of labour) to point the thoughts pathetically upon that countervision of rest, of saintly repose from strife and sorrow, towards which, as to their secret haven, the profounder aspirations of man's heart are in solitude continuously travelling. Obliquely upon our left we were nearing the sea, which also must, under the present circumstances, be repeating the general state of halcyon repose. The sea, the atmosphere, the light, bore each an orchestral part in this universal lull. Moonlight and the first tremblings of the dawn, were by this time blending; and the blendings were brought into a still more exquisite state of unity by a slight silvery mist, motionless and dreamy that covered the woods and fields, but with a veil of equable transparency. Except the feet of our horses, which, running on a sandy margin of road, made but little disturbance, there was no sound abroad."

De Quincey is clearly fond of words of Latin and Greek derivation, and prefers long words :—"halcyon," "orchestral," "subsiding." The sentences are majestic in their rhythm, and move slowly. Note the sentence "The country was my own native country......through the fiery will." Also the sentence beginning: "At this particular season also.........". Observe the smoothness of the sentence describing the steady running of the coach on the sand.

His sentences, like Coleridge's, are periodic.

He is fond of inversions like "Obliquely upon our left," and "except the feet of our own horses."

There is a certain amount of parenthesis.

De Quincey, it seems, was fond of personifying abstractions. The curse of labour is spoken of as "*mastering*" the bodies of men. The aspirations of a man's heart *travel*, the hurricane *hurts* the country up and down.

Example 3. Here is an extract from Carlyle :—

"What boots it? Speak only deceitful speciosity, money with gilt carriages, 'fame' with newspaper paragraphs, whatever name it bear, you will find only deceitful speciosity; godlike Reality will be for ever far from you. The Quack shall be legitimate inevitable king of you; no earthly machinery able to exclude the Quack. Ye shall be born thralls of the Quack, and suffer under him, till your hearts are near broken, and no French Revolution or Manchester Insurrection, or partial or universal volcanic combustions and explosions, never so many, can do

more than "change the figure of your Quack;" the essence of him remaining, for a time and times.—" How long, O prophets ? " say some, with a rather melancholy sneer. Alas, Ye *unprophetic*, ever till this came about. Till deep misery, if nothing softer will have you out of your speciosities *into* your sincerities, and you will find that there is either a Godlike in the world, or else ye are an unintelligible madness ; that there is a God, as well as a Mammon and a Devil, and a Genius of Luxuries and canting Dilettantisms and Vain Shows ! How long that will be, compute for yourselves. My unhappy brothers !......"

Carlyle said himself of his style : "Of the sentences perhaps not more than nine-tenths stand straight on their legs ; the remainder are in quite angular attitudes, buttressed up by props (of parentheses and dashes), and ever with this or the other tag rag hanging from them; a few even sprawl out helplessly on all sides, quite broken-backed and dismembered."

Carlyle's command of words is extraordinary though he despised fine writing. He is not afraid of inventing plurals for abstract nouns—"Sincerities," "Dilettantisms." Another characteristic of his style is the application of Images from the physical universe to mental and moral facts.—"A Genius of Luxuries, of canting Dilettantisms and Vain Shows." There are abrupt apostrophes and exclamations—"Alas! Ye unprophetic" or "My unhappy brothers."

The reader may perhaps feel that the above analysis is overdone. This is quite true. The correspondence between the analysis and the writer's mind is never present, but the writer is guided by instinct, which the analyser has to bring out. Plato asserted that all great writers were mad. There is, however, a good deal of method in their madness, otherwise they would not be great writers. If you begin to appreciate great literature, whether in prose or in poetry, it will be your delight to analyse the works of great authors and so heighten your enjoyment of them.

EXERCISES ON CHAPTER XXXIX

Exercise 210. *Give your reasons for liking or not liking the following extracts* :—

1. There is an aroma of love, an indefinable delicacy of flavour, which escapes and is gone before the church portal is left, vanishing with the maiden name, and incompatible with the solid comfort appertaining to the rank of wife. To love one's own spouse, and to be loved by her, is the ordinary lot of man and is a duty exacted under penalties. But to be allowed to love youth and beauty that is not one's own—to know that one is loved by a soft being who still hangs cowering from the eye of the world as though her love were all but illicit—can it be that a man is made happy when a state of anticipation such as this is brought to a close ? No: when the husband walks back from the altar, he has already swallowed the choicest dainties of his banquet. The beef

and pudding of married life are then in store for him—or perhaps only the bread and cheese. Let him take care lest hardly a crust remain—or perhaps not a crust.

2. The young lady nevertheless possessed sufficient attractions to kindle the flames of disinterested passion ; and accordingly we shall venture to suppose that there was at least one in the number of her sighing swains with whom her rent-roll and her old castle were secondary considerations ; and if the candid reader should esteem this supposition too violent for the probabilities of daily experience in this calculating age, he will at least concede to it that degree of poetical licence which is invariably accorded to a tale founded on facts.

3. The precincts of the gloomy and ruinous hut were enlightened partly by some furze which blazed on the hearth, the smoke whereof, having no legal vent, eddied around, and formed over the heads of the assembled council a clouded canopy, as opaque as their metaphysical theology, through which, like stars through mist, were dimly seen to twinkle a few blinking candles, or rather rushes dipped in tallow, the property of the poor owner of the cottage, which were stuck to the walls by patches of wet clay.

4. The charm of the words (for I felt not the encumbrance of the body nor the acuteness of the spirit) seemed to possess me wholly. Although the water gave me strength and comfort, and somewhat of celestial pleasure, many tears fell around the border of the vase as she held it up before me, exhorting me to take courage, and inviting me with more than exhortation to accomplish my deliverance. She came nearer, more tenderly, more earnestly ; she held the dewy globe with both hands, leaning forward, and sighed and shook her head, drooping at my pusillanimity.

5. The sun was shining though it was November ; he had seen the market cart rolling into London, the guard relieved at the Palace, the labourers trudging to their work in the gardens between Kensington and the city—the wandering merchants and hawkers filling the air with their cries. The world was going to business again, although dukes lay dead and ladies mourned for them ; and kings, very likely, lost their chances. So night and day pass away, and to-morrow comes, and our place knows us not.

6. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles ; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated minds.

7. Whatever you think your own excellences may be do not affectedly display them in company nor labour, as many people do, to give that turn to the conversation, which may supply you with an opportunity of exhibiting them. If they are real, they will infallibly be discovered, without your pointing them out yourself, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourself to be in the right ; but give your opinion modestly and coolly, which is the only way to convince ; and, if that does not do, try to change the conversation, by saying, with good humour, 'We shall

hardly convince one another, nor is it necessary that we should, so let us talk of something else.'

8. Put your Shakespearean hero and coward, Henry V and Pistol or Farolles, beside Mr. Valiant and Mr. Fearing, and you have a sudden revelation of the abyss that lies between the fashionable author who could see nothing in the world but personal aims and tragedy of their disappointment or the comedy of their incongruity, and the field preacher who achieved virtue and courage by identifying himself with the purpose of the world as he understood it. The contrast is enormous ; Bunyan's coward stirs your blood more than Shakespeare's hero, who actually leaves you cold and secretly hostile.

9. On that little hill by the city of Florence, where the lovers of Giorgione are lying, it is always the solstice of noon, of noon made so languorous by summer suns that hardly can the slim naked girl dip into the marble tank the round bubble of clear glass, and the long fingers of the lute-player rest idly upon the chords. It is twilight always for the dancing nymphs whom Corot set free among the silver poplars of France. In eternal twilight they move, those frail diaphanous figures, whose tremulous white feet seem not to touch the dew-drenched grass they tread on. But those who walk in epos, drama, or romance, see through the labouring months the young moons wax and wane, and watch the night from evening up to morning star, and from sunrise up to sunsetting, can note the shifting day with all its gold and shadow.

10. Between the darkness of earth and heaven she was burning fiercely upon a disc of purple sea shot by the blood-red play of gleams ; upon a disc of water, glittering and sinister. A high, clear flame, an immense and lovely flame, ascended from the ocean, and from its summit the black smoke poured continuously at the sky. She burned furiously ; mournful and imposing like a funeral pipe kindled in the night, surrounded by the sea, watched over by the stars. A magnificent death had come like a grace, like a gift, like a reward to that old ship at the end of her laborious day. The surrender of her weary ghost to the keeping of the stars and sea was stirring like the sight of a glorious triumph.

11. To this I can scarcely make any other answer than that I sincerely believe what I have written ; that I have taken all possible pains, in my country excursions, for these four or five years past, to be certain of what I allege, and that all my views and enquiries have led me to believe those miseries real, which I here attempt to display.

12. That men have less ease for their loving it so much, is so far from a wonder that it is a natural consequence, especially in the case of a prince. Ease is seldom got without some pains, but it is yet seldomer kept without them. He thought giving would make men more easy to him, whereas he might have known it would certainly make them more troublesome.

13. From these considerations, which a little of your own reflection will carry a great way further, it appears, of what great consequence it is that our minds should be habituated to the contemplation of excellence ; and that, far from being contented to make such habits the discipline of our youth only, we should, to the last moment of our lives, continue a settled intercourse with all the true examples of grandeur.

14. Here and there some specially remarkable circumstance, such as a water cart or a guardsman, fairly penetrates into the seat of thought

and calls them, for half a moment, out of themselves; and you may see them, still towed forward sideways by the inexorable nurse as by a sort of destiny, but still starting at the bright object in their wake. It may be some minutes before another such moving spectacle re-awakens them to the world in which they dwell. For other children, they almost invariably show some intelligent sympathy.

15. Had the wretch kept his seat, it might have been well enough. But the bent and broad-shoulder'd creature must needs arise, and stalk towards a chair, which was just by that which was set for me.

16. But no change came as yet, and my heart swelled with joy as I thought of all the beautiful grey villages from the river to the plain and the plain to the uplands, which I could picture to myself so well, all peopled now with this happy and lovely folk, who had cast away riches and attained to wealth.

17. The desire for something like sympathy and love absolutely devoured me. I dwelt on all the instances in poetry and history in which one human being had been bound to another human being, and I reflected that my existence was of no earthly importance to anybody. I could not altogether lay the blame on myself......Oh, the humiliations under which this weakness has bent me...If I had been born a hundred years earlier, I should have transferred this burning longing to the unseen God and have become a devotee. But I was a hundred years too late, and I felt that it was mere cheating of myself and a mockery to think about love for the only God whom I knew—the forces which maintained the universe.

18. But a broomstick, perhaps you will say, is an emblem of a tree standing on its head; and pray what is man but a topsy-turvy creature, his animal faculties perpetually mounted on his rational, his head where his heels should be, grovelling on the earth?

19. The most triumphant death is that of the martyr; the most awful that of the martyred patriot; the most splendid that of the hero in the hour of victory: and if the chariot and the horses of fire had been vouchsafed for Nelson's *translation* (*i.e.*, removal to heaven without death), he could scarcely have departed in a brighter blaze of glory,

20 In the English nature there were and are two antagonistic tendencies, visible alike in our laws, in our institutions, in our religion, in our families, in the thoughts and actions of our greatest men,—a disposition on the one hand to live by rule and precedent, to distrust novelties, to hold the experience of the past as a surer guide than the keenest conclusions of logic, and to maintain with loving reverence the customs, the convictions and traditions which have come down to us from other generations;—on the other hand a restless impetuous energy, inventing, expanding, pressing forward into the future, regarding what had been already achieved only as a step or landing-place leading upwards and onwards to higher conquests,—a mode of thought which in the half-educated takes the form of a rash disdain of earlier ages, but which in the best and wisest creates a sense that we shall be unworthy of our ancestors if we do not eclipse them in all that they touched; if we do not draw larger circles round the compass of their knowledge and extend our power over nature, over the world, and over ourselves.

PART V

THE STUDY OF LITERATURE AND THINGS OF GENERAL INTEREST

CHAPTER XL

ON MAKING NOTES

654. In his essay entitled "*Of Studies*" Francis Bacon writes: " Some books are to be tasted, others to be swallowed, and some few to be chewed and digested : that is, some books are to be read only in parts ; others to be read, but not curiously ; and some few to be read wholly, and with diligence and attention."

Among the books which the present-day student is obliged to chew and digest are his text-books of history, literature, geography, and science. The substance of these books must indeed be committed to memory so that he may draw upon it when occasion demands. Many of these books are written in a way which helps the students to memorise facts. Headings are given to paragraphs, and are printed in heavy type or italics, or sometimes there is given a summary of the whole chapter at the end. Some authors go to the length of underlining all the important sentences in order to make them more readily remembered. But where no such hints are given, we must make notes of what we read in a separate book. " But really helpful notes cannot be drawn up without a great deal of care. It is not merely a matter of picking out the important facts or opinions, but of giving each page on the note-book an orderly and symmetrical appearance, so that the whole ' brief extract ' will remain in the mind's eye after it has been conned a few times." If you study the following examples carefully, you will easily learn the art of making notes.

655. To Take Notes of a Prose Extract. Take the following extract :—

I call therefore a complete and generous education that which fits a

man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war. And how all this may be done between twelve and one-and-twenty, less time than is now bestowed in pure trifling at grammar and sophistry, is to be thus ordered.

First, to find out a spacious house and ground about it fit for an academy, and big enough to lodge a hundred and fifty persons, whereof twenty or thereabout may be attendants, all under the government of one who shall be thought of desert sufficient, and ability either to do all, or wisely to direct and oversee it done. This place should be at once both school and university, not needing a remove to any other house of scholarship, except it be some peculiar college of law or physic, where they mean to be practitioners : but as for those general studies which take up all our time from Lily to be commencing, as they term it, master of art, it should be absolute. After the pattern, as many edifices may be converted to this use as shall be needful in every city throughout this land, which would tend much to the increase of learning and civility everywhere........................

For their studies ; first, they should begin with the chief and necessary rules of some good grammar, either that now used, or any better; and while this is doing, their speech is to be fashioned to a distinct and clear pronunciation as near as may be to the Italian, especially in the vowels. For we Englishmen, being far northerly do not open our mouths in the cold air wide enough to grace a southern tongue ; but are observed by all other nations to speak exceeding close and inward, so that to smatter Latin with an English mouth is as ill a hearing as law French. Next, to make them expert in the usefullest points of grammar, and withal to season them and win them early to the love of virtue and true labour, ere any flattering reducement or vain principle seize them wandering, some easy and delightful book of education would be read to them, whereof the Greeks have store, as Cebes, Plutarch, and other Socratic discourses. But in Latin we have none of classic authority extant, except the two or three first books of Quintilian, and some select pieces elsewhere.

But there the main skill and groundwork will be to temper them such lectures and explanations upon every opportunity, as may lead and draw them in willing obedience, inflamed with the study of learning and the admiration of virtue ; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God and famous to all ages : that they may despise and scorn all their childish and ill-taught qualities, to delight in manly and liberal exercises, which he who hath the art and proper eloquence to catch them with, what with mild and effectual persuasion, and what with the intimation of some fear, if need be, but chiefly by his own example, might in a short space gain them to an incredible diligence and courage, infusing into their young breasts such an ingenuous and noble ardour, as would not fail to make many of them renowned and matchless men. At the same time, some other hour of the day, might be taught them the rules of arithmetic ; and soon after the elements of geometry, even playing, as the old manner was. After evening repast, till bed time, their thoughts would be best taken up in the easy grounds of religion, and the story of scripture.—*John Milton.*

NOTES

A Complete Education

Purpose : Fitness for public or private office in peace or war.

Time available : Between ages of 12 and 21.

Equipment : A house and grounds in every town, as accommodating 20 staff and 130 students. To act as both school and university (except for specialized subjects).

Syllabus (*progressive*) : (1) Grammar. (2) Elocution. (3) Study of classical educational theory (*e.g.*, Socrates) ; lectures on general subjects ; arithmetic, geometry, acting, religious subjects.

Take an extract from Sir Walter Scott :—

Oliver Cromwell

The figure of Oliver Cromwell was, as is generally known, in no way prepossessing. He was of middle stature, strong and coarsely made, with harsh and severe features, indicative, however, of much natural sagacity and depth of thought. His eyes were grey and piercing ; his nose too large in proportion to his features, and of a reddish hue. His manner of speaking, when he had the purpose to make himself distinctly understood was energetic and forcible, though neither graceful nor eloquent. No man could on such occasions put his meaning into fewer and more decisive words. But when, as it often happened, he had a mind to play the orator, for the benefit of people's ears, without enlightening their understanding, Cromwell was wont to invest his meaning, in such a mist of words, surrounding it with so many exclusions and exceptions, and fortifying it with such a labyrinth of parentheses, that though one of the most shrewd in England, he was, perhaps, the most unintelligible speaker that ever perplexed an audience. It has been long since said by the historian, that a collection of the Protector's speeches would make, with a few exceptions, the most nonsensical book in the world ; but he ought to have added, that nothing could be more nervous, concise and intelligible than what he really intended should be understood.

It was also remarked of Cromwell, that, though born of a good family, both by father and mother, although he had the usual opportunities of education and breeding connected with such an advantage, the fanatic democratic ruler could never acquire, or else disdained to practise, the courtesies usually exercised among the higher classes in their intercourse with each other. His demeanour was so blunt as sometimes might be termed clownish, yet there was in his language and manner a force and energy corresponding to his character, which impressed awe, if it did not impose respect ; and there were even times, when that dark and subtle spirit expended itself, so as almost to conciliate affection. The turn for humour, which displayed itself by fits, was broad, and of a low, and sometimes practical, character.

Something there was in his disposition congenial to that of his countrymen—a contempt of folly, a hatred of affectation and a dislike of ceremony, which, joined to the strong intrinsic qualities of sense and courage, made him in many respects not an unfit representative of the democracy of England.

NOTES

(1) *Appearance.* Middle height, strong and coarsely built. Severe but thoughtful features. Piercing eyes, large reddish nose.

(2) *Manner of Speaking.* Never eloquent. Concise and forcible when aiming at intelligible expression, but verbose, involved, and almost incomprehensible when, as often, he aimed at oratory.

(3) *Demeanour.* Well-born and educated, but behaviour blunt. Inspired awe, sometimes respect and affection, by force of character and language. Occasional display of broad humour. Disliked shams and ceremony.

Above attributes, combined with sense and courage, made him a fit representative of English democracy.

656. To Take Notes of a Play. Here is given a specimen of the notes a writer gives on a play, *Justice*, a tragedy in four acts, by John Galsworthy.

(1) *Type, Period, Scenes.* Tragedy; contemporary England: lawyer's office, court-room, prison.

Theme. The injustice of justice as administered (note irony of title).

(2) *Plot.* A clerk in a lawyer's office forges a cheque in order to save the woman he loves from a drunken husband, by taking her and her children away from England. He is detected and tried, and serves his term in prison. Returning, he finds it impossible to be restored to his former condition in life and commits suicide.

(3) *Principal Characters.* Falder and Ruth Honeywill, the lovers, commonplace, good young people, not able to deal with the circumstances of their lives; James and Walter, two lawyers of the old and new schools; Cokeson, their tender-hearted chief clerk, and Sweedle, the office boy, who gives a touch of humour. The lawyers, prison officials, and other characters are merely types needed for the machinery of the play.

(4) *Structure.* All the action is contained in Acts I and IV. Acts II and III are purely expository: II, of the procedure of a trial; III, of the routine of prison life. But it is this exposition for which the play really exists and the dramatic climax is in the scene in which Falder beats against the walls of his cell in desperation (III. iii).

Although the play is social in its purpose, the humanitarian and art elements are so blended that there is no irrelevant material.

(5) *Style.* Much use of description in stage directions; dialogue economical to the last degree; the most emotional scene is without a word.

(6) *Interpretive comment.* A "closet" play to be read as well as seen. Galsworthy, a lawyer by training, and, humanitarian by temperament. The play brought about prison reform.

(7) *Present Judgment.* Remarkable for close-knit structure, economy of style, and social passion.

657. Sketch of a Shakespearean Play. Take the following Sketch of "*As You Like It*" given by Young and Gardener, and you will find how useful it is for the study of the play:—

(1) *General Character of the Play.* The play is a pastoral romance, standing midway between tragedy and comedy, and belongs to the middle period of Shakespeare's works. It has always been regarded as one of his most beautiful plays. Its special charm lies in its simplicity. The healthy air of the woodlands pervades the whole play. The characters fleet the time 'as carelessly as they did in the golden world.'

It was published in 1600.

The plot is founded partly on an older work and partly on a contemporary romance.

The scene is the Forest of Arden.

Its characters are Englishmen of Shakespeare's day though they are supposed to be Frenchmen. The period represented in the play is uncertain.

(2) *Plot.* Two stories intermingle in the course of the play.

The Duke has been banished by his younger brother, Duke Frederick, who seizes the kingdom and retains Rosalind,

the daughter of his banished brother, as a companion to his daughter, Celia. After some years, impelled by jealousy, he banishes Rosalind too, and Celia, out of affection, accompanies her. They start for the Forest of Arden to seek Rosalind's father, Rosalind disguised as a boy, and accompanied by the court jester, Touchstone. They settle in Arden, lead an ideal pastoral life, and meet Orlando. Orlando is the son of Sir Rowland de Boys and in the opening scenes of the play, wins much fame for overcoming the champion wrestler, Charles, at a wrestling match.

His brother, his guardian, after treating him badly, and depriving him of education, plots to murder him on his return.

An old servant, Adam, warns him to flee, accompanies him and almost dies of want in the Forest of Arden. Orlando's meeting with the Duke saves him, they join the Duke's party, and Oliver presently falls in with Rosalind, whom he does not recognize in her disguise.

They had already met once at the wrestling match, and were deeply in love. After some time Oliver's conversion follows, for he is moved to repentance by his brother's generosity in risking his life for him and he falls in love with Celia. Then the usurping Duke gives up his Dukedom. Orlando and Rosalind, and Oliver and Celia are married, and the play ends happily.

(3) *Characters* The principal characters are Rosalind, Celia, Orlando, the banished Duke, Duke Frederick, and Oliver.

Jaques, a lord attending on the banished Duke, a contemplative character, compounded of humour and melancholy, and Touchstone, a cynical philosopher in the garb of a buffoon, who, marries the country wench, Audrey, are among the delightful minor characters of the play. Old Adam is also a very delightful character.

Others of less note are Charles the wrestler, Phebe, Silvius, Audrey, Le Beau, Corin, William, and Jaques De Boys.

(4) *General Remarks.* The characters are well drawn and the incidents well arranged. Several of Shakespeare's most noted passages occur in the course of the play.

658. Sketch of a Novel. We give below the sketch of Dickens's *David Copperfield* to give you an idea of how you should make notes while studying a novel.

Sketch of David Copperfield.

(1) *Introduction*: David Copperfield is justly regarded as one of Dickens's best and most popular works. It speaks to all classes, and is liked and admired by widely different minds and characters. The fact that it was part of the story of the author's own life lends a personal touch to the narrative. 'Of all my books,' wrote Dickens, 'I like this the best.'

(2) *Plot*. David Copperfield is born at Blunderstone (of which the original is the village of Blundeston) in Suffolk, after the death of his father. His mother, a gentle weak woman, marries again and her second husband, Mr. Murdstone, by cruelty disguised as firmness, and abetted by Miss Murdstone his sister, drives her to an early grave. Young Copperfield, who has proved recalcitrant, is sent to school where he is bullied by the tyrannical headmaster, Creakle, but makes two friends in the brilliant and fascinating Steerforth and the good-humoured plodding Traddles. Thence he is sent to menial employment in London, where he lives a life of poverty and misery, enlivened by his acquaintance with the mercurial and impecunious Mr. Micawber and his family. He runs away and walks penniless to Dover to throw himself on the mercy of his aunt, Betsey Trotwood, an eccentric old lady, who had renounced all interest in him from his birth, because, contrary to her firm expectation, he had been born a boy instead of a girl. He is kindly received and given a new home, which he shares with an amiable lunatic, Mr. Dick. This poor gentleman is perpetually engaged on a memorial regarding his affairs, but is unable to complete it owing to the inevitable intrusion into it of King Charles's head. Copperfield continues his education at Canterbury, living in the house of Miss Trotwood's lawyer, Mr. Wickfield, whose daughter, Agnes, a girl of exceptionally sweet and high-minded disposition, exercises a powerful influence on the rest of his life. He then enters Doctors' Commons, being articled to Mr. Spenlow and Jorkins. Meanwhile he has come again into touch with Steerforth, whom, ignorant of his true character, he introduces to the family of his old nurse, Clara Peggotty, married to Barkis, the carrier. This family consists of Mr. Peggotty, a Yarmouth fisherman, his nephew Ham and the latter's cousin Little Emily, a pretty simple girl whom Ham is about to marry. The remaining inmate of Mr Peggotty's hospitable home is Mrs. Gummidge, another dependant and a widow, whose peevish laments for her forlorn condition are patiently borne by Mr. Peggotty. Steerforth induces Emily to run away with him, thereby producing intense misery in the Peggotty household. Mr. Peggotty sets out to find her, following her through many counties, and finally recovering her after she had been cast forth by Steerforth. The latter's crime also brings unhappiness to his mother and to her protegee, Rosa Dartle, who has long loved Steerforth with all the suppressed violence of a passionate nature. The tragedy finds its culmination in the shipwreck and drowning of Steerforth, and the death of Ham in trying to save him.

Meanwhile Copperfield, blind to the affection of Agnes Wickfield, marries Dora Spenlow a pretty empty-headed child and, becomes famous as an author. Dora dies after a few years of married life, and Copperfield at first disconsolate, gradually awakens to the mistake he has made in rejecting such a treasure as Agnes. Her father has fallen into the toils of a villainous and cunning clerk, Uriah Heep, who under the cloak of fawning humility has obtained complete control over him, reduces him to

the verge of imbecility, and nearly ruined him. Uriah also aspires to marry Agnes. But his misdeeds, which include forgery and theft, are exposed by Micawber, employed as his clerk, with the assistance of Traddles, now a barrister. Uriah is last seen in prison under a life sentence. Copperfield marries Agnes. Mr. Peggotty with Emily and Mrs. Gummidge, is found prospering in Australia, where Mr. Micawber, relieved of his debts, appears finally as a much esteemed colonial magistrate. (*Adapted*)

(3) *Characters* The characters of the book are singularly well-drawn and life-like. David himself is the central figure, and the study of his gradual growth and development in character and power is wonderfully worked out.

Each of the primary characters, Peggotty, her brother Ham, and Little Emily are powerfully depicted. Barkis and Mr. Micawber are full of humour; Uriah Heep and his mother are so life-like, that they have become the conventional types of the hypocrite, while Traddles is equally typical of the loyal, simple-hearted friend.

(4) *General Remarks.* The descriptive scenes are remarkable for their power and vividness, *e.g.*, those of the storm and shipwreck.

Humour and pathos are blended together in the course of the novel. The humanitarian note is struck by Dickens in many places.

659. Character Interpretation. How to interpret a character in a play or a novel? The following simple rules will enable students to form their own estimate of a particular character. It is a much more useful process than that of merely committing to memory the opinions of others about that character :—

(1) In forming an estimate of the character of any of the *dramatis personae* we must take into account all that is said of him by the other characters in the play. For this purpose it is always safe to weigh carefully the opinions both of his friends and of his enemies. In estimating the character of Hamlet, try to find out what other characters like Polonius, Ophelia and Horatio speak of him in the play. Hamlet himself greatly assists us in framing a general conception of almost every other character in the play.

(2) We should also try to estimate a person's character by what he himself says. But in this respect, we should be very careful to make a special note of the circumstances under which his speeches are made. Hamlet reveals most of his character in his soliloquies. In conversation with other characters he often, of set purpose, misrepresents himself.

(3) We should never interpret character by single incidents. Many details must be collected and looked upon in the light of the general view. Polonius must not be regarded as a sage because he gives wise counsel to Laertes. Compare his speeches with his actions. It will be found that, as Goethe says, he speaks like a book, when he is prepared beforehand; and like an ass, when he utters the overflowings of his heart.

(4) Observe carefully all contrasts. Shakespeare makes his characterization far more interesting by contrast or by duplication. Laertes and Fortinbras are both placed in strongest contrast to Hamlet. Horatio forms a contrast to almost all the other characters of the play.

(5) Watch the development of character as time progresses, and thus try to see properly into the inward mechanism of characters. Observe the effect of circumstances and surroundings upon a certain character. Adversity is a touchstone of character. Hamlet would have presented quite a different character if he had not had a duty imposed upon him for the performance of which he was by nature absolutely unfitted.

(6) Lastly, weigh all the points mentioned above as carefully as possible. Coleridge says on this subject :—"If you take only what the friends of the character say, you may be deceived, and still more so, if that which his enemies say; nay, even the character himself sees himself through the medium of his character, and not exactly as he is. Take all together, not omitting a shrewd hint from the clown or the fool, and perhaps your impression will be right; and you may know whether you have in fact discovered the poet's own idea by all the speeches receiving light from it, and attesting its reality by reflecting it."

CHAPTER XLI

COLLEGE MAGAZINES

660. Local Colour. Nearly every student when he comes to a college has the ambition to distinguish himself in one way or another. Some want to become captains of the cricket or the hockey elevens, some to win the university championship in swimming or wrestling. Out of the large number of students only a few have literary ambitions. Only a few boys here and there want to edit the college magazine.

The way to the editorial chair of the college magazine is not easy. Control over language is essential, but mere control is not enough. One has to have other gifts more subtle in their nature.

Amongst them the first may be taken to be psychological acumen. The First Year writer must know the readers for whom he is writing, and the type of material that will go down with them. Each college has an atmosphere of its own and articles connected with that atmosphere in some way will stand a much better chance of being easily accepted. The easiest prey is the Boarding House. Every boarding-house has many interesting things in it—the kitchen, the notice-board, the cubicles, the fruit-seller's shop, etc. An article can be written on each one of these.

For example, the following article describes all the undesirable noises that one hears in a boarding-house. [It was written in the good old days when I was the Editor of the Government College magazine, *The Ravi*, by a friend of mine, Dr. Imdad Hussain, who is now a Ph. D. of Edinburgh University, and Professor of English, Islamia College, Peshawar.]

"Chaos"

The man who planned the tower of Babylon ought to have been hanged for violating public peace. It was through him that 'speech', the most obnoxious element of our lives, was born. Men for the first time became aware of the enormous possibilities of this dangerous little piece of flesh called the tongue, and took to speech as if with a vengeance. The result is what we see around us to-day—Chaos.

The most characteristic thing about the modern man is his garrulous nature. He must blurt out something or die. I have yet to meet a man who could remain silent—say for a couple of days. There is a sort of craving in us for speech as there is for wine or smoke. The only period in which our eternal chatter is silent is when we sleep. But even then we snore!

There would be no harm if the craving for speech could be satisfied by speaking to one's own self. People would have retired into private corners and eased their minds by soliloquizing for an hour or so. But unfortunately the desire for this sort of thing is very weak in us. For fear of soliloquizing eternally in an asylum none dare do it except on the stage.

The natural course of things is that you must find somebody who would consent to lend or rather rend his ears. Nothing on earth is more irritating than a "Hallo, how do you do," from behind your back, when you are deep in your own thoughts. What *does* it matter to somebody else whether you are "quite all right" or "thoroughly miserable"? Why should polite etiquette compel you to say "thank you" to a person whose ears you wish to box! The pity is that people *won't* mind their own business. Mr. So-and so is feeling very sociable to-day so he must inflict himself on me and make *me* sociable, by force if necessary. Good manners require it. "Abdul Rashid is hanged, you know, Imdad" is thrust into my ears without the least regard to the Shelley that lies in my lap. I have an intense desire to cry out, "I wish it were you instead of Abdul Rashid": but no; I must be polite and say, "Is he?" with as much concern as if Abdul Rashid were my first cousin!

Another thing wrong with these kind entertainers is that they have no sense of proportion at all. I have had the terrible experience of a very sociable gentleman who tortured my ears for three continuous hours and at the end of that period I could not remember even three syllables of what he had been saying to me. If people could only see what ridiculous gestures they make while speaking, or what funny shapes their mouths assume, I think they might probably give up speaking for good. In my opinion a man or a woman is much more beautiful when silent, than when speaking. For this reason, whenever I receive a gossip in my room I make him sit before the big mirror. Either he begins admiring himself in the mirror and completely forgets his topic of conversation, or (if he is ugly) he is disconcerted and is ashamed to make himself still more ugly by talking. I have used this device several times and can vouch for its effectiveness.

So much about talking. Now about singing. Of all fine arts the most popular these days, especially in our colleges, is Music. I have always prayed to the god of music, and I think most of the readers would do the same, either to create in our musicians a sense of discrimination as to what *is* a song and what is *not* a song, or to strike them dumb once for all. I think the latter would be a very convenient thing.

If I were the Principal, I would discontinue the "Early Birds" and start in its place an early morning singing class. All the students should be required to assemble in the oval, stand in rows, and everybody *made* to sing as loudly as his throat permits. This would be a

good exercise for the lungs and would at the same time ease those bursting musicians who *must* express themselves somehow or other. Alas! If Keats could whisper into their ears.

"Heard melodies are sweet, but those unheard are sweeter!"

661. Humour. This article brings me to the next point, which is humour. You will notice that the author has tried to make the article interesting by clever touches here and there. For example, consider the last two sentences in the second paragraph: "The only period when our eternal chatter is silent is when we sleep. But even then we snore!" Here the most essential characteristic of humour, surprise, is maintained, and maintained successfully.

Indeed, humour is a thing that will carry any stuff through. The gods are chary of bestowing this gift generously, and as we grow older we grow more sober and lose this gift. But my advice to students is—while you have this gift, use it, use it, use it. Every humorous article that you write will one day find its way into print.

One way of getting an article accepted is to abuse the Editor. I give a specimen below [written by Mr. Hansraj, now Lecturer in English, Dyal Singh College, Lahore].

"An Article for 'The Ravi"

Have you ever attempted one? If not, then you had better not do so, for you are doomed to certain disappointment. The temperament of the editor is more uncertain than that of a nervous Ford. The atmosphere of *The Ravi* is cold, and, it sends you away with a mental catarrh. Only persons endowed with an exceptional physique can stand it. What antidote do you possess that you dare venture in such a perilous zone? Are you in any way (this between you, me, and the doorpost!) related to the Editor? Are you his friend,—or even his friend's friend? Are you even one of the 'Fops'—those cheap wits that know nothing and talk much—the garrulous maniacs? Have you ever played the 'Ring-master' in the College Hall?—If not, then you have no hope; against you the road to the pages of *The Ravi* is barred for ever, and not even all the powder in the world can blow it open for you.

For more than a hundred times I have taken up the pen to try the impossible—to write an article for *The Ravi*, but every time I have laid it down with a sigh, and have wondered at my audacity. I will never be able to write upon a subject that will be considered 'suitable.' I always have the ill-luck that befell the Parents of Mankind, and cannot help tasting the forbidden fruit. I cannot stick to the road. I would step aside to lie on the soft luxurious bank of a stream to smoke a cigarette. The charm of the east wind full of the fragrance of wild flowers is much too irresistible for me. The night with its poetry of stars and silence beguiles me away, and for the moment *The Ravi* and its editor are all forgotten. I soar unfettered, enchanted and happy.

But the breeze that lifts me up is alien to the constitution of the 'Ravi makers,' and it is precisely this that they cannot tolerate.

The editor might smack his lips in his sleeve at a kiss stolen behind his back; he might sigh at a pair locked in love's embrace beneath a silver moon, but no, sir, he must put on his editorial goggles to escape the radiant charm of romance. Talk about the college confectioner, the hostel *chaprasi*, the notice board, the lost tennis balls, the goal that was missed, and he will clap his hands in absolute delight. And the lesser the meaning in your article the better. Rhyme some couplets on a broken hockey-stick and call it an 'ode'—there! that is the proper material for *The Ravi*. But the editor cannot be got out of his bed to accompany you in your morning stroll among the dew-besprinkled fields merely to watch the glory of a dawn. "Such stuff as dreams are made on," gives him stomach-ache.

In order to be accepted, an article should come strutting up the college slope, dressed in plus fours, pipe-in-mouth, monocle in one eye, (which, by the way, is meant to hide a flaw) and shout to everybody "Hallo boy! Hallo chap!! Hallo kid!!! Its a darned fine morning..."

No, Mr. Editor! we shall never agree. Our paths lie apart. You have never winked at a bonny lass—your sphere is too limited. I am going to run mad in the fields chasing a butterfly, you can't come there, for you might spoil the knot of your tie. Yours might be the easier and safer road, but mine, though dangerous, is much more pleasant.

Good-bye! I am off on the wings of a song, and if ever you are fed up with your sordid matter-of-factness, you may look for me there where the sunset is shedding its glorious hues, floating on the back of a golden cloud; or where the moonbeams noiselessly kiss the heaving billows; or you may find me lost in the curly locks of a beauteous maiden as they fall around her neck and face!—Good bye!

[We so entirely agree with "Hansraj" that we should like to know who this Mr. Editor of *The Ravi* is. He must be a very interesting fellow.]

662. Personality. Articles can be built out of anything. It is not necessary to put local colour in every article that you write, though I will advise beginners to stick to it. As a student goes on, more and more of his personality shines through what he writes. The smallest trifle has its value, for it gives him material. I have edited various magazines and take the headings of some articles I have published as indicating the scope of subjects that can be written about.

1. "Make-Believe." 2. "Absent-mindedness." 3. "I Beg Your Pardon." 4. "Answer Papers being Distributed." 5. "Dress and Friends." 6. "The Cricket Club on Tour." 7. "Hard work." 8. "General Knowledge Howlers." 9. "On the Pleasures of Cycling." 10. "Writing for Money."

Some articles are the slightest of gossamers, and are such as one writes only once in a life-time, building them out of trifles light as air, and insubstantial as dreams. I give a specimen below, which I consider the best work I did as a student. It is a dream.

"Surryya"

I

She was sixteen and slim and her name was Surryya. Her parents did not understand her, and her teachers in the school said she was an impulsive, wayward girl. I believe she possessed what is called in refined circles, 'the artistic temperament.'

Of that temperament laziness is an essential ingredient. What she liked best was to sit at a table and draw human figures, in all sorts of queer postures. This once so shocked her mother that in her choler she smashed Surryya's colour box, which had cost her twenty-one rupees.

Then followed a few days of indignant silence on the part of Surryya and frustrated rage on that of her mother, I do not remember how it ended, but I believe Surryya carried her point.

Surryya regarded me in the light of an elder brother, guide, philosopher and friend. She always confided her little troubles to me and was proud to find that I understood her,

So one day when she came to me with a pout on her pretty lips, and pain in her dark, gypsy eyes, I put down my pen and resigned myself to her latest "impromptu."

But she did not speak. She toyed with the pen, nearly overturned the inkpot, and wrote on the blotting paper. Writing on the blotting paper shows preoccupation.

"I have sent a picture to the Arts Exhibition," she said at last, "and mother says it must not appear under my name, because girls should not get strange men's praises and also because mother cannot see any difference between a curved line and a straight line."

"Mothers," said I, trying to look elderly and wise, "should be honoured, their wishes respected, and their impudent daughters snubbed."

"Pooh," she said ignoring my remarks, "I will never paint another such picture. I believe in the ebb and flow of genius and I am a genius."

She tossed her head in a way that fully brought out the hidden Eve in her, and hummed the lines—

> 'The inspiration came and went
> Left not a trace behind,
> Ah, age had made them more expect,
> I bore it well in mind,"

beating time with her foot on the carpet.

So elder-brother-wise I was obedient to her wishes and pleaded with her mother, and attempted to explain to her the claims and calamities

of genius. The mother thought we were both moonstruck, she and I, but considered it best to put up with our eccentricties, merely on the principle of expediency. She did not want to have Surryya sulking for a whole week.

Thus the picture went to the Exhibition with Surryya's name on it.

II

It was Friday. On Monday the Exhibition was to be opened to the public. I was busy with the novel for which my publishers were pressing, and Surryya was somewhere in the backwaters of my consciousness.

She suddenly bounced into my room—literally bounced—pleased at startling me out of my reverie. Her cheeks were slightly flushed and her little chin was set with as much firmness as a little chin can set.

She coolly put away my papers (which made me gasp with indignation and surprise) and sitting on the bow-shaped easy chair rocked herself to and fro.

" Surryya on the war-path " was my mental comment.

" Well, little sister," said I aloud, " what is the next move ?"

" Brother," she said, with that winning smile that is only hers, " you are not really so wise as you think."

" I will admit that without blush," said I.

She rocked herself for a minute, and then, coming suddenly to a standstill ;" I think mother was really right."

" Since when have you come to think that ?' I asked, amused at the manner and occasion of the remark.

" Since five minutes ago, Mother is so queer, you know, and it is really, *really* not right to disobey her. Why don't you go and change my name ?"

I expostulated. The prizes had been awarded. The list was ready printed. It would be costly, almost a wild goose chase. Really. My publishers—

" But you do not even TRY. If you go and ONLY try I would not mind at all. Mother—"

So here I am waiting in the Exhibition Secretary's Office for the last two hours (during which I have written this), attempting the impossible.

Surryya, as I said before, has the artistic temperament and dark, gypsy eyes.

If you want one day to edit your college magazine write for it regularly, and take a personal interest in it. If some of your articles are rejected, do not lose heart. Go on. Perseverance pays here as elsewhere. Do not forget to supply the stuff the Editor wants. Every editor has his peculiar whims and idiosyncrasies. Cater to them. Soon your readers will get to know and appreciate you. Begin with local colour. Gradually go on to what I call personality articles. If your personality is lovable, your readers will

begin to love you, and every human personality has its lovable points. Do not forget humour, local colour, or your readers. Persevere. And then if you are lucky (for there is an element of luck here as in all things under the sun you will find yourself one day in the editorial chair, and others will try to please you, as you tried to please the editor of your time.

663. Draft. For the beginner it is always good to make a rough draft of an article before he starts writing it seriously. It is not necessary that every one must do so. The more experienced the writer, and the more mature his mind, the less need has he of making a draft or an outline. In fact, experienced writers find it difficult to make a draft before they write. The outline is already in their mind subconsciously.

664. Grammar. There are people who are so diffident about their grammar that there is hardly half-an-hour in their literary efforts when they are not consulting some book or other on grammar. This is a very unwise policy. Literary expression has no value if it is not free and easy and a student who is always bothered about the niceties of grammar has no time to develop his thought through all its intricates ramifications. There are many men, from high officials down to keepers of petty bookshops, who are so well versed in grammar that they do not possess any confidence and dare not put pen to paper for fear of making mistakes. For this reason an extensive knowledge of grammar is always a misfortune.

665. Style. If you go to an old-fashioned gentleman and tell him that you have literary ambitions, the first question he will ask you will be: "Have you formed a style?" If you press him to define exactly what he means by style he will not be able to explain.

No one can form a style. Style comes. It is the language of a human personality, down from its most self-conscious attitude to its deepest and most hidden motives and thoughts of which it may be completely unaware. By copying the expressions of Shakespeare you cannot become like him. Nor indeed is it possible for you to copy the style of anyone, because it cannot be. You can no more borrow the style of another man than you can get inside his skin.

The basis of style is character, and you will be able to acquire a forceful style only when you have a forceful character.

Character is the fruit of a life time of cultivation and effort: so must be style. It is as stupid to expect a first year student to have "a style," as it will be stupid to expect him to show the character of a Dante or a Shakespeare.

To have style means to be natural. But the reverse is not true. If you are "natural" you will never be able to write well. Self-expression is the first essential, and it demands much practice and effort. So when you get an idea jot it down at once in your pocket book, and let your mind play with it for a time. In fact your mind should be able to play with an idea, as a cat plays with a mouse, never losing sight of it quite, and yet allowing it to make all its natural movements. The effortless germination of an idea in your mind will be visible even to the casual reader. But this apparent effortlessness on your part will be the result of much concentration and practice. You must be like the juggler who tosses up five or six balls in the air at a time, catches them one by one and throws them up again, with the greatest apparent ease. Yet every one cannot do that. Style is the ease with which you can manipulate your ideas as the juggler manipulates the balls.

It may surprise my reader a little when I ask him not to read works of great authors in the beginning of his career. Let them wait for a few years more, when your mind is mature enough to grapple with the master minds of the race. In the first, second and third years of your college life study *Pearson's* or *The Strand*, or other papers of this type. They will do you far more good than reading the masterpieces of R. L. Stevenson or Henry James in a hunt for the secret of style. In the period when you are forming your taste and style (which means character, which means personal preferences) it is advisable to follow the path of least resistance. Browse just as you please and let your style-formation be un-self conscious like the unfolding of a flower or the flight of a bird.

666. **Inspiration.** In the beginning thoughts and ideas will often come to you with a rush, making the blood run fast in your veins, and your heart beat like the piston of a steam-engine. Then the pen will run over the paper and you will be dazzled with the brilliance of your writings. But wait. Rush over the article, write it out at top speed, and—wait Sleep over it, and come back to it in a moment when the

inclination of your mind is to something else, and you will be surprised at the severe judgment you will pass upon it. Then with practice, with maturity, with wisdom, will come a stage when you will linger thoughtfully over each phrase and sentence, and give careful analysis to paragraphs and the links they have with each other. If you are able to arrive at this stage during your college career, we prophesy for you that you will yield to the seductive tyranny of the pen, and are on your way to becoming a full fledged journalist.

If your articles are rejected again and again, do not blame the poor editor, and say you will never write a line for him again. If you will not, then other people will, and so why not you ? Try to look at the situation through the editor's eyes. Every editor, whether an undergraduate or a hard-boiled journalist proper, has a "policy." What that policy is can be found out easily by studying two or three issues carefully. So a careful study of back numbers is very useful.

The student must not think that the college magazine is a storehouse of contemporary literature. It interests its readers only because it is "topical." An article may be suitable for one issue and may not be suitable for another issue. A poem written just after a cricket match between the Government College and the Islamia College may "catch." Delay it by one issue and it is dead. For then it ceases to be "topical." It is no longer a thing that is in people's minds.

There are other articles that will not be printed, not because you have not been able to write them well, but because the subject-matter of them is hackneyed. So unless you can write them in a very unusual manner, from a startling point of view, you are only courting disappointment. Such for example are—reveries, examinations, First Year admissions, the tank, kitchens, bath rooms, the Oval, students from the *mofussil*, black-boards, beards, shaving, bookworms, and singers. This list is by no means exhaustive but our purpose is to show that there are subjects on which everyone has thought and written ever since college magazines began, and so if you begin writing about them in the good old way—what is the use ?

667. Short Stories. Beginners are apt to start with short stories which have no merit apart from furnishing distorted clues to the autobiography of the writer. They are so carried away by their personal and (if I may be permitted to

say so), in adolescence, superficial emotions, that they ignore everything they have heard or read about the technique of the short story, and let it run away with them. A really good short story is a study in compression, and one's undergraduate days are not those in which he is most conscious of this virtue.

668. Sport. There are some boys who are not primarily interested in the college magazine, but are keen observers or sports and athletic events in the college. It is very easy for them to become assistant editors of the college magazine of to write regularly in its Sports Corner. The art of reporting sports events consists in the study and understanding of minor details in the weather, the conditions of the field, the "Star" players, the sensational score. The reader wants to know the way in which the scoring was done, the comparison of the playing of teams, the behaviour of the crowd. There is one rule which must be emphasized in writing sports news—scrupulously avoid superlatives. To a college student every game in which he is interested seems most "spectacular," most "thrilling," "very hard fought," etc. With experience he comes to form a mature judgment, but while he is green, he must be on his guard against such epithets and content himself with giving briefly only the facts of the game. His own enthusiasms should not be shown.

CHAPTER XLII

ON DEBATES AND SPEECHES

669. Human nature loves to argue. If an animal wants anything he grabs it; if a human being wants anything he argues. A clever man will often argue to see how much can be said for the other side. A fool will argue believing there is no other side. We argue practically every time we converse seriously—in fact we are in this respect very like Moliere's hero who talked prose all day long without realizing that he was talking prose.

The four important factors in a debate are :—

(1) a Chairman;

(2) an Opener, or Mover of the Resolution,

(3) an Opposer;

(4) the members of the Audience.

670. The Chairman. "The Chairman of a Debate must be, like all other Chairmen, strong, tactful and decisive, but in a debate it is specially necessary that he be absolutely impartial. No one must be able to tell by the turn of a phrase, or even the flicker of an eyelid, whether the Chairman is in favour, for instance of Free Trade or Tariff Reform, of Trades Unions or of Unorganized Labour. It is quite apparent, therefore, that the less he says the better; his sole business being to introduce the speakers, to keep the meeting in order, to put the Resolution to the vote, and possibly to move a vote of thanks to the speakers at the end. He will open the meeting himself with a short, and entirely non-commital speech, introducing the speakers, and the subject of the Debate; he will then name the Opener and take care to warn him a minute before his allotted time is up. After that the Chairman again gives the name of the opposer, warning him in the same manner; after he has spoken the Chair-

man will announce that "a discussion is in order," or that questions may be asked, or possibly both ; he will also mention any necessary limitation of time for speeches, and suggest that, if possible a speech for the motion shall be followed by one against, or vice versa. After the time allowed for these speeches is finished, the Chairman will invite the Opener to wind up the whole debate......When the Opener has finished, it is the Chairman's duty to read the resolution, put it to the vote, and declare the result"—it is in these words that Bell sums up the whole business of the Chairman.

671. Resolution. The subject for debate must be put in the form of a resolution ; as, *This meeting considers that capital punishment should be abolished.* It is of the highest importance that a resolution should be stated clearly and definitely, and *put in the affirmative.*

672. The Opener and the Opposer. "The object of the Opener should be to 'state his case' by removing side issues, by foreseeing and answering any opposing arguments, then to 'prove his case' by advancing cogent and convincing reasons : in order to do this he must thoroughly study both sides of the question and he should also be not only clear, but enthusiastic in the presentation of his case."

It is the business of the Opposer to reply and state the opposite point of view. A clever Opposer must read beforehand both sides of the case. He must be capable of kicking up his opponent's points and answering them one by one.

All remarks must be addressed to the Chair, and each speaker on coming to the platform to speak must indicate whether he is about to speak for or against the resolution, as, "Mr. Chairman, I rise to support the resolution," or "I rise to oppose the resolution," whichever the case may be.

673. Summing up of the Debate. The supporters of the Opener and the Opposer are allowed to speak in turns, each speaking only once ; and when every one has spoken, the Opener winds up the whole debate by replying to the various points raised.

Finally, the resolution is to put to the vote, and either carried or defeated according to the voting.

674. The Value of Debating. The value of debating

cannot be over-estimated. A reasoned debate is in itself educative and improving. It cultivates :—

(1) *Command of feeling* and concentration of thought, keeping the mind active.

(2) *Ability to state a clear cut proposition*, and to analyse it keenly by sifting the essential from the trivial.

(3) *Ability to find, and give, reasons.*

(4) *Power to state facts, and convictions, with that tact and diplomacy which success demands.*

(5) *Power to persuade as well as convince.*

(6) *Power of clear and forcible expression.*

675. The Proper Arrangement of the Material. Every student is familiar with the process of collecting materials. He can go to the library and read books, papers, and magazines and glean from them all the information required for his speech.

When collecting his materials, the student has jotted down a number of facts and arguments and illustrations. To repeat these in order would be neither instructive nor entertaining. They must be cast into a presentable form. To do this he must go over them, carefully adjusting them so that the leading issue may become prominent. The best instruction that can be given for developing an outline is that given by Professor Alden in his 'Art of Debate', which is here quoted in full.

Let us take an example illustrating the growth and arrangement of an outline for debate. Suppose that a speaker is to argue in favour of women's suffrage in the United States. After doing some reading and thinking on the subject, and jotting down the points discovered in the order in which they have occurred to him, his notes run somewhat as follows :—

1. Importance of the question.
2. Idea of woman's suffrage has made rapid progress.
3. Suffrage is a natural right.
4. Americans believe that taxation implies representation.
5. Woman is more moral than man.
6. The only other disfranchised classes are idiots, criminals, and children.

7. Women would produce a good effect on politics.
8. Objection: Women cannot do military service.
9. Women interested in education of children.
10. Objection: Home interests would be injured.
11. Disfranchizement of women a mere tradition.
12. In America practically all citizens vote.
13. Objection: Women are represented by men.
14. Experience in Colorado, Wyoming, etc.
15. Very many women now in business.
16. Women much interested in reforms.
17. The present a favourable time for trying the experiment.
18. Laws still exist unfavourable to the interests of women.
19. Unmarried women have not even partial representation.
20. Women need the ballot to protect their interests.
21. According to the Declaration of Independence, all persons are born free and equal.

Here, clearly, is a good deal of useful material, but in a quite unserviceable form. The different statements bear very different relations to one another. Numbers 1, 2, 11, and 17 are of slight value as proof, but are interesting for preliminary consideration or concluding appeal. Numbers 4, 6, and 12 seem to belong together, under some heading having to do with the theory of the franchize in the United States. In the same way 3, 9, 15, 18, and 20 have to do with the interests of the country at large. Apart from the matter of arrangement, the headings are seen not to be co-ordinate in their functions as proof. Thus 5 and 16 are proofs of 7, if they have any value, and should evidently come together under 7; 21 seems to be an attempt at proof of 3. Numbers 9, 15 and 18 are proofs of 20; under this head, also, belongs the objection stated in 13, to which 19 is a partial answer. In the same way 14 may well be used as an answer to the objection stated in 10; while 6 is really a form of answer to an objection not stated, coming under the idea expressed in 12.

676. Arranging the headings according to the analysis, and filling in certain gaps in order to indicate the full connection of the various ideas, we have an outline something like this:

Women should have the right of suffrage in the United States

Introductory.

The problem of suffrage of grave importance in America.

Originally the right to take part in government was based on physical force.

In the United States, however, it is supposed to be based on principles, not tradition.

Discussion.

I. To deny women this right is unreasonable according to the principles of government in America.

Here suffrage is called 'universal.'

(It is no objection to say that suffrage is denied to certain classes by law; for

This denial is largely based on assumed incapacity, as in the case of idiots, criminals and minors.)

(Neither is it sufficient to say that women are excepted because of incapicity for military service, for

Men are not disfranchized when incapacitated by age or infirmity.)

Here the principle is accepted that taxation implies representation; and women are taxed.

II. To deny it is unjust.

Suffrage is a natural right of citizens, for

It is the means by which they are to protect and exercise the freedom and equality guaranteed them by the Declaration of Independence.

Women need the suffrage to protect their interests.

Many of them have business interests.

Many are interested in the education of children.

Many still suffer from laws unfavourable to their personal rights (as in the case of holding property, guardianship of children, etc.)

(It cannot be said that they are represented in these matters by men, for

In the nature of the case a man cannot represent the interests of a woman; and

Unmarried women are not even professedly represented.)

III. To deny it is contrary to the interests of the nation.
The influence of women in politics would be beneficial.
Women are broadly speaking, more moral than men.
Women are more interested in reforms.
(It cannot be urged that the interests of the home would be injured, for
This is contrary to the nature of women ; and experience in Colorado, Wyoming, and elsewhere, proves the contrary.)

Conclusion.

This movement has grown beyond all expectation, and has been successful in many localities.

The present is an opportune time for trying it in the United States.

This is a brief outline of the debate in which emphasis is laid on the presentation of facts and arguments in a clear and logical order.

677. The Speech : Its Parts. Generally a speech is divided into three parts :

(1) the Introduction,
(2) the Discussion,
and (3) the Conclusion.

678. The Introduction. The object of the introduction is to establish harmony between the speaker and the audience. It may include personal references, though it would be better to leave these as far as possible to the presiding officer. Personal references smack of egotism. But a clever story, a striking statement to arouse interest, an explanation to remove prejudice against the speaker or his subject, an historic narrative, or an analysis and elucidation of the proposition may form quite a suitable beginning. The introduction should lead up to a clear, emphatic statement of the subject or main proposition. Great care should be taken not to make the introduction too long. This is a common fault. Usually with an intelligent audience the speaker may, with a few tactful, preliminary remarks, enter at once upon the discussion of his theme.

679. The Discussion. In this part of the speech the speaker sets forth the proofs or arguments in support of his

contention. They will usually group themselves under three or four main headings. Too many leading issues are harmful to the main issue. So the arrangement of arguments should be made in an ascending scale, *i.e.*, according to the law of climax. In other words, he must present the simplest and most self-evident arguments first, then those of greater strength and importance, thus, gaining momentum with every argument he adds to the previous ones, until he can carry his audience with the most forcible argument that he gives last of all.

680. The Conclusion. In this part of the speech the speaker should sum up clearly and briefly all the arguments and proofs which he has given in support of his contention, and should make the desired appeal. Here the speaker must marshal all his powers of persuasion. He must judge the temper of the audience and the demands of the moment. A comprehensive summary accompanied with a strong appeal to the hearts and consciences of the hearers may serve. Or some striking and brief statement may serve to fasten the speech in the minds of the audience and to rouse them to action.

681. The Delivery of the Speech. It is in the delivery of the speech that the speaker gets the opportunity to add to the strength of his thought, the richness of his feeling, the music of his voice, the beauty of gesture, and the power of personality.

The following suggestions will be found useful. As regards preparation, first think out your subject, and make a clear outline of its main points, so that one point may follow the other in a definite order and relation. If you want to give a clear and effective impression of your speech, your ideas must always be arranged and classified, as they will lose half their force if given in a haphazard way. Then one should never begin nor end at random. An abrupt beginning is not so harmful as an abrupt ending. A lame ending usually means a wasted speech.

682. Some Don'ts. The following "Don'ts" are useful for speakers :—

(1) Don't preach in platitudes. Let your speech scintillate with original and unique conceptions.

(2) Don't take yourself too seriously. Wit has a rousing sting. Laughter and tears are closely allied, and both help to make an impression upon the audience.

(3) Don't deal in generalities. Let your address bristle with specific facts and illustrations of human interest.

(4) Don't drop to the rude or commonplace. The feelings of an audience are sensitive and demand courtesy and respect. Use standard language.

(5) Don't imitate the peculiarities of some orator. The peculiarities in him may become faults in you. Beware, therefore, of imitating another's peculiarities.

(6) Don't tell your audience all. Leave a few details to the intelligence of the audience. A story should lead to the climax by gradual stages. The audience should be permitted to do the laughing or weeping.

(7) Don't shout.

(8) Don't mumble.

(9) Don't fidget.

(10) Don't apologise.

(11) Don't make noises such as "er" or "um"—**Speak**

(12) Don't forget to watch the effect of your speech as you go along.

(13) Don't speak too quickly. Let the audience get a chance to appreciate your points.

(14) Don't be personal. Personal remarks spoil the effect of the whole speech.

(15) Don't introduce stale jokes, hackneyed quotations, or well-known anecdotes.

(16) Don't quote facts or figures which you cannot verify.

(17) Don't, above all, forget the end. A good ending is even more important than a good beginning. Never draw your speech out. The good effect of many a flight of noble oratory is lost because the orator does not know when and where to finish. Never "talk your hearers tired." Always leave your audience "wanting more."

683. The Qualities of a good debater. Richard Wilson sums up the qualities of a good debater in the following words: "The competent debater is cool and even-tempered. He keeps strictly to the point of the argument; speaks clearly and simply; shows sincerity and conviction; replies to his opponents point by point; avoids worn-out phrases and catch words; is alert and quick in retort

without being pert; and has a good stock of 'beginnings' and illustrations—stories, fables, parables, and homely comparisons.'

684. For and Against. If we wish to become good debaters, we must practise weighing up the *pros* and *cons* of any given subject. This is the best way of preparing for a debate, because it helps us to anticipate the arguments of our opponents, and to think out answers or counter arguments beforehand. Study carefully the *pros* and *cons* of the following subjects:

1. Public Control and Taxation of Advertising.

Pros.	*Cons.*
(1) Advertising is becoming more and more expensive every day. It consumes labour, brains, and material needed elsewhere. It tricks the public into buying worthless goods.	(1) It is the only way in which new goods and new businesses can be brought to the notice of the public. Worthless goods, however much they are advertised, can never sell. People are not absolute fools; they can very easily see into the quality of the goods advertised.
(2) Most of the goods that are advertised by well-known firms are those which are familiar to the public. So advertising is a mere waste of money and energy.	(2) Advertislng by well-known firms ensures the maintenance of quality in the goods advertised. When a certain article is advertised by a particular firm, it cannot palm off a worthless thing on the customers.
(3) Advertisements have now become an absolute necessity for newspapers. They make large profits out of them. So the advertisements have degraded the papers to a mere profiteering concern. The papers cannot now maintain a high standard of morality. This is against public interests, and should be brought to an end by some form of State control.	(3) If advertisements were stopped altogether, the newspapers will suffer, for most news-papers depend for their profit son advertisements. So advertisements feed the newspapers and make them available to us at cheap rates. The masses will have no newspapers if advertisements were stopped altogether.
(4) Much of the countryside is defaced by advertisements, and in the towns the flashing advertisements are usually ugly. Wider powers should be given to local authorities to prevent this sort of thing.	(4) The appearance of our streets and public places is improved by the best type of poster, which often represents art quite as good as Academy pictures.
(5) Modern advertising is hardly a necessity. In these days when individuals have to pay heavy taxes, it can be a very suitable source of revenue. Taxation might	(5) To tax advertisements would be to put another burden on trade. The advertisements which appear to cost most are generally the most effective. Then people must know

Pros.	*Cons.*
benefit the country indirectly by making advertising less profitable and so making people pursue other more useful and more productive occupations.	what goods are worth buying and what not. This advertisements can tell us.

2. Limitation of Armaments.

Pros.	*Cons.*
(1) Swollen armaments are a great menace to the peace of the world, as they encourage a mischievous pride and aggressive feelings which maintain them.	(1) Armanents are not a cause but a symptom of the causes which bring about war. There never has been any clear connection between desire for war and preparedness for war.
(2) The Washington Agreement shows that schedules of disarmament are possible. The legitimate interests of the States of the world can be assessed by conferences or special arbitration courts.	(2) It is impossible to bring about any effective limitation because qualitative reckonings cannot be made, and these are more important than purely quantitative. No satisfactory scheme for assessing the basis of limitation has been put forward, because so many factors have to be taken into account.
(3) This Agreement has been so far most successful and has helped to bring about a calmer feeling in moments of international stress. Its imperfections are admitted, but it is the prototype of further agreements of wider scope.	(3) The Washington Agreement was merely an arrangement for certain nations to " discard their false teeth." It merely encouraged the technical experts of each party to it to devise ways of circumventing its intentions by new cruiser designs. The potentially powerful arms, *i.e.*, submarines and aeroplanes, were left untouched.
(4) The burden of armaments is heavy in all countries. If it were removed, trade would have a chance to improve, taxation would be lessened, and all countries would become more prosperous.	(4) In the present state of world trade, the further reduction in trade and employment which would follow disarmament would make international relations and the competitive struggle for markets, backed up by internal discontent, considerably more bitter.
(5) Large armies and navies involve the existence of a large class of professional military men, who are naturally prone to excite war-like ambitions.	(5) In most countries especially among the Great Powers, the professional soldier is most peaceable and law-abiding. The fomenters of all modern wars are the political civilians.
(6) Disarmament on a large scale would secure at any rate a considerable delay before war would be resorted to, and the time taken to raise a nation to the pitch of warlike efficiency would afford	(6) It is impossible to disarm any modern country, because armament is co-extensive with the country's organized knowledge and resources. What certain States now fear is that if they disarm now,

Pros.	*Cons.*
the forces of peace the best chance of prevailing.	their neighbours who are growing more powerful every day, will be able to take them unawares, and impose policy upon them, by reason of their greater power to exercise military force in the future; whereas they hope that their own present power will prevent this happening by previously securing the policies satisfactory to them.
(7) The League of Nations is now in such an established position that, even with the United States and Russia outside it, the danger of war on a large scale has vanished. Armaments have therefore become superfluous.	(7) The temper of certain States, *e.g.*, Russia, Italy and Germany, shows that war is still a fair possibility. The League is a paper organization. The Italo-Abyssinian conflict has shown that.

3. League of Nations.

Pros.	*Cons.*
(1) The League of Nations is the only hope of saving the world from future wars.	(1) The League of Nations is doomed to be a failure since man is by nature warlike.
(2) The possibilities of the League's being an effective power are immense. While at present it does not include Russia or the United States, it will readily take them in when time is ripe.	(2) The League of Nations is founded and constituted on the triumph of the victors in the late war. Such a beginning will prevent its success.
(3) The League secures the co-operation of all the Great Powers except the United States. This union of strength will stand in good stead to the League in upholding international peace.	(3) The League has failed to prevail upon the United States, and consequently has lost both strength and prestige.
(4) The League does not aim at a Super-State which will reduce the nations of the world to vassal dependencies or provinces.	(4) The League of Nations can only become effective if it destroys the sovereignty of its constituent members.
(5) The League will undoubtedly fail if the new spirit in international relations and morals loses its ground. The chief certain hope is that the League will postpone outbreaks of war so long that the forces of peace will have time to exert their influence.	(5) No machinery will restrain nations, which are in the main selfish, grasping, and bellicose from going to war. What the League can do at the utmost is to postpone outbursts, while passion is accumulating to breaking point.
(6) The League is not the creation of a class. All sections of society are concerned in its origin and interested in its progress. If it is treated with indifference by the populations of its constituent States, no doubt it may	(6) The League is a capitalist institution intended to secure the present victors in possession and to distract the workers from attending to the true causes of war and misery.

Pros.

become dangerous to human happiness. Capitalism and economic causes are not the only or the chief source of war. Nationalism and the militarist spirit are more important. These the League will bridle and exorcise.

(7) The League has been set up at the time most favourble to its prospects. All the world is sick of slaughter. It has provided a focus for the international good will of the world, and a means of co-operation of the political intelligence of every nation.

(8) The League ensures the equality and independence of all parties. Its constitution is democratic ; no one will ultimately be excluded and every one will have a voice.

(9) In the Italian Greek dispute, the Greek Bulgar dispute, and the question of the Danzig Corridor, the value of the League in preventing war has already been shown. So it is progressively working for World-Peace.

Cons.

(7) War-weariness makes nations talk the language of the League, but they are even more intensely national than before the League existed. The British are the only people who have any enthusiasm for the League. Other countries occasionally make professions, but they look on it chiefly as a provider of jobs for their superfluous politicians and bureaucrats, and as an instrument for putting through concessions and pursuing secret diplomacy conveniently.

(8) The Covenant is autocratic. All the power rests with the Council which has an effective majority of Great Powers. This certainly means the neglect of small nations.

(9) The League is powerless to administer a check to any of its powerful members, *e.g.*, the conduct of Italy at Corfu, and the incendiary language used by Italian statesmen from time to time since. The Italo-Abyssinian dispute in which Italy has blotted out Abyssinia shows the impotency of the League. Small nations may indeed be coerced, but the policies of Britain, France, Italy, Japan, and Germany will be unaffected.

4. Taxation of Bachelors.

Pros.

(1) Taxation should be based on the resources of the citizen. A bachelor has generally only himself to support and can afford to pay more than a husband or a father.

(2) A family contributing able-bodied children to the State is *ipso facto* contributing to the welfare of the country.

Cons.

(1) Taxation of bachelors would burden one section of society for the benefit of the rest, and is therefore opposed to the first principles of taxation.

(2) It has been found that countries with the highest birth-rates are almost always the poorest and least able to stand strain. Quality, not quantity, is what is needed.

Pros.	*Cons.*
(3) No class is so well able to bear taxation as the bachelor.	(3) The bachelor often has dependants or is saving to get married.
(4) Taxation of bachelors would encourage the idea that it is bad to remain unmarried, would reduce the risks of marriage, and check the decline in the birth-rate.	(4) Marriages among the unfit and reluctant are the only extra ones that would occur, and divorce and unhappiness would increase. Family risks and hardships can be lessened by the Endowment of Motherhood, etc. A falling birth-rate is the outcome and a cause of increasing intelligence and culture.
(5) The unmarried state is in itself an evil, since all men are better for the responsibilities and influences of married life.	(5) The unmarried state is an evil only for those who want to get married but cannot. Many people physically and psychologically are unfit for marriage or home life and parenthood.

5. State Remedy for Unemployment : "Work or Maintenance."

(1) Unemployment is one of the worst misfortunes that can befall a person or a family. It is disastrous, physically and often morally, for those affected by it, and has many indirect influences on industry and society at large. Since the present rapid mechanization of industry is creating unemployment all over the world, the state should do all it can to help the unemployed. It is unjust that workers should suffer for conditions for which they are not in any way responsible.	(1) The evils of unemployment are admittedly great, but the present epidemic of it is due to conditionsand circumstances which have arisen mostly as a result of the Great War, and which cannot be ended or mended quickly by any State action. Only by patience and the slow re-building of international trade can we look for relief.
(2) A man who is less efficient than another is usually not responsible for this. He and his quite innocent family ought not to suffer. Those who think he should are often the first to complain about the same treatment when meted out to their trade by foreign competitors. The 'dole' was and is a good thing. If it was not that which staved off revolution, at least it has stopped much trouble, saved wages and conditions of work from utter degradation, and been extremely valuable in preventing adolescent workers from being forced into industry on a pittance. Abuses and scandals have been rare	(2) The majority of the permanently unemployed are the less efficient workmen. Inefficiency must not be encouraged. The 'dole' given by the State since 1918 has done untold evil, and has proved the greatest single impediment to the resumption of normal conditions in industry.

Pros.	*Cons.*
(3) The State can start its own industries and employ those that are without work.	(3) If the State undertakes industrial enterprises, it is in competition with its own citizens either directly or for the use of credit facilities.
(4) Thrift is not a virtue when the family income is inadequate to satisfy present needs. If unemployment were properly dealt with, trade unions would be willing to relax their regulations about output and so on, for these are mainly designed to secure that their members are not thrown out of work owing to temporary gluts on the market. It is well known that a period of unemployment decreases the skill and general efficiency of a worker by lowering his standard of living, so that the general prevention of unemployment would raise the average efficiency.	(4) For unemployment to be dealt with publicly would mean the decline of thrift among the working classes and a growing neglect of efficiency and diligence. The scandals of the unemployed receiving allowances which amounted to as much or nearly as much as their fellows often get for a whole week's work are notorious.

SPEECHES

685. To make a speech is just like writing an essay. The speaker must also try to express his own individuality, otherwise his hearers will soon become bored, however interesting be the subject on which he is going to speak.

Few speakers can dispense with notes, nor is it necessary that they should do so, provided that only casual reference is needed. The appeal of a speech depends largely upon the speaker's voice, manner, posture, and gesture. One writer says that a speaker should cultivate "the voice which holds out the meaning of what is said as one holds out fruit to a child." Much depends upon effective speaking which is a gift. The posture should be easy and natural, and gestures few and far between. And the speaker should be actuated with a sincere desire to please and entertain his audience. Study the following speeches carefully :—

1. FRANKLIN.

Franklin is dead! The genius that freed America and poured a flood of light over Europe has returned to the bosom of Divinity.

The sage whom two worlds claim as their own, the man for whom the history of science and the history of empires contended with each other, held, without doubt, a high rank in the human race.

Too long have political cabinets taken formal note of the death of those who were great only in their funeral panegyrics. Too long has the etiquette of courts prescribed hypocritical mourning. Nations should

wear mourning only for their benefactors. The representatives of nations should recommend to their homage none but the heroes of humanity.

Congress has ordained, throughout the United States, a mourning of one month for the death of Franklin; and, at this moment, America is paying this tribute of veneration and gratitude to one of the fathers of her Constitution.

Would it not become us, gentlemen, to join in this religious act, to bear a part in this homage, rendered, in the face of the world, both to the rights of man and to the philosopher who has most contributed to extend their sway over the whole earth? Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and earth, was able to restrain alike thunder-bolts and tyrants. Europe enlightened and free owes at least a token of remembrance and regret to one of the greatest men who has ever been engaged in the service of philosophy and of liberty.

2. HIS LAST SPEECH

The enemies of the Republic call me tyrant! Were I such they would grovel at my feet. I should gorge them with gold, I should grant them impunity for their crimes, and they would be grateful. Were I such, the kings we have vanquished, far from denouncing Robespierre, would lend me their guilty support. There would be a covenant between them and me. Tyranny must have tools. But the enemies of tyranny—whither does their path tend? To the tomb, and to immortality! What tyrant is my protector? To what faction do I belong? Yourselves! What faction, since the beginning of the Revolution, has crushed and annihilated so many detected traitors? You, the people—our principals—are that faction! A faction to which I am devoted, and against which all the scoundrelism of the day is banded!

The confirmation of the Republic has been my object; and I know that the Republic can be established only on the eternal basis of morality. Against me, and against those who hold kindred principles, the league is formed. My life? Oh, my life I abandon without a regret. I have seen the Past; *and I foresee the Future.* What friend of his country would wish to survive the moment when he could no longer serve it—when he could no longer defend innocence against oppression? Wherefore should I continue in an order of things, where intrigue eternally triumphs over truth; where justice is mocked; where passions the most abject, or fears the most absurd, override the sacred interests of humanity? In witnessing the multitude of vices which the torrent of the Revolution has rolled in turbid communion with its civic virtues, I confess that I should be sullied, in the eyes of posterity, by the impure neighbourhood of unprincipled men, who had thrust themselves into association with the sincere friends of humanity; and I rejoice that these conspirators against my country have now, by their reckless rage, traced deep the line of demarcation between themselves and all true men.

Question history, and learn how all the defenders of liberty, in all times, have been overwhelmed by calumny. But their traducers died also. The good and the bad disappear alike from the earth; but in very different conditions. O Frenchmen! O my countrymen! Let

not your enemies, with their desolating doctrines, degrade your souls, and enervate your virtues! No Chaumette, no! Death is *not* "an eternal sleep"! Citizens! efface from the tomb that motto, graven by sacrilegious hands, which spreads over all nature a funeral crape, takes from oppressed innocence its support, and affronts the beneficent dispensation of death! Inscribe rather thereon these words: "Death is the commencement of immortality!" I leave to the oppressors of the people a terrible testament, which I proclaim with the independence befitting one whose career is so nearly ended; it is the awful truth: "Thou shalt die!"

3. MARK ANTONY'S ORATION

FRIENDS, Romans, Countrymen! lend me your ears.
I come to bury Cæsar, not to praise him.
The evil that men do lives after them;
The good is oft interred with their bones:
So let it be with Cæsar. The nobls Brutus
Hath told you Cæsar was ambitious:
If it were so, it was a grievous fault,
And grievously hath Cæsar answere'd it.
Here, under leave of Brutus, and the rest,—
For Brutus is an hononrable man,—
Come I to speak in Cæsar's funeral.
He was my friend, faithful and just to me:
But Brutus says he was ambitious;
And Brutus is an honourable man.
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill;
Did this in Cæsar seem ambitious?
When that the poor have cried, Caesar hath wept;
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honourable man.
You all did see, that on the Lupercal,
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honourable man!
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once; not without cause:
What cause withholds you, then, to mourn for him?
O judgment! thou art fled to brutish beasts,
And men have lost their reason! Bear with me:
My heart is in the coffin there with Cæsar;
And I must pause till it come back to me.
But yesterday, the word of Cæsar might
Have stood against the world; now lies he there,
And none so poor to do him reverence!
O masters! if I were disposed to stir
Your hearts and minds to mutiny and rage,
I should do Brutus wrong, and Cassius wrong,
Who, you all know, are honourable men.
I will not do them wrong: I rather choose

To wrong the dead, to wrong myself, and you,
Then I will wrong such honourable men.
But here's a parchment with the seal of Cæsar ;
I found it in his closet, 'tis his will ;
Let but the commons hear this testament,—
Which, pardon me, I do not mean to read,—
And they would go and kiss dead Cæsar's wounds
And dip their napkins in his sacred blood,
Yea, beg a hair of him for memory,
And dying, mention it within their wills,
Bequeathing it as a rich legacy,
Unto their issue !
If you have tears, prepare to shed them now.
You all do know this mantle : I remember
The first time ever Cæsar put it on :
'Twas on a summer's evening, in his tent,—
That day he overcame the Nervii ;
Look ! in this place ran Cassius' dagger through :
See what a rent the envious Casca made :
Through this—the well-beloved Brutus stabb'd
And, as he plucked his cursed steel away,
Mark how the blood of Cæsar follow'd it,
As rushing out of doors, to be resolved
If Brutus so unkindly knock'd, or no !
For Brutus, as you know, was Cæsar's angel :
Judge, O ye Gods, how dearly Cæsar loved him
This was the most unkindest cut of all ;
For when the noble Cæsar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquish'd him. Then burst his mighty heart ;
And, in his mantle muffling up his face,
Even at the base of Pompey's statua,
Which all the while ran blood,—great Cæsar fell.
O, what a fall was there, my countrymen !
Then I, and you, and all of us fell down,
Whilst bloody treason flourished over us.
O, now you weep ; and I perceive, you feel
The dint of pity : these are gracious drops.
Kind souls, what, weep you when you but behold
Our Cæsar's vesture wounded ?—look you here.
Here is himself,—marred, as you see, with traitors.
Good friends ! sweet friends ! let me not stir you up
To such a sudden flood of mutiny.
They that have done this deed are honourable ;
What private griefs they have, alas, I know not,
That made them do it : they are wise aad honourable,
And will, no doubt, with reasons answer you.
I come not, friends, to steal away your hearts :
I am no orator, as Brutus is,
But, as you know me all, a plain, blunt man,
That love my friend, and that they know full well
That gave me public leave to speak of him,—
For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,

To stir men's blood : I only speak right on ;
I tell you that which you yourselves do know ;
Show you sweet Cæsar's wounds,—poor, poor, dumb mouths,
And bid them speak for me. But, were I Brutus,
And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Cæsar, that would move
The stones of Rome to rise and mutiny.

4. THE RIGHT TO TAX AMERICA

"But, Mr. Speaker, we have a *right* to tax America." O, inestimable right ! O, wonderful, transcendent right ! the assertion of which has cost this country thirteen provinces, six islands, one hundred thousand lives, and seventy millions of money. O, invaluable right ! for the sake of which we have sacrificed our rank among nations, our importance abroad, and our happiness at home ! O right, more dear to us than our existence which has already cost us so much, and which seems likely to cost us our all. Infatuated man ! miserable and undone country ! not to know that the claim of right, without the power of enforcing it, is nugatory and idle. We have a *right* to tax America, the noble lord tells us, therefore we *ought* to tax America. This is the profound logic which comprises the whole chain of his reasoning.

Not inferior to this was the wisdom of him who resolved to shear the wolf. What, shear a wolf ! Have you considered the resistance, the difficulty, the danger, of the attempt ? No, says the mad man, I have considered nothing but the *right*. Man has a right of dominion over the beasts of the forest ; and, therefore, I will shear the wolf. How wonderful that a nation could be thus deluded ! But the noble lord deals in cheats and delusions. They are the daily traffic of his invention ! and he will continue to play off his cheats on this House, so long as he thinks them necessary to his purpose, and so long as he has money enough at command to bribe gentlemen to pretend that they believe him. But a black and bitter day of reckoning will surely come ; and whenever that day comes, I trust I shall be able, by a parliamentary impeachment, to bring upon the heads of the authors of our calamities the punishment they deserve.—*Edmund Burke.*

5. IMPEACHMENT OF WARREN HASTINGS

In the name of the Commons of England, I charge all this villainy upon Warren Hastings, in this last moment of my application to you.

My lords, what is it that we want here, to a great act of national justice ? Do we want a cause, my Lords ? You have the cause of oppressed princes, of undone women of the first rank, of desolated and of wasted kingdoms.

Do you want a criminal, my Lords ? When was there so much iniquity ever laid to the charge of any one ? No, my Lords, you must not look to punish any other such delinquent from India. Warren Hastings has not left substance enough in India to nourish such another delinquent

My Lords, is it a prosecutor you want ? You have before you the Committee of Great Britain as prosecutors ; and I believe, my lords, that the sun, in his beneficent progress round the world, does not behold a more glorious sight than that of men, separated from a remote people by

the material bounds and barriers of nature, united by the bond of a social and moral community—all the Commons of England resenting, as their own, the indignities and cruelties that are offered to all the people of India.

Do we want a tribunal like this? My Lords, no example of antiquity, nothing in the modern world, nothing in the range of human imagination, can supply us with a tribunal like this. My Lords, here we see virtually, in the mind's eye, that sacred majesty of the Crown under whose authority you sit, and whose power you exercise. We see in that invisible authority, what we all feel in reality and life, the beneficent powers and protecting justice of his Majesty. We have here the heir-apparent to the Crown, such as the fond wishes of the people of England wish an heir-apparent of the Crown to be. We have here all the branches of the royal family, in a situation between majesty and subjection, between the Sovereign and the subject—offering a pledge, in that situation, for the support of the rights of the Crown and the liberties of the people, both which extremes they touch. My Lords, we have a great hereditary peerage here; those who have their own honour, the honour of their ancestors, and of their posterity to guard, and who will justify, as they have always justified, that provision in the Constitution by which justice is made an hereditary office. My Lords, we have here a new nobility, who have risen, and exalted themselves, by various merits, by great military services, which have extended the fame of this country from the rising to the setting sun. We have those, who, by various civil merits and various civil talents, have been exalted to a situation which they well deserve, and in which they will justify the favour of their Sovereign and the good opinion of their fellow-subjects, and make them rejoice to see those virtuous characters, that were the other day upon a level with them, now exalted above them in rank, but feeling with them in sympathy what they felt in common with them before. We have persons exalted from the practice of the law, from the place in which they administered high, though subordinate justice, to a seat here, to enlighten with their knowledge, and strengthen with their votes, those principles which have distinguished the courts in which they have presided

My Lords, you have here, also, the lights of our religion; you have the bishops of England. My Lords, you have that true image of the primitive Church in its ancient form, in its ancient ordinances, purified from the superstitions and the vices which a long succession of ages will bring upon the best institutions. You have the representatives of that religion which says their God is love, that the very vital spirit of their instruction is charity—a religion which so much hates oppression, that when the God whom we adore appeared in human form, he did not appear in a form of greatness and majesty, but in sympathy with the lowest of the people, and thereby made it a firm and ruling principle that their welfare was the object of all government, since the person, who was the Master of Nature, chose to appear himself in a subordinate situation. These are ths considerations which influence them, which animate them, and will animate them, against all oppression: knowing that He who is called first among them, and first among us all, both of the flock that is fed and of those who feed it, made himself "the servant of all."

My Lords, these are the securities which we have in all the constituent parts of the body of this House. We know them, we reckon, we rest upon them, and commit safely the interests of India and of humanity into their hands. Therefore, it is with confidence, that, ordered by the Commons.

I impeach Warren Hastings, Esquire, of high crimes and misdemeanours.

I impeach him in the name of all the Commons of Great Britain, whose national character he has dishonoured.

I impeach him in the name of the Commons of Great Britain, in Parliament assembled, whose parliamentary trust he has betrayed.

I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted; whose properties he has destroyed, whose country he has laid waste and desolate.

I impeach him in the name and by virtue of those eternal laws of justice which he has violated.

I impeach him in the name of human nature itself, which he has cruelly outraged, injured, and opposed, in both sexes, in every age, rank, situation, and condition of life.—*Edmund Burke.*

6. LIBERTY IS ORDER

Liberty is order. Liberty is strength. Look round the world, and admire, as you must, the instructive spectacle. You will see that liberty not only is power and order, but that it is power and order predominant, and invincible, that it derides all other sources of strength. And shall the preposterous imagination be fostered, that men bred in liberty—the first of human kind who asserted the glorious distinction of forming themselves their social compact—can be condemned to silence upon their rights? Is it to be conceived that men who have enjoyed, for such a length of days, the light and happiness of freedom, can be restrained, and shut up again in the gloom of ignorance and degradation? As well, sir, might you try, by a miserable dam, to shut up the flowing of a rapid river! The rolling and impetuous tide would burst through every impediment that man might throw in its way; and the only consequence of the impotent attempt would be, that, having collected new force by its temporary suspension, enforcing itself through new channels, it would spread devastation and ruin on every side. The progress of liberty is like the progress of the stream. Kept within its bounds, it is sure to fertilize the country through which it runs: but no power can arrest it in its passage: and short-sighted, as well as wicked, must be the heart of the projector that would strive to divert its course.

7. ULTIMATE TRIUMPH OF PEACE.

Tell me not, then, of the homage which the world yet offers to the military chieftain. Tell me not of the "glory" of War. Tell me not of the "honour" or "fame" won on its murderous fields. All is vanity. It is a blood-red phantom, sure to fade and disappear. They, who strive after it, Ixion-like, embrace a cloud. Though seeming for a while to fill the heavens, cloaking the stars, it must like the vapours of earth, pass away.

Milton likens the early contests of the Heptarchy to the skirmishes of crows and kites; but God, and the exalted Christianity of the Future, must regard all the bloody feuds of men in the same likeness; looking upon Napoleon and Alexander, so far as they were engaged in war, only as monster crows and kites. Thus shall it be, as mankind ascend from the thrall of brutish passions. Nobler aims, by nobler means, shall fill the soul. A new standard of excellence shall prevail; and honour, divorced from all deeds of blood, shall become the inseparable attendant of good works alone. Far better, then, shall it be, even in the judgment of this world, to have been a door-keeper in the house of Peace than the proudest dweller in the tents of War.

There is a legend of the early Church, that the Saviour left his image miraculously impressed upon a napkin which he had placed upon his countenance. The napkin was lost, and men attempted to portray that countenance from the heathen models of Jupiter and Apollo. But the image of Christ is not lost to the world. Clearer than in the precious napkin, clearer than in the colours or the marble of modern art it appears in every virtuous deed, in every act of self-sacrifice, in all magnanimous toil, in every recognition of the Brotherhood of Mankind.

It shall yet be supremely manifest, in unimagined loveliness and serenity, when the Commonwealth of Nations, confessing the True Grandeur of Peace, shall renounce the wickedness of the War system, and dedicate to labours of Beneficence all the comprehensive energies now so fatally absorbed in its support. Then, at least, shall it be seen, that *there can be no Peace that is not honourable, there can be no War that is not dishonourable*.

8. SPEECH NOMINATING SHERMAN FOR PRESIDENT

I HAVE witnessed the extraordinary scenes of this convention with deep solicitude. Nothing touches my heart more quickly than a tribute of honour to a great and noble character; but as I sat in my seat and witnessed this demonstration, this assemblage seemed to me a human ocean in tempest. I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man but I remember that it is not the billows, but the calm level of the sea, from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the ocean, when the sunlight bathes its peaceful surface, then the astronomer and surveyor take the level from which they measure all terresterial heights and depths.

Gentlemen of the convention, your present temper may not mark the healthful pulse of our people. When your enthusiasm has passed, when the emotions of this hour have subsided, we shall find below the storm and passion that calm level of public opinion from which the thoughts of a mighty people are to be measured, and by which final action will be determined.

Not here, in this brilliant circle, where fifteen thousand men and women are gathered, is the destiny of the Republic to be decreed for the next four years. Not here, where I see the enthusiastic faces of seven hundred and fifty-six delegates, waiting to cast their lots into the urn and determine the choice of the Republic, but by four millions of Republican firesides, where the thoughtful voters, with wives and children about them, with the calm thoughts inspired by love of home

and country, with the history of the past, the hopes of the future, and reverence for the great men who have adorned and blessed our nation in days gone by, burning in their hearts.—there God prepares the verdict which will determine the wisdom of our work to-night. Not in Chicago, in the heat of June, but at the ballot-boxes of the Republic, in the quiet of November, after the silence of deliberate judgment, will this question be settled. And now, gentlemen of the convention, what do we want?

Bear with me a moment. "Hear me for my cause," and for a moment "be silent that you may hear."

Twenty-five years ago this Republic was bearing and wearing a triple chain of bondage. Long familiarity with traffic in the bodies and souls of men had paralysed the consciences of a majority of our people: the narrowing and disintegrating doctrine of state sovereignty had shackled and weakened the noblest and most beneficent powers of the national government; and the grasping power of slavery was seizing upon the virgin territories of the West, and dragging them into the den of eternal bondage.

At that crisis the Republican party was born. It drew its first inspiration from that fire of liberty which God has lighted in every human heart, and which all the powers of ignorance and tyranny can never wholly extinguish. The republican party came to deliver and to save. It entered the arena where the beleaguered and assailed territories were struggling for freedom, and drew around them the sacred circle of liberty, which the demon of slavery has never dared to cross. It made them free for ever.

Then came the question of reconstruction, the national debt, and the keeping of the public faith. In the settlement of these questions, the Republican party has completed its twenty-five years of glorious existence, and it has sent us here to prepare it for another lustrum of duty and of victory. How shall we accomplish this great work? We cannot do it, my friends, by assailing our Republican brethren. God forbid that I should say one word, or cast one shadow, upon any name on the roll of our heroes. The fight is our Thermopylæ. We are standing upon a narrow isthmus. If our Spartan hosts are united, we can withstand all the Persians that the Xerxes of Democracy can bring against us. Let us hold our ground this one year, and then "the stars in their courses" will fight for us. The census will bring reinforcements and continued power.

But in order to win victory, now, we want the vote of every Republican—of every Grant Republican, and every anti-Grant Republican, in America—of every Blaine man and every anti-Blaine man. The vote of every follower of every candidate is needed to make success certain. Therefore, I say, gentlemen and brethren, we are here to take calm counsel together, and inquire what we shall do.

We want a man whose life and opinions embody all the achievements of which I have spoken.

Now, gentlemen, I am about to present a name for your consideration: a man who began his career of public service twenty-five years ago. You ask for his monument. I point you to twenty-five years of national statutes. No one great beneficent law has been placed on our

statute-books without his intelligent and powerful aid. His hand was in all that great legislation that created the war currency, and in all the still greater work that redeemed the promises of the government and made the currency equal to gold.

When at last he passed from the halls of legislation into a high executive office, he displayed that experience, intelligence, firmness and poise of character, which have carried us through a stormy period of three years with one-half the public Press crying "Crucify him!" and a hostile Congress seeking to prevent success. In all this he remained unmoved until victory crowned him. The great fiscal affairs of the nation, and the vast business interests of the country, he guarded and preserved while executing the law of resumption, and effected its object without a jar and against the false prophecies of one-half of the Press and of all the Democratic party.

He has shown himself able to meet with calmness the great emergencies of the government. For twenty-five years he has trodden the perilous heights of public duty, and against all the shafts of malice has borne his breast unharmed. He has stood in the blaze of "that fierce light that beats against the throne" but its fiercest ray has found no flaw in his armour, no stain upon his shield. I do not present him as a better Republican or a better man than thousands of others that we honour; but I present him for your deliberate and favourite consideration. I nominate John Sherman, of Ohio.—*James A. Garfield.*

9. ABRAHAM LINCOLN

FROM Cæsar to Bismarck and Gladstone the world has had its statesmen and its soldiers—men who rose to eminence and power step by step, through a series of geometric progression, as it were each advancement following in regular order one after the other, the whole obedient to well-established and well-understood laws of cause and effect. They were not what we call 'men of destiny.' They were "men of the time." They were men whose careers had a beginning, a middle, and an end, rounding off lives with histories, full it may be of interesting and exciting events, but comprehensive and comprehensible, simple, clear, complete.

The inspired ones are fewer. Whence their emanation, where and how they got their power, by what rule they lived, moved, and had their being, we know not. There is no explication to their lives. They rose from shadow and they went in mist. We see them, feel them, but we know them not. They came, God's word upon their lips; they did their office, God's mantle about them; and they vanished, God's holy light between the world and them, leaving behind a memory, half mortal and half myth. From first to last, they were the creations of some special Providence, baffling the wit of man to fathom, defeating the machinations of the world, the flesh, and the devil, until their work was done, then passing from the scene as mysteriously as they had come upon it.

Tried by the standard, where shall we find an example so impressive as Abraham Lincoln, whose career might be chanted by a Greek chorus as at once the prelude and the epilogue of the most imperial theme of modern times?

Born as lowly as the Son of God, in a hovel; reared in penury, squalor, with no gleam of light or fair surrounding; without graces, actual or acquired; without name or fame or official training, it was reserved for him to have command at a supreme moment of a nation's fate.

The great leaders of his party, the most experienced and accomplished public men of the day, were made to stand aside, were sent to the rear whilst this fantastic figure was led by unseen hands to the front and given the reins of power. It is immaterial whether we were for him or against him; wholly immaterial. That during four years he filled the vast space allotted him proves that he was inspired of God.

Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest? God, God, and God, alone; and as surely as these were raised up by God, inspired by God, was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem, will be filled with greater wonder, or be followed by mankind with deeper feeling, than that which tells the story of his life and death.—*Henry Watterson.*

10. THE POWER AND RESPONSIBILITY OF THE PRESS

Mr. Chairman and Gentlemen,—I have become so rusty in the art of speaking that I feel to-night as though I were delivering my maiden speech. I had indeed hoped to have done with speaking, but remember that years ago your club honoured me with an invitation at the time when I owned a residence near Naples, and I was guiltily conscious of the fact that I preferred going to Naples to attending the dinner. I therefore felt that, if you wished to claim it, you had a mortgage upon my services. Nevertheless, I don't feel in high spirits when approaching an audience which I regard as by for the most difficult that I have ever addressed—a collection of the cream (if that were not a confusion of metaphor) of that great confraternity, that great freemasonry, which is called the Press, and which is composed of the most critical almost cynical (if that adjective were not offensive), and the most *blase* listeners to speeches of which any audience is composed.

My only comfort is this—that, owing to circumstances, I occupy a humble place on the slope of the mountain of onlookers of which you occupy the top. You are critical, you are dispassionate; you sound occasionally the bugle notes of war and strife from the top of the mountain, but in the secluded spot which I occupy I have no wish to stir up strife, and I observe the whole drama in an atmosphere to which you cannot aspire. During the Crimean War, while fighting took place on the heights of Alma, it was stated that a hermit lived near the foot and was totally unconscious for a long time that any war had been going on. While those present inspired and conducted the contending forces I am the hermit, It is all very well to be a hermit, but it does not make the position the less formidable when one has to address an audience of journalists.

One terror at any rate has been removed. The great terror of every public speaker in his time has been the reporter. So far as I can make out the reporter has largely disappeared. He has ceased to report the speeches to which it was understood the whole community were looking

forward with breathless interest. He has turned his pencil into a ploughshare; what he has done with it, I do not exactly know. At any rate, he has ceased to be that terror to public speakers that he was in my time; and he no longer reports—except the great lions of the Front Benches, every wag of whose tail it is necessary for every citizen to observe.

But at present, outside the proceedings of those great men, reports have ceased, to the infinite relief, if I may say so, of the speakers. I speak with feeling as a speaker. No conscientious speaker ever rose in the morning and read his morning newspaper without having a feeling of pain, to see in it, reported verbatim, with agonizing conscientiousness, things which he would rather not have said, and things which he thought ought not to bear repetition. The agonizing conscientiousness of the reporter caused a reaction in the speaker which no words can describe, except the testimony of one who had experienced it. Then let me take the point of view of the reader, which is now my only point of view. Does any reader of the last twenty years ever read the speeches that are reported? I have no doubt that those whose duty it is to criticize, laud, or rebuke the speakers in the public Press feel it their painful duty to read the speeches. But does anybody else? Does any impartial reader of the newspapers, the man who buys a paper on his way to the City in the morning, and an evening paper in the evening—does he ever read the speeches? I can conscientiously say, having been a speaker myself, that I never could find anybody who read my speeches. It was quite different in the time when I was young, when practically the whole family sat down after breakfast and read the whole debate through. But the present age is in too great a hurry for that. They take the abstract; they may possibly read the abstract of speeches; but I appeal to an intelligent audience when I assert with confidence that not one man in a hundred ever read the speeches which were so largely reported in the Press. Their removal from the Press gave space to other matters of greater interest, and is one of the greatest reliefs the newspaper reader ever experienced.

I always find it a little difficult to know what to say, because the Press, like a great steam-engine, is a little sensitive in relation to itself. If the Press were not sensitive it would not have the sympathy of the public—it could not speak the voice of the nation. Those who would speak to journalists have only one safe course: they must adhere to certain principles. They must assert the power of the Press, they must assert the potentiality of the Press, they must assert the responsibility of the Press, and, fourthly, they must assert in the strongest language possible that the British Press is the best and cleanest in the world. To all those four principles I give my conscientious adherence. I believe in the power of the Press, I believe in the potentiality of the Press even more. I believe even more in the responsibility of the Press; and I believe most of all that the British Press is the best and cleanest in the world. But I am not quite sure that that covers the whole ground. There are two other things to be observed. One is (and it is no new one) the enormous monopoly which is now exercised by the Press. The great daily newspapers have such a monopoly, owing to the enormous cost of founding new ones, which is obvious to you all. I do not know what the cost is, but I have heard it put at from a half to three-quarters of a million, and even then with indifferent chances of

success. Owing to the monopoly which is possessed and exercised by the principal daily newspapers of this country, their responsibility is greater than that of the newspapers of forty or fifty years ago.

Secondly, I would point out the great development of the Press. As far as I have been able to trace the origin of the Press, it dates from the threat of the Spanish Armada in 1588. It was then a mere fly-sheet, but it showed what was necessary or interesting to the people of this country. Now, every day journalists produce, not a newspaper, but a library, a huge production of information and knowledge upon every kind of subject. It may not be invidious to refer to one particular newspaper, though I know it will be a thorny subject. Take *The Times* when it issued its South American Supplement. It was a weighty business—I have not perused it myself, but it contains, I imagine, every possible fact that could ever be known about South America. It weighed about one hundredweight. That is an extreme case, but it appealed to me on more than one occasion. If you consider that prodigious mass of information, that huge concretion of knowledge, launched upon the British public as a newspaper—and that is what the British public now expects—and just contrast that with anything that was known before these days, I think it involves a great responsibility, that Niagara of information which is poured upon the British public every day, as well as conferring some benefit. The Press enables us to know, as far as it is possible, everything about everybody and everywhere. Let me take my point about the responsibility of the Press with regard to its omniscience. We hear a great deal about the apathy of the population about great questions. I think it is perfectly true. There is a profound apathy. People have no time to bother about anything except their own concerns and the last football match.

But is not that due to the prodigious amount of news, startling news very often, which the Press affords every inhabitant of these islands who buys a newspaper? Is it not the fact that it must be so—one feels that it must—that if a great number of impressions are hastily and successively made on the receptivity of the brain, those impressions are blunted until the mental constitution becomes apathetic about other pieces of news? Do you not yourselves feel that, except, possibly, the blowing up of the Tower of London, there is hardly anything in the world to-night that could make you feel that anything great had occurred? How is it possible that a population, nurtured and fed on that perfect journalism, should have the slightest interest in any possible event that might occur on the morrow?

A hundred years ago there were two wars, one a great war and the other not so great, but very galling—the one with the United States of America, and the other the great struggle to try to beat down the superman Napoleon. Then the public had no interest in the world, nothing reported, except with regard to those two wars. I think that if we realized the difference between the journalism of those days and the journalism of the present day, we should feel that the responsibility for the apathy of the country as regards public questions is largely due to the prefection to which journalism has been brought. In those far-off days there was the meagre sheet, which was issued two or three times a week, and the demands of war had practically shut three continents out from our purview altogether, whereas now we hear daily and hourly every item of news about every country and every person all over the

world. Therefore, I say that the responsibility for the apathy of our poeple about public events must rest largely with the perfection of the Press. That being the case, at any rate this could be done—the influence of the great newspapers of this country could be made the best and most beneficent for the poeple who receive them.

Gentlemen, I do not wish to detain you, but it is perhaps the last time I shall address an assembly of journalists—or perhaps any assembly at all. I do not think I should choose an assembly of journalists, with that critical eye, for the one I should habitually address, but I wish to say one word more, in case I should never have again an opportunity to address an assembly of journalists. I speak very warmly and very sincerely when I say that your power and potentialities appeal to me more than anything else with regard to journalism. Your power is obviously enormous, and you must wish to exercise it with that conscientiousness and honour, as I believe you do exercise it ; but the potentiality is something which I am not sure that even you always realize. I take it in regard to one question, the question of peace and war.

In some respects I do not suppose you have so much influence as Parliament ; I do not suppose you have so much influence as Ministers. There was a famous saying attributed to a notable Scotsman two hundred years ago, that he knew a wise man who said that if they would let him have the writing of the ballads of the country he did not very much care who made the laws. Well, ballads do not matter much, but newspapers do, and I should agree with that sentiment if you substituted the word "newspapers" for "ballads." Your power is enormous. As you give to the people you receive back from the poeple mutual electricity, which gives you your power.

All that is a commonplace. But with regard to peace and war there is no commonplace. With regard to legislation and so forth, you probably have not so much power as Ministers or members of Parliament, except when you embody the unmistakable voice of the people. With regard to peace and war, upon those issues you have paramount influence—far greater than any member of Parliament, as great as any Minister of the Crown himself. When critical occasions arise you can either magnify them or minimize them. I pray you in issues which involve peace and war diminish them as much as possible. Think what an awful responsibility is on you.

I think you have the power more than any other body of men to promote or to avert the horrors of war. I am quite sure that my humble advice is not needed by men who know their business so much better than I can know it, but they may sometimes, in the hurry of journalism —because it is a hurried profession—forget the great principles which must be inherent in the journalist. As they write, they may on the impulse of the moment, in defence against the aggressive journalism from abroad, forget their obligation to their own country. And I would ask them in these few last words, when any such issue may occur, and God knows the atmosphere is electrical enough at this moment, not to say a word that may unnecessarily, or except in defence, bring about to their fellow countrymen the innumerable catastrophes of war.

—*Earl of Rosebery.*

11. Mr. LLOYD GEORGE'S SPEECH ON WAR

The greatest triumph of this extraordinary man, Hitler, has been that he has put us into a greater jeopardy than his predecessors did in 1914. One strategic advantage we handed over was Czechoslovakia, with a million of the finest troops in Europe gone. What is the second ? You had a Franco-Russian alliance by which Russia was to come to the aid of Czechoslovakia and there would have been a new war front for Germany. What happened ? Russian ships are now crossing the Black Sea with oil for aeroplanes in Germany, Thirdly, there is Rumania. Germany has practically Rumania in her hands. If they did not have her a month ago, by this policy in Norway, we have handed them Rumania. As regards Spain I hope my fears about that country will not prove true. Now you have got Scandinavia in German hands, It is no use criticizing Sweden. What right have we to criticize them ? We promised rescue ; we promised to protect them and we never sent an aeroplane to Poland and we were too late in Norway. The German occupation of Norway brings German aeroplanes and submarines two hundred miles nearer our coast. There was the promise to Poland, the promise to Norway, the promise to Finland. Our promisory notes are now rubbish in our hands. Tell me now one little country that will be prepared to stand up to the Nazis upon a mere promise from us. What is the use of not facing facts ?

EXERCISES ON CHAPTER XLII

Exercise 211. Discuss the *pros* and *cons* of the following subjects:—

1. War : Is it Desirable ?
2. Should Capital Punishment be Abolished ?
3. Does our University stand in need of Reform ?
4. Theatres : Are they in need of Reform ?
5. Suicide : Is it Immoral ?
6. Six-hour Day : Should it be Instituted ?
7. Newspapers : Should they be Reformed ?
8. Should there be Luxury Taxes ?
9. Equal Pay for Equal Work.
10. Educational System : Should it be Reformed ?
11. Should Women be allowed to Vote ?
12. Co-education.
13. Censorship of the Stage.
14. Talkie *versus* Theatre.
15. Suppression of Commercial Speculation.
16. Limitation of Population.

CHAPTER XLIII

THE USE OF QUOTATIONS

686. When we turn to literature, we find that something fine and noble has been written by great thinkers on every subject, and that there is hardly any truth that has not been beautifully and clearly expressed by some master mind in immortal words. Language comes by imitation, and one of the ways of learning a foreign language is to commit to memory the finest thought of the master minds of all ages. Poets, orators, philosophers, statesmen, and prose writers have furnished us with an endless supply of beautiful gems which if inserted into the body of our commonplace and lack-lustre work, will add to its beauty and dignity and force.

But two things must be guarded against when making use of quotations :—

(*i*) Hackneyed and worn out quotations must never be used. Such quotations cannot in any way impart freshness, charm, strength and vigour to your writings.

(*ii*) "They must not be used to excess. Too many quotations break up the sense of a passage, have a jerky, unnatural effect, and strongly suggest that the writer has not many ideas of his own on the subject." A few quotations, well chosen can do the work of many pages.

687. Study carefully the following quotations :—

Verse

Faith

1. Just are the ways of God
And justifiable to men.
Unless there be who think not God at all.—*Milton*.

2. All is best though oft we doubt
What the unsearchable dispose
Of highest wisdom brings about.—*Milton*.

3. God's in His Heaven,
And all's right with the world.—*Browning*.

Ambition

4. Cromwell, I charge thee, fling away ambition :
By that sin fell the angels : how can man, then,
The image of his Maker, hope to win by it ?
Love thyself last : cherish those hearts that hate thee ;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace.
To silence envious tongues. Be just, fear not :
Let all the ends thou aims'st at be thy country's,
Thy God's and truth's ; then if than fall'st, O Cromwell
Thou fall'st a blessed martyr !—*Shakespeare.*

Friendship

5. Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade.—*Shakespeare.*

6. When the flowers of friendship or love have decayed
In the heart that has trusted and once been betrayed ;
No sunshine of kindness their bloom can restore,
For the verdure of feeling will quicken no more.

Dress

7. Costly thy habit as thy purse can buy,
But not expressed in fancy ; rich, not gaudy ;
For the apparel oft proclaims the man —*Shakespeare.*

Conscience

8. To thine own self be true ;
And it must follow as the night the day ;
Thou can'st not then be false to any man.—*Shakespeare.*

Change : the Law of Nature

9. The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.—*Tennyson*

Prayer

10. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.—*Tennyson.*

11. He prayeth best who loveth best,
Both man and beast and bird.—*Coleridge.*

Adversity

12. Sweet are the uses of adversity :
Which, like the toad, ugly and venomous,

Wears yet a precious jewel in his head :
And this our life exempt from public haunt
Finds tongues in trees, books in the running brooks
Sermons in stones and good in everything.—*Shakespeare.*

Pure Life

13. Thy soul was like a star, and dwelt apart ;
Thou hadst a voice whose sound was like the sea ;
Pure as the naked heavens majestic, free,
So didst thou travel on life's common way,
In cheerful godliness ; and yet thy heart
The lowliest duties on herself did lay.—*Wordsworth.*

Open-air Life

14. One impulse from a vernal wood,
May teach you more of man,
Of moral evil and of good,
Than all the sages can.—*Wordsworth.*

Envy of Another's State

15. The lion craves the fox's art ;
The fox, the lion's force and heart.
The cock implores the pigeon's flight ;
Whose wings are rapid strong and light ;
The pigeons strength of wing desprise
And the cock's matchless valour prize.
The fishes wish to graze the plain,
The beasts to skim beneath the main ;
Thus, envious of another's state,
Each blames the partial hand of fate.—*J. Grey.*

Forgiveness

16. O Man, forgive thy mortal foe,
Nor even strike him blow for blow :
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven ;
For all the blessed souls in Heaven
Are both forgivers and forgiven.—*Tennyson.*

Aim of Life

17. Go forth to life, oh ! child of Earth,
Still mindful of thy heavenly birth ;
Thou are not here for ease or his
But manhood's noble crown to win.—*Longfellow.*

Speak the truth

18. Oh 'tis a lovely thing for youth
To walk betimes in wisdom's way
To fear a lie, to speak the truth,
That we may trust to all they say.
But liars we can never trust,
Tho' they should speak the thing that's true ;
And he that does one fault at first,
And lies to hide it, makes it two.

Lives of Great Men

19. Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints that perhaps another
Sailing over life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.—*Longfellow*.

Kindness to Animals

20. Little children, never give
Pain to things that feel and live :
Never hurt the timid hare
Peeping from her green grass lair,
Let her come and sport and play
On the lawn at close of day.
The little lark goes soaring high
To the bright windows of the sky,
Singing as if 'twere always Spring.
And fluttering on an untired wing,—
Oh ! let him sing his happy song,
Nor do these gentle creatures wrong.

Be a Hero in the Battle of Life

21. In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb,-driven cattle !
Be a hero in the strife !

Trust no future, howe'er pleasant !
Let the dead past bury it sdead :
Act—act in the living present !
Heart within, and God o'erhead !

Moral Courage

22. They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, scoffing, and abuse.
Rather than in silence shrink
From the truth they needs must think ;
They are slaves who dare not be
In the right with two or three.

The Optimist and the Pessimist

23. Some murmur when their sky in clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue :

And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

A Scholar

24. My days among the dead are pass'd ;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old :
My never failing friends are they,
With whom I converse day by day.—*Southey*.

Books

25. They give
New views to life, and teach us how to live ;
They soothe the grieved, the stubborn they chastise,
Fools they admonish, and confirm the wise :
Their aid they yield to all : they never shun
The man of sorrow, nor the wretch undone :
Unlike the hard, the selfish and the proud,
They fly not sullen from the suppliant crowd,
Nor tell to various people various things,
But show to subjects what they show to kings.

A Merry Heart

26. I would not from the wise require
The lumber of their learned lore ;
Nor would I from the rich desire
A single counter of their store.
For I have ease, and I have health,
And I have spirits, light as air,
And more than wisdom, more than wealth,
A merry heart that laughs at care.

Patriotism

27. Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land !
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand !—*Scott*.

Forgiving an Enemy

28. The fairest action of human life
Is scorning to revenge an injury ;
For who forgives without a further strife
His adversary's heart to him doth tie ;
And 'tis a firmer conquest truly said
To win the heart, than overthrow the head.

Cowardice

29. Cowards die many times before their death ;
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that man should fear,
Seeing that death, a necessary end
Will come when it will come.—*Shakespeare*.

My Ambition

30. The only grant me, that my meed may lie
Too low for envy, for contempt too high.
Some honour I would have,
Not from great deeds, but good alone;
The unknown are better than ill-known.

Wisdom

31. It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguished than ourselves, that thus
We may with patience bear our moderate ills,
And sympathize with others, suffering more.

Idleness

32. In works of labour or of skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

The Happy Man

33. Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

34. How happy is he born and taught
That serveth not another's will,
Whose armour is his honest thought
And simple truth his utmost skill.

Opportunity in Life

35. There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

Death : a great Leveller

36. The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hand on kings:
Sceptre and Crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.—*Shirley*.

The World

37. The world is too much with us: Late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours:
We have given our hearts away, a sordid boon!—*Wordsworth*.

Speak Gently

38. Speak gently, kindly to the poor
Let no harsh tones be heard ;
They have enough they must endure
Without an unkind word.

Labour

39. The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept,
Were toiling upward in the night.—*Longfellow.*

Purpose of Life

40. Life is real ! Life is earnest !
And the grave is not its goal ;
Dust thou art, to dust returnest
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way ;
But to act, that each to-morrow
Finds us farther than to-day.

The Passage of Time

41. The lapse of time and rivers is the same ;
Both speed their journey with a restless stream ;
The silent pace with which they steal away,
No wealth can bribe, no prayers persuade to stay ;
Alike irrevocable both when past,
And a wide ocean swallows both at last.—*Cowper.*

Human Nature

42. We look before and after
And pine for what is not :
Our sincerest laughter
With some pain is fraught ;
Our sweetest songs are those that tell of saddest thought.

The Quality of Mercy

43. The quality of mercy is not strained ;
It droppeth as the gentle rain from Heaven
Upon the place beneath : it is twice blest ;
It blesseth him that gives and him that takes :
'Tis mightiest in the mightiest : it becomes
The throned monarch better than his crown.—*Shakespeare.*

Imagination

44. The lunatic, the lover, and the poet
Are of imagination all compact :
One fees more devils than vast hell can hold,
That is, the madman : the lover, all as frantic ;
Sees Helen's beauty in a brow of Egypt :
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven ;

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothings
A local habitation and a name.—*Shakespeare.*

The Country Life

45. God made the country and man made the town ;
What wonder then, that health and virtue, gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threatened in the fields and groves.—*Cowper.*

A Thing of Beauty

46. A thing of beauty is a joy far ever :
Its loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.—*Keats.*

Pleasures of Nature

47. There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea, and music in its roar :
I love not man the less, but nature more.—*Byron.*

Mighty Death

48. The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike th' inevitable hour :—
The paths of glory lead but to the grave.

Can storied urn or animated bust
Back to its mansion call the fleeting breath ?
Can honour's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death ?—*Gray.*

Obscure Life

49. Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear :
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.—*Gray.*

Evil Effects of Capitalism

50. Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay :
Princes and lords may flourish, or may fade ;
A breath can make them, as a breath has made ;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.—*Goldsmith.*

Power of Passive Resistance

51. But the tear of love and forgiveness sweet,
And submission to death beneath his feet ;

The tear shall melt the sword of steel,
And every wound it has made shall heal.
For the tear is an intellectual thing,
And a sigh is the sword of an Angel King ;
And the bitter groan of a martyr's woe
Is an arrow from the Almighty's bow.—*Blake.*

Everything Changes

52. What is on earth,
Nay, under heaven, continues at a stay ?
Ebbs not the sea, when it hath overflowed,
Follows not darkness when the day is gone ?
And see we not sometimes the eye of heaven
Dimmed with o'erflowing clouds ? There's not that work
Of careful nature, of cunning art,
How strong, how beauteous, or how rich it be,
But falls in time to ruin.

A Good Time Coming

53. There's a good time coming, boys,
A good time coming ;
War in all men's eyes shall be
A monster of iniquity,
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger,
Nor slaughter men for glory's sake—
Wait a little longer.

Contentment

54. I am content with what I have,
Little be it, or much :
And, Lord, contentment still I crave,
Because thou savest such.

55. My crown is in my heart, not on my head,
Nor decked with diamonds and Indian stones,
Nor to be seen, my crown is called content,
A crown it is, that seldom kings enjoy.—*Shakespeare.*

Struggle is Never Useless

56. Say not the struggle naught availeth,
The labour and the wounds are vain
The enemy faints not, nor faileth,
And as things have been they remain.

Ingratitude

57. Blow, blow, thou winter wind
Thou art not so unkind
As man's ingratitude ;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude.—*Shakespeare.*

Home

58. 'Mid pleasures and palaces,
Though we may roam,
Be it ever so humble,
There's no place like home.

My wish

59. O place me in some heaven protected isle,
Where peace and equity and freedom smile ;
Where power secures what industry has won
Where to succeed is not to be undone.—*Cowper*.

When I was a child

60. I remember, I remember,
The fir trees dark and high ;
I used to think their slender tops,
Were close against the sky ;
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from Heaven,
Than when I was a boy.—*Thomas Hood*.

61. There was a time when meadow, grove and stream,
The earth, and every common sight,
To me did seem
Apparell'd in celestial light,
The glory and the freshness of a dream,
It is not now as it hath been of yore :—
Turn wheresoe'er I may,
By night or day,
The things which I have seen I now can see no more.
—*Wordsworth*.

PROSE

Abstinence

62. Refrain to-night, and that shall lend a hand of easiness to the next abstinence ; the next more easy ; for use can almost change the stamp of nature, and either curb the devil, or throw him out with wondrous potency.—*Shakespeare*.

Acquaintance of Young People

63. I love the acquaintance of young people ; because, in the first place, I don't like to think myself growing old. In the next place, young acquaintances must last longest, if they do last ; and then young men have more virtue than old men ; they have more generous sentiments in every respect.—*Johnson*.

Adversity and Prosperity

64. Prosperity has this property : It puffs up narrow souls, makes them imagine themselves high and mighty, and leads them to look down upon the world with contempt ; but a truly noble spirit appears greatest in distress ; and then becomes more bright and conspicuous.—*Plutarch*.

Affliction

65. Affliction comes to us all not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day; not to impoverish, but to enrich us, as the plough enriches the field, to multiply our joy, as the seed, by planting, is multiplied a thousand-fold.—*H.W. Beechar.*

Beauty

66. Never lose an opportunity of seeing anything that is beautiful; for beauty is God's handwriting—a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing.—*Emerson.*

Bigotry

67. The bigot sees religion, not as a sphere, but a line; and it is the line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right or the left. He would not perceive a legion of angels or devils at the distance of ten yards, on the one side or the other.—*John Foster.*

Biographies

68. Biographies of great, but especially of good men, are most instructive and useful as helps, guides, and incentives to others. Some of the best are almost equivalent to gospels—teaching high living, high thinking, and energetic actions for their own and the world's good.—*S. Smiles.*

Books

69. Books, like friends, should be few and well chosen. Like friends, too, we should return to them again and again—for, true friends, they will never fail us—never cease to instruct—never cloy. Next to acquiring good friends, the best acquisition is that of good books.

70. Books are a guide in youth, and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep.

71. If all the crowns of Europe were placed at my disposal on condition that I should abandon my books and studies, I should spurn the crowns away and stand by the books.—*Fenelon.*

72. A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose for a life beyond.—*Milton.*

Character

73. To be worth anything, character must be capable of standing firm upon its feet in the world of daily work, temptation, and trial; and able to bear the wear and tear of actual life. Cloistered virtues do not count for much.—*S. Smiles.*

Charity

74. Every good act is charity. Your smiling in your brother's face, is charity: an exhortation of your fellow-man to virtuous deeds,

is equal to alms-giving; your putting a wanderer on the right road, is charity; your assisting the blind, is charity; your removing stones, and thorns, and other obstructions from the road is charity. A man's true wealth hereafter, is the good he does in this world to his fellow-man. When he dies, people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"—*Mahomet.*

Civilisation

75. The old Hindoo saw, in his dreams, the human race led out to its various fortunes.—First, men were in chains, that went back to an iron hand—then he saw them led by threads from the brain, which went upward to an unseen hand. The first was despotism, iron and ruling by force.—The last was civilization, ruling by ideas.

—*Wendell Phillips.*

Communism

76. What is a communist?—One who has yearnings for equal division of unequal earnings.—Idler or bungler, he is willing to fork out his penny and pocket your shilling.

The Most Agreeable Companion

77. The most agreeable of companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging, alike, at all hours; above all, of a golden temper, and steadfast as an anchor. For such an one we would gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

Conversation

78. Patrick Henry was more impressed by Washington's quiet conversation than by the fervid oratory of others. When asked whom he considered the greatest man in Congress he answered: "Rutledge, if you speak of eloquence, is by far the greatest orator, but Colonel Washington, who has no pretensions to eloquence is a man of more solid judgment and information than any man on that floor."

— *Rupert Hughes.*

Despotism

79. Despots govern by terror.—They know that he who fears God fears nothing else, and therefore they eradicate from the mind, through their Voltaire and Helvetius, and the rest of that infamous gang, that only sort of fear which generates true courage—*Burke.*

Discipline

80. No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown.—*Penn.*

Education

81. The aim of education should be to teach us rather how to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie.*

Equality

82. All men are by nature equal made, all of the same earth by the same Creator, and however we deceive ourselves, as dear to God is the poor peasant as the mighty prince.—*Plato.*

Freedom

83. This is what I call the American idea of freedom—a government of all the people, by all the people, for all the people; of course, a government on the principles of eternal justice—the unchanging law of God.—*Theodore Parker.*

Government

84. He that would govern others, first should be the master of himself, richly endowed with depth of understanding and height of knowledge.—*Massinger.*

85. No government is respectable which is not just.—Without unspotted purity of public faith, without sacred public principle, fidelity, and honour, no mere forms of government, no machinery of laws can give dignity to political society.—*Daniel Webster.*

Literature

86. The triumphs of the warrior are bounded by the narrow theatre of his own age; but those of a Scott or a Shakespeare will be renewed with greater and greater lustre in ages yet unborn, when the victorious chieftain shall be forgotten, or shall live only in the song of the minstrel and the page of the chronicler.—*Prescott.*

Little things

87. Little drops of water, little grains of sand, make the mighty ocean and the pleasant land; so the little minutes, humble though they be, make the mighty ages, of eternity.

Perseverance

88. All the performances of human art, at which we look with praise or wonder are instances of the resistless force of perseverance: it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pick-axe, or of one impression of the spade with the general design and last result he would be overwhelmed by the sense of their disporportion: yet those petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.
—*Johnson.*

Poetry

89. Poetry reveals to us the loveliness of nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warms the spring-time of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of its tenderest and softest feelings and, through the brightness of its prophetic visions, helps faith to lay hold on the future life.—*Channing.*

War

90. The old proverb that Beelzebub has to be driven out by Beelzebub is a dangerons one: the use of evil will create more evil, war, more hostile feelings, and the use of force more need of force.'

CHAPTER XLIV

HINTS ON ANSWERING QUESTIONS IN UNIVERSITY EXAMINATIONS

688. What is the aim of a student in an examination? Surely to get as many marks as he can for his answers, and to pass the examination with the greatest possible credit to himself. This being the object of the candidate, he must be a fool if he does not take every honourable means in his power to get good marks. And yet, year after year, candidates lose many marks, and often ruin their chance of success by the neglect of a few, simple rules as to the style of their papers, rules which it is in the power of even the most backward and dull student to follow. What is wanted in an examination is a little knowledge put in a clear and neat style, free of such faults as bad grammar, bad hand-writing and blots, and irrelevant matter introduced in answers to the questions asked.

689. Hand-Writing. Conspicuous among the causes of failure among those who go up for the Matriculation, Intermediate, or B.A. Examination is bad hand-writing.

The effect of a neat, legible hand in gaining the favour of the examiner, and, consequently, extra marks for the examinee, can hardly be over-estimated. Just as a good-looking face and pleasant manners have a great effect in giving a good impression of the man that shows them to strangers, so does a clear, easily-read hand recommend a paper to an examiner's good-will, before he has read one answer in it. It is not so much in misshaping the individual letters that candidates spoil the look of their papers, as in writing the lines either so close as to be almost undistinguishable, or so apart as only to get about eight lines into a sheet;

in running one word into another and in neglecting to begin with a new paragraph each fresh item in the sense.

In order to write clearly, the following rules should be observed :—

(1) Form each letter and figure so that it cannot possibly be mistaken for any other letter or figure.

(2) Practise each letter separately.

(3) See that your *n*'s cannot be mistaken for *u*'s.

(4) See that your *r*'s and *s*'s are accurately formed.

(5) Print your capital letters.

(6) Keep the letters in each word well apart. In order to do this, the strokes joining letter to letter should be fairly long.

(7) Keep a space of at least half-an-inch between the lines.

(8) Keep words distinct from one another.

(9) Begin a fresh paragraph wherever there is any new idea introduced.

690. Pen and Paper. The best pen to use in examination is we think the steel pen, fitted with a 'relief' nib. As a rule, this type of nib will last through an entire examination paper, and does not interrupt the writer by requiring frequent change. Then it gives a nice, bold hand-writing.

Bad paper should not be used for writing answers. From answers written on paper so thin and flimsy that the ink runs through to the other side, the examiner gets nothing but a blurred mass of characters that may stand for Sanskrit just as well as for English letters. This is no doubt to be attributed in part, to the thick and clumsy strokes of the examinee, but it would give a better chance of success to the pupils if they are induced to use paper of a quality good enough to hold the ink and prevent it soaking over and through the sheet.

691. Avoid Blots. The answers of many students are defaced by blots which leave an impression of the carelessness in the examinee. Students should remember that the Examiners in the Matriculation Examination are each year informed that 'in all written exercises special attention is to be given *to neat writing and to accuracy of spelling and grammar*.'

It is a common trick with the students to smudge a word, of the orthography of which they are not certain,

in the hope that the examiner will give them the benefit of the doubt as to its right spelling. A trick of this kind will not fetch anything in the examination. A blotted word is always marked as ill-spelt. Another absurd practice among students is to underline a word or expression or to put an ordinary cross mark on a word or expression that they wish omitted. This is a bad practice which ought to be discouraged.

The best way to show that a word is not to be considered part of the answer is to draw two lines neatly through the middle of the letters.

692. Margin. Leave a fair margin on the left hand side. This is best made by doubling the paper over, thus making a crease about an inch and a half from the edge. This is the place where the number of each question should be written and the letters or figures marking the sub-division of questions. Here may also be written short notes, where required. Some students leave margin on the right hand side also. This is undesirable.

693. Write only on one side of the paper. Sometimes candidates lose marks, and so ruin to a considerable extent their chance of passing, because of the examiner's not seeing that some of the answers are written on the wrong side of the sheet.

694. Space. Keep a good space between the end of one answer and the beginning of the next. The best way to ensure this is never to begin a fresh question on a sheet that contains the answer or part of it, to a former question. Much time is often saved by doing this: for if the second answer on the sheet is found to be wrong near the end, the first answer has to be re-written as well as the wrong one. This practice, again, enables a candidate to arrange his answers according to the numbers of the questions, no matter which of them he may have begun first.

695. It is not necessary to answer the first question first. You should answer first those questions that you know best and then those of which you do not feel so sure. It is the first impression that lasts for ever. If your first impression is good, you have a fair chance of passing but if your first impression is bad, you will lose marks and thus risk your chance of getting pass marks.

696. Answers should be brief and to the point. The examination hall is not the place to display a general knowledge of Literature or Science which you happen to possess. You should give detailed and exact answers to those points only which arise from the questions. Any endeavour to give more than is asked often ends in disclosing the candidate's ignorance, and very much lessens his chance of passing, just as great talkativeness in a witness in a suit often ruins the interests of his side. Examiners want above everything else exact answers to the questions they ask. They do not want irrelevant matter. Nothing vexes and wearies an examiner so much as the irrelevant writing through which he has to toil in marking sets of papers, hundred after hundred. He is always pleased with short and relevant answers. Therefore, write briefly and to the point and do not waste valuable time, both of your own in the examination hall and of the examiner's when he looks over your papers, by bringing in matter that does not bear upon the question you are answering.

697. Missing the Point. Very often students miss the real point while answering questions set in the examination. They write something quite different from what is required. If they are asked to put a stanza into simple English, they begin to explain it. If they are asked to explain a piece of prose, they begin to paraphrase it. In this way, they miss the real point and write something that is not required. I once asked my students to make a précis of a passage in not more than 100 words. Imagine how much astonished I was when I found that more than sixty per cent. of the students gave me an explanation of the passage covering two or three pages. If you ask the students to write a critical analysis of a poem, they give you its summary; if you ask them to give an appreciation of the poem, they give you its analysis. Take the following question as an example:

Q. Discuss briefly the part that is played by the fairies in the development of the plot of *A Midsummer-Night's Dream*.

An examiner who marked this question says: "Many candidates developed the plot, by no means briefly, and included the fairies, instead of concentrating their thoughts upon the 'little people' and looking at the plot from the point of view of the effect of the fairies upon the doings of the

mortals. Here the point was 'the fairies' effect on the plot,' and it was missed for lack of careful thought."

698. Sticking to the Point. Many students can improve their chance of getting pass marks if they stick to the point of the question. In the question "Discuss Wordsworth's power of painting pictures of Nature by means of words" the point lies in "pictures of Nature by means of words." But the students, instead of answering this question and illustrating it with appropriate quotations from the poems they have studied, give a brief account of all the general characteristics of Wordsworth's poetry, and thus they fail to stick to the point and fail to secure pass marks.

699. Avoid Verbosity. An answer to an examination question is valuable, other things being equal, in direct proportion to its brevity, and not to the amount of paper covered. Words, phrases, clauses, sentences, and paragraphs which are superfluous and add nothing to the sense should be rigidly avoided. Sentences should be crisp and definite, and paragraphs clearly differentiated. No attempt should be made to disguise ignorance or to hide it behind a barrier of words. An examiner was so much vexed by the verbose answers he got from the students that he was compelled to give a note in the beginning of the question paper as follows: "There are some students who write six pages and get thirty marks; while there are others who write thirty pages and get six marks. Therefore, be brief and to the point in your answers."

700. Avoid personal appeals to the examiner. Many candidates make a point of inserting personal appeals to the examiner. I have met with "Pray, Sir, show some pity to this my last chance"—"I hope your honour's kind and noble spirit will cast a generous eye on my writing, which is very bad."—"I shall be highly obliged to you if you give me just pass marks or my career will be ruined."—"I have a bad pen and a severe headache."—"I hope you will overlook my faults and defects," etc.

Such piteous appeals are waste of time and do not gain the writer a single mark. Nor is it any use putting the words, 'No time,' conspicuously at the end of the paper. Each candidate has the same amount of time and such a remark displays lack of knowledge.

701. Avoid any attempt at wit or joking with the examiner. A pun or sharp remark that might be laughed at

on any other occasion is quite out of place in the serious work of examination. Do not therefore try to indulge in vulgar humour in Examination Papers. The examiner will have a bad impression of you. He will come to think that you have not been a serious student but wasting your time at college in such puns and jokes as you have written in your answer-book.

702. Appeals to the Deity are to be avoided. However profane a feeling of trust in Providence, to help you to answer the questions, may be, it is out of place to express it, as some students do, at the top of each page, by the words 'God,' 'Allah,' 'Om,' 'Hari,' or the like.

703. Pay great attention to Grammar. In their hurry to get through the answer to every question in the paper, many candidates neglect to go over the answers they have written. This is a great mistake. Very few marks, as a rule, are obtained by those hurried and scrambling lines scrawled down within the last ten minutes before handing in the paper. This short period would be much more profitably spent in erasing blots and in correcting those glaring grammatical errors that deface many papers in every examination from Matriculation to B. A. Very often students make plural verbs agree in number with singular nouns or leave sentences without any finite verb at all. A well-known writer has given us a collection of *don'ts* which will tell us what to avoid and how to improve the quality of our answers in the University examination :—

(1) *Don't split your infinitives.* The verb *to love* is a single expression. Don't insert anything between *to* and *love* : not "to ardently love" but "to love ardently."

(2) *Don't use too many adjectives* ; especially those which overlap in meaning. If a rose is described as *beautiful* it may also be necessary to describe it further *sweet smelling*, for some beautiful roses have little or no fragrance, but it is superfluous to add an adjective like *delightful* or *delicious*. In the phrase "a fine, bright sunny day" we can easily dispense with any two of its epithets.

(3) *Don't keep the Verb waiting for its Adverb.* In the sentence "China has been out of the limelight of the newspapers *lately*" the verb *has been* ought not even to stand next the adverb, but embrace it.

(4) *Don't use flowery, stilted, or high sounding language.* We should avoid saying that "the patient *experienced* a pain" but say "the patient *felt* a pain." Similarly, it is not good English to write "the majority of individuals" for "most people," and "it is contemplated to undertake" for "we think of doing."

(5) *Don't misuse words.*

Not "It *transpired* that," but *happened.*

Not "I had scarcely left the house *than* he died," but *when.*

Not "His *seldom* use of it," but *infrequent.*

Not "These are rather *unique,*" but *rare* or *scarce.*

Not "It was *practically* useless," but *almost.*

Not "He *partook* of a meal" but *had* or *made.*

Not "*Owing to* his brother *being* absent," but "*As his* brother *was* absent."

Not "Their success or *otherwise,*" but *failure.*

Not "An *obnoxious* smell," but *noxious.*

Not "He *laid* down," but *lay.*

Not "It is *different to* that," but *different from.*

Not "The *actual* number," but *precise* or *exact.*

Not "Hatred *between* all the five brothers," but *among.*

Not "You will *loose* the bargain, but *lose.*

(6) *Don't use Abstract Nouns* unless you are forced to do so. Instead of writing that "the machine *has become an actuality*" we should say, "the machine has been made."

(7) *Don't quote frequently*, and when you quote see that it is a right quotation. Pope did not say "Hope springs eternal in the *youthful* breast" but *human.* Wordsworth did not say, "Nature never did betray the *man* that loved him," but *heart.*

(8) *Don't use ambiguous Pronouns.* Study and correct the following :—

(*i*) *He* said to *his* patient that if *he* did not feel better *he* thought *he* had better return to say how *he* was.

(*ii*) Even Shakespeare's imagination was not fired by Augustus, and his *Julius* was inclined to rant, and only inspired *him* to great verse after *he* was murdered.

(*ii*) We use a saw to make a fiddle, and we throw *it* aside when we come to play upon *it.*

(*iv*) My friend got a permit for his camera, and although he left *it* on board he photographed many scenes on the way.

(*v*) When our kings have been crowned their ancestors lie interred, and *they* must walk over *their* grandsire's head to take his crown.

(9) *Don't use the Indefinite Pronoun "one" frequently.* Not "*One* uses this book for reference," but "This book must be (*or* is) used for reference." Not "*One* uses a torch on dark nights," but "A torch must be used on dark nights."

(10) *Don't use "you" and "your" as Indefinite Pronouns.* Not "In preparing a speech you make an outline of the various important points," etc., but "In preparing a speech, an outline of the various important points should be made," etc.

(11) *Don't leave a Participle hanging or "unrelated."* Not "*Jumping up in a hurry*, the ink was overturned" but *When I jumped up in a hurry*, the ink was overturned. Not "My essay is nearly ready, *having worked* late last night," but, "I worked late last night so that my essay is nearly ready." Not "*Complaining* of a pain in the stomach the doctor give him some medicine," but "He complained of a pain in the stomach so the doctor gave him some medicine."

(12) *Don't use "and which"* (or "*and who*") *unless "which"* (or "*who*") *has been already used in the same sentence.* Don't say, "These books, pleasant to read, *and which* are published very cheaply, have no permanent value." Say, "The books, *which are* pleasant to read, and which are published very cheaply, have no permanent value."

(13) *Don't overwork "that" and "which."* Don't say, "I am sure *that that* is what he meant," but "I am sure that was his meaning." Instead of saying "The book *which* you must read......" We should say, "The book you must read......"

(14) *Don't use a Preposition at the end of a sentence.* It is not good style to end a sentence with a preposition, which is too weak for an emphatic position.

Incorrect: This is the policy we are committed *to*.
Correct: This is the policy *to* which we are committed.

Incorrect : This is the worst speech I have ever *listened to.*

Correct : This is the worst speech *to* which I have ever listened.

Incorrect : That was the man we heard *of.*

Correct : That was the man *of* whom we heard.

Though prepositional endings are generally to be avoided exceptions are occasionally desirable to escape an awkward construction.

It is permissible to use a prepositional verb (*i.e.*, a verb and preposition which form a compound) at the end of a sentence *e.g.*, They complained of being *stared at.*

(15) *Don't be afraid to use a good word a second time.* Use "church" twice over rather than call it a "sacred edifice."

(16) *Don't use "double negative" to express a negative meaning.* A sentence that contains two negatives is rendered affirmative. It is incorrect to say "I haven't done nothing," and does not express the intended meaning, which is "I haven't done anything" or "I have done nothing."

704. **Say what you mean.** Much inconvenience and misunderstanding would be avoided if every one who wrote made a conscientious effort to express his meaning plainly. Study the following examples carefully :—

He arrived on a bicycle breathless and covered with mud from head to foot. (Say—He was breathless and covered with mud from head to foot when he arrived on a bicycle.)

The man was dressed in black that arrived yesterday. (Say—The man who arrived yesterday was dressed in black.)

Many thanks for your offer, which I shall be pleased to accept. (Say...Many thanks for your offer, which I have pleasure in accepting.)

His age is greater than his cousin. (Say—His age is greater than that of his cousin.)

This hat suits him better than Mohan. (Say—This hat suits him better than it suits Mohan.)

Advertisement : Wanted a chair by an old man with carved legs. (Say—Wanted by an old man a chair with carved legs.)

705. Wasted Words. Needless repetition of an idea is a common fault in writing. The superfluous words in the following examples are denoted by italics :—

He ascended *up* the stairs.
He returned *back* in the evening.
They rearmed themselves *again* for the battle.
He repeated *again* the *same* statement.
You can decide *as to* whether this should be done.
It is one of the finest shops in *the city of Lahore*.
They crossed ths river *to the other side*.
Let us *make up our minds and* determine not to spare any effort to defeat this plan.

706. Avoid Worn-out Phrases. Be on your guard against worn-out phrases. Nothing creates a worse impression than the use of hackneyed, stereotyped, and worn-out expressions. The following are typical :—

A few well-chosen words.
Auspicious occasion.
Better half.
Bounden duty.
Conspicuous by his absence.
Devoutly hoped.
Eloquent silence.
Eminently successful.
Hale and hearty.
It stands to reason.
Long-felt want.
Tendered his thanks.
The cup that cheers.
To rain cats and dogs.
To out-Herod Herod.
Acknowledging your favour.
Awaiting your esteemed instructions.
Earliest convenience.
Even date.
Hoping for a continuance of past favours.
Thanking you in advance (anticipation).
Your favour duly received.

707. The Balance of an answer must also be considered.

(1) **Selection.** It is sometimes impossible to write all one knows of a subject in one answer. One must therefore discriminate between important facts and petty details. One must develop the power of selecting what is important. For the purpose, a brief outline of the answer must first be made before writing it.

(2) **Arrangement** : Every expedient should be made use of to make the answers as clear as possible. In giving reasons or arguments, the most important and essential must be mentioned first, and the least important last of all.

708. The Use of the Tense. In writing an answer the same tense should be maintained throughout the whole

passage. It is a folly of the worst type to begin the answer in the present tense and then to lapse in the middle of the answer into the past tense. Such confusions ought to be scrupulously avoided.

709. All the questions should be attempted. Students should remember that they cannot expect any mark for unanswered questions. It is a matter of common experience that many students fail in the University Examinations because they devote the whole of their time to the first three or four questions, and leave unattempted the last two questions. It is, therefore, wise for the average student to divide his time in such a way as to allot the time equally for each question. Many students fail to get pass marks because they do not attempt all the questions.

710. Revision. Finally, too much stress cannot possibly be laid upon the necessity of reading over everything that has been written. The last fifteen minutes of the time allotted should be devoted to the revision of the answers, for sometimes the errors due to slips of the pen create a very bad impression upon the examiners. Many students fail to get good marks because the beauty of their answer is marred by spelling mistakes, errors due to proximity etc. which can be easily weeded out during the revision.

WHAT IS GOOD ENGLISH ?

711. Avoid Affectation. Simplicity is the leading charac-cheap of modern literary style. The man who writes good English avoids frills and verbal tricks.

Gone are the virtues of polysyllabic words and lumbering sentences. It is now considered a gross literary vice to load a composition with inflated phrases and far-fetched words.

Beware of affected words and phrases. Do not write *transpire* when you mean *happen*, *conversed* for *talked*, *demise* for *death*, *a member of the sterner sex* for *man*, *voiced the opinion* for *said*. These are a few examples of cheap expressions that try to usurp the place of simple words.

Be vigilant. Allow not a single affected word or phrase to creep into your writing. If you doubt the power of simple words and phrases—if you think that a big subject demands important-looking words—read and re-read the following noble passage from Abraham Lincoln's speech at the dedica-

tion of the national cemetery at Gettysburg during the American Civil War :—

> The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that Government of the people, by the people, and for the people, shall not perish from the earth.

712. Tests for Good English. Here is given a little chart which will help you to detect any fault in your English composition :—

Is it Clear? Express your meaning clearly. The clearest way of expressing an idea is the best. Prefer the short word.

Is it Vivid? Frame your ideas briskly. Let each sentence have a definite meaning. All vague and indefinite words and phrases should be rigidly avoided.

Is it Concise? Be brief in what you write. Avoid all superfluous words and phrases. If a word or a phrase is not essential to your purpose, strike it out. The fewer the words used to convey an idea, the better the style.

Is it Unaffected? Shun the gaudy phrase and the pompous word. Avoid affected words and phrases. Clothe your ideas in simple words. Let your style be natural.

Is it Varied? Avoid the deadly peril of monotony. When every sentence is about the same length and of the same type, a composition drags wearily. Don't overwork words.

Is it English? Beware of using foreign words and phrases. You will soon weary the reader. Avoid the use of slangy and colloquial terms. Also avoid vernacularisms.

Finally, Is it You? Say things in your own way. Don't make use of hackneyed words and phrases. Be yourself. Let your personality shine out in everything you write.

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